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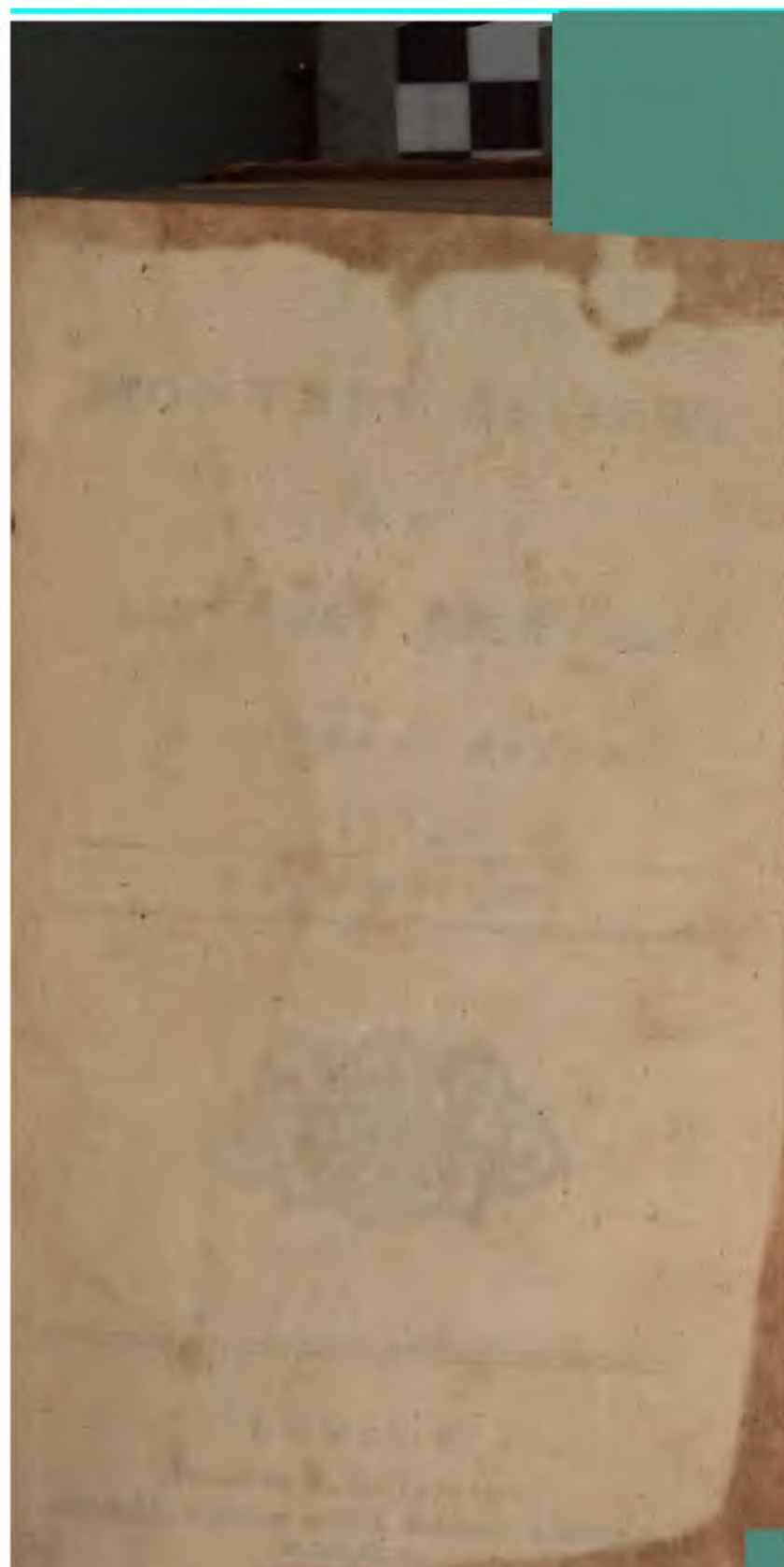
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By SEVERAL HANDS.

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VOLUME XXIX.

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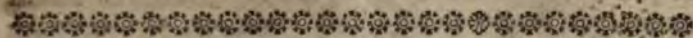


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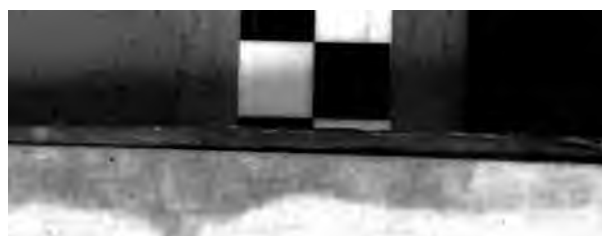
T H E  
MONTHLY REVIEW,

For J U L Y, 1763.



*A Dissertation on the Rise, Union, and Power, the Progression, Separations, and Corruptions of Poetry and Music: To which is prefixed the Cure of Saul, a sacred Ode. Written by Dr. Brown, 4to. 8s. 6d. in boards. Davis and Reymers.*

THE mind of man is led by an irresistible desire to investigate the origin and first principles of things. His eye, repelled by those impenetrable barriers which shut up futurity, looks towards the past for entertainment; and travels, under the guidance of historic information, to the remotest æra's that man has recorded of his own existence. When history and tradition drop the directing line, *conjecture* takes it up; and, calling analogy and probability to her aid, leads the credulous traveller through ideal ages and worlds of her own creation. These imaginary times the pride of modern refinement has denominated *the savage state of man*; and here the philosopher, with a self-approving pity, contemplates the supposed ignorance and barbarity of his ancestors. To these times, however, he is generous enough to ascribe the origin of those arts which are deemed the peculiar ornaments of civilized life, and which are, therefore called polite. But when he attempts to exhibit the progress of those arts, and to enquire into the immediate circumstances of their rise, he is frequently bewildered in the search; and, in the end, more than half his system is founded on conjecture. These are inconveniences, which are neither to be avoided nor to be wondered at. Most of the arts of man have advanced to excellence by slow degrees, and through long progression. The principles on which they were first founded have, in many cases, been too trifling or too imperfect to be recorded in their progress; and the inventor's name has been frequently, and not unjustly, superseded by the name of the improver—frequently, because the art, under the imperfections of its infant state, would not confer celebrity on the inventor; and not un-







ing to the natural love of a measured melody, how comes it that there should be any order of human beings, amongst whom these effects have not taken place? Is it to be supposed that while Nature has infused this love into one part of the human species, she has withheld it from another? That cannot be, according to the Author's own account of the matter; for he tells us, that Music, Dance, and Poem, go hand in hand among the savage tribes of every climate: But yet, it must be so too, since, notwithstanding the Author's account of the matter, Dr. Brown assures us, that there is a race of savages in the lowest scale of the human kind, whose gesture is uncouth and horrid, whose voice is thrown out in howls, and whose language is like the gabbling of geese. The argument therefore rests here: Either Music, Dance, and Poem, are not merely the effect of a natural love of Melody, or Nature has given that love to one part of mankind, and denied it to another: A conclusion in which, we presume, nothing is concluded.

The Doctor's assertion, that, when once a people begin to sing and dance, 'the addition of musical instruments comes of course,' is vague and indeterminate. 'These instruments,' says he, 'are but imitations of the human voice, or of other natural sounds, produced gradually by frequent trial and experiment.' What can we gather from this, or what does it prove in effect, but that Music is an imitative art? Surely this is a very superficial method of accounting for its origin! 'The addition of musical instruments comes of course; they are but imitations of the human voice.' But we do not find from Father Lahtau's account of the savage song-feast, which the Author has quoted at large, that their musical instruments bore any resemblance to the human voice. 'In the middle of the place or cabin, they build a little scaffold, and on this they raise a small seat for the singers, who are to accompany and animate the dance. One holds in his hand a tambour, or little drum, the other a tortoise-shell. While these sing, and accompany their song with the sound of their instruments, (which is farther strengthened by the spectators, who beat with little sticks on the kettles that are before them) they who dance go round in a circular movement.'

However, though the beating upon tambours and kettles may be supposed to bear very little resemblance to the human voice, it may be an imitation of 'other natural sounds,' and so the Doctor is still safe. For instance, the beating upon the tambour,

whose sullen dub  
Is like the hooping of a tub.

as Hudibras says; and the threshing of the kettles well resembles the assiduous hammer of a tinker, when employed in repairing those vessels.

But, from our great regard for Music, and from the high estimation in which we hold that art, we are unwilling to ascribe its origin, or, as Dr. Brown chuses to call it, its *generation*, to the humble circumstance abovementioned. But we must own it appears quite as probable to us, that the hint should be taken from a tinker's mending a kettle, as that it should occur to Pythagoras upon hearing the sound of a blacksmith's hammer upon the anvil. We might here enter into an elaborate dissertation concerning the antiquity of brass kettles, and expatiate on the origin, or *generation*, of the kettle-drum; but we decline it to attend our Author, in

Sect. IV. *Which contains the natural consequences of a supposed civilization.*

‘ While these free and warlike savages continue in their present unlettered state of ignorance and simplicity, no material improvements in their song-feasts can arise. But let us suppose, that the use of letters should come among them, and, as a cause or consequence of civilization, be cultivated with that spirit which is natural to a free and active people, and many notable consequences would appear.’

Of these notable consequences the Author gives us a long detail; but, as it is impossible for us to introduce the whole within the compass of our work, we shall examine only such as appear to us the most *notable*.

1. ‘ Their idea of Music, in its most enlarged sense, would comprehend the three circumstances of Melody, Dance, and Song. For these three, as we have seen, being naturally conjoined, because naturally producing each other, would not separately command the attention of such a people at their public festivals. Therefore instrumental Melody, without Song, would be little attended to, and of no esteem; because it would want all those attractions that would arise from the correspondent Dance and Song.’

It must be remembered that the effects, which the learned Author here mentions, are supposed to arise among a savage people, in consequence of the cultivation of letters. But, with his leave, we must take the liberty to say, that we cannot conceive how the cultivation of Letters should absolutely influence a civilized people to be pleased rather with the conjoined than with the separate operations of Melody, Dance, and Song. Facts, at least, are against this separation. For though something like an union of these arts has been found among the

wild entertainments of savage nations, a separation has always taken place, when they have incorporated with any civilized people. The Moors, who went over in large colonies into Spain, first introduced the Morisco, or what we call the Morrice dance, into that country. In this, at first, the three circumstances of Melody, Dance, and Song, seemed to be united; if, indeed, the gingling of bells in cadence might be called Melody; and a disorderly kind of clamour could challenge the name of Song: but in process of time the vocal part ceased, and the rudeness of the accompanying Song was rejected. So that, in this instance, a separation took place, contrary to our Author's opinion, in consequence of a civilization.

What he has advanced, in favour of his supposition, in the fifth Section, where he applies the principles laid down in the fourth, to the Melody, Dance, and Song of ancient Greece, appears to us by no means conclusive or satisfactory. That Plato and Athenæus have included under the general term *Musick*, Melody, Dance, and Song, does not prove that these arts did not 'separately command the attention of the people,' or that their 'union arose naturally in ancient Greece, from an improvement of the savage state into a certain degree of civilization.' With respect to the first, it is well known that these three arts were not always exercised conjointly even in ancient Greece, much less in later times; and as to their union's arising naturally from an improvement of the savage state into a certain degree of civilization, it is all *gratis dictum*, for the Author himself owns immediately afterwards, that 'they needed no art to join them.'

2. 'In the early periods of such a commonwealth, the chiefs, or legislators, would often be the principal musicians. The two characters would commonly coalesce; for we find that, among the savage tribes, the chiefs are they who most signalize themselves by Dance and Song; and that their Songs rowl principally on the great actions and events which concern their own nation.'

By confining these consequences to the early periods of a commonwealth, the Author has, in some measure, secured himself from those objections which would have otherwise overthrown this whole proposition. It must indeed be in the very early periods of a state advancing towards civility, that the chiefs or legislators would be the public musicians.

To say, that, amongst the savage tribes, 'the chiefs are they who most signalize themselves by Dance and Song,' proves nothing in this circumstance; because no argument can be drawn from savage life, to shew what would come to pass in a civilized state, the term itself implying a change of manners and customs.



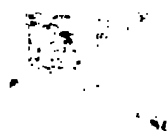
There is, however, some shadow of reason for supposing, that 'in the early periods of the Greek states, their legislators were often bards, or their bards were legislators;' but the characters of Apollo, Orpheus, Amphion, Linus, and Musæus, have so much of fiction about them, that no certain arguments can be drawn from them.

3. 'Their most ancient Gods would naturally be stiled Singers and Dancers. For the most ancient Gods of civilized pagan countries are generally their early legislators, who taught their people the first arts of life. These deceased legislators, therefore, when advanced to the rank of Gods, would naturally be delivered down to posterity with the same attributes and qualities by which they had distinguished themselves in life: and it appears, from the last article, that these qualities would naturally be those of Dance and Song.'

Whether a civilized people would style their ancient Gods Singers and Dancers, is certainly a point not worth contending about; we shall, therefore, readily give it up to the Author; but must observe, that a people who could not afford their Gods nobler attributes than those of Singing and Dancing, could not have made a considerable progress in the arts of civil life, or any great advances towards the perfection of reason.

We must observe likewise, that the Doctor seems to be under a capital mistake, with respect to the merit ascribed by the savage tribes to the execution of the Song and Dance. He intimates, both in the second and the third Proposition, that this was looked upon as the highest qualification of their chiefs. This error proceeds originally from his mistaking the origin of the savage Dance. He seems to think, that the natural love of a measured Melody, in time, threw the gesture into Dance; and, indeed, this opinion appears very probable, when only the modern Dance, which is so correspondent to Melody, is considered. But the savage dance bears no resemblance to this; and, from its movements, it seems rather to be an imitation of the exercises and manœuvres of hunting and war, than of any mode of Melody. From their excellence in these exercises it is well known that the savage chiefs derive their authority among their tribes, and their reputation after death; and it is much more probable that they should owe their *Apotheosis* to this, than to what the learned Writer ascribes it, — their merit in the Song and Dance.

4. 'Measured periods, or, in other words, Rythm, Numbers, and Verse, would naturally arise. For measured Cadence or Time is an essential part of Melody, into which the human ear naturally falls. And as the same force of ear would lead the Action or Dance to correspond with the Melody, so the







the same. The genius of the ancient Songs of every nation adds new degrees of evidence; for they are generally irregular and enthusiastic; and therefore the genuine productions of unlettered enthusiasm. Lastly, their universal connection with Melody, and the unvaried practice of singing them, comes up to a full and direct proof of the reality of the cause now assigned.\*

Such is the solution which Doctor Brown gives of that important question, *Why was verse written before prose?* He finds, however, that Vossius is against him; and, therefore, he cannot rest the argument till he has overthrown that Writer's opinion.

'It must not,' says he, 'be disguised, that the most learned Vossius was so struck with the difficulty of accounting for this appearance, that he thinks it best to deny the fact. "To me the contrary seems true; that prose was first written, and then poetry. 'Tis natural to walk on foot, before we mount on horseback; and it is certain that men first spoke in prose, and then in numbers. We have nothing more antient than the Writings of Moses; and these are in prose, with Songs intermixed." On this reasoning it may be remarked, that though it be certain that men spoke in prose, before they spoke in verse, yet the consequence follows not that therefore they must first write in prose before they wrote in verse. The sole question is, What would be deemed best worth recording, on the first rise of the Writing art? Surely the actions and celebrations of their ancestors, Gods, and heroes: now these, we have already seen, must naturally make the chief subject of their festal songs; and therefore their festal Songs were of course the first things written or recorded.

'With respect to the instance alleged by the learned Critic, of the Writings of Moses, and the practice of ancient Egypt, this, when properly explained, will confirm the truth of the cause here given. Moses, we know, was learned in all the wisdom of the Egyptians: Egypt was, in his time, become a polished nation; and therefore, according to the natural course of things, prose had been introduced before the time of Moses, as it was afterwards in Greece, by Hecataeus and others. As to the intermixed Songs in the Writings of Moses, it is now a point agreed among the Learned, that they were written in measures; and correspond in all respects with the principle here delivered. And, that Song was the oldest form of composition in Egypt, we learn clearly from two ancient Writers: the first informs us, that their Music and Songs had continued unchanged for upwards of three thousand years†. The other

\* *De Artis Poet. Nat. & Const.* c. 1.

† *Plato de Rep.* l. iii.

gives a more particular account of their nature and manner of being sung. "The first of the priests who used to appear in the religious procession, was a *Choragus*, Bard, or Singer, who carried the symbol of Music, and could repeat by heart the two first books of Mercury; the first containing hymns in honour of the Gods; the second containing sentences or maxims for the conduct of a King\*."

These arguments are not unsatisfactory; yet we could not forbear smiling at the Author's manner of introducing them. "The most learned Vossius was so struck with the difficulty of accounting for this appearance." This is not unlike an artifice common amongst the Gentlemen of the Faculty, who, to gain the greater importance to themselves, and credit to their skill, pronounce every case to be wondrous difficult and extraordinary; and, when they find that others of their profession have been called in before them, "Those Gentlemen are most learned men; but it is no wonder they should be struck with the difficulty of this case." These are little sacrifices to vanity, which it is natural to make.

6. "Their most ancient maxims, exhortations, proverbs, or laws, would probably be written in verse. For these would naturally make a part of their songs of celebration, and would by degrees be selected from thence, would in time become the standard of right and wrong, and as such be treasured up and appealed to by the improving tribe."

This is downright sophistry. Is it to be taken for granted, because the laws of ancient Greece were written in verse, that, therefore, those of every state, emerging from barbarity, must be conveyed by the same mode? Why would maxims, exhortations, proverbs, and laws naturally make a part of their songs of celebration? And, granting that they might, why would they by degrees be selected from thence? Surely this is groping in the darkest region of conjecture!

And yet the author, in his application of this article to the state of ancient Greece, attacks a conjecture of Aristotle, which to us appears to be extremely probable, and to rest upon a very natural foundation. "Why are many songs, says the great Ancient, called by the name of laws? Was it because, before the invention of the art of writing, laws were sung, lest they should be forgotten?" The objections which Dr. Brown brings against this supposition of Aristotle are trifling, and ill-founded. "On this passage, says he, it will be only necessary to remark, first, that the opinion is delivered as a mere conjecture; secondly, that all the difficulties which load the common

\* Clemens Alexandr. Stromat. lib. vi.



opinion concerning the first rise of poetic history lie equally heavy upon this.

With respect to the first objection, that Aristotle's opinion was a mere conjecture, we presume it will hold with equal force against the greatest part of the opinions delivered in this book. And as to the load of difficulties mentioned in the second objection, it is really *vox, et præterea nihil*. Is it not extremely probable that, before the invention of the art of writing, laws should be sung lest they should be forgotten? 'No; perhaps, it will be answered: before the invention of writing mankind was in a state of barbarity. Men could not think so abstractedly as to compose their laws in verse, because verse would be an aid to the memory.' But allowing this, and granting that the invention of verse was owing to a different cause, would it be so difficult a thing for an uncivilized people to discover, from experience, that it was an aid to memory? And, if they could make such a discovery, would it not be natural for them to express by this mode what they most wanted to retain? If then it will be granted, upon demonstration, that, before the invention of letters, laws might be sung, lest they should be forgotten, it must, at the same time, be allowed, that many songs would be called by the name of laws. Thus has our Critic, by attacking Aristotle, exposed himself; and, instead of gaining honour by the conquest of Hercules, has fared like the ill-advised frog in the fable.

7. 'Their religious rites would naturally be performed or accompanied by dance and song. For it appears from fact, that the great actions of their gods and heroes are the most general subject of the savage dance and song; and the common end of pagan rites hath ever been to praise the gods of the country, and by these means, as well as by sacrifice, to appease their wrath, or secure their favour.'

This article requires no illustration; and the experience of all ages confirms the truth of it.

8. 'Their earliest oracles would probably be delivered in verse, and sung by the priest or priestess of the supposed God. For these oracles being supposed to be inspired by a deceased chief (now a deity) who had himself delivered his exhortations in this enthusiastic manner; and being addressed to a tribe, among whom this mode of instruction universally prevailed, no other vehicle, but that of verse or song could at first gain these oracles either credit or reception.'

That the ancient oracles of Greece, &c. were delivered in verse it is well known, and the cause here assigned, that the enshrined deity, from whom the oracles proceeded, had formerly  
delivered

delivered his exhortations in this enthusiastic manner, is not improbable.

9. ' Their melody would be simple; and derive a considerable part of its power from its rhythm or measure, without any mixture of artificial composition: first, because this kind would be most suited to the powers of the ancient legislators or bards, at once composers or performers, among whom nothing artificial or refined could as yet take place: secondly, because this simplicity of manner would be best adapted to the capacity of the surrounding people, incapable, in this early period, to be attracted or moved by any thing but what nature dictates.'

' Much,' says our Author, ' hath been said on this subject, in support of the contrary opinion; and with a view of proving that the ancient melody which wrought such wonders in Greece, was learned, artificial, and complex. With others, an Author no less considerable than Sir William Temple, hath concurred in that opinion. And all the writers on this subject seem to have given us a parade of words without any determinate ideas annexed to them. I shall, therefore, first assign the reasons why it appears to me that we have no adequate ideas of the ancient Greek melody; and then shall collect certain collateral circumstances, which may prove that, though we are ignorant of its particular nature, yet that it was of a simple and inartificial construction.'

We cannot bring before our readers the arguments on this head, on account of their length; and, therefore, shall only observe on the whole, that to us they appear more subtle than satisfactory.

[To be concluded in our next.]

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*A Course of Lectures on the principal Subjects in Pneumatology, Ethics, and Divinity: With References to the most considerable Authors on each Subject.* By the late Reverend Philip Doddridge, D.D. 4to. Printed, by Assignment from the Author's Widow, for Buckland, Rivington, &c. &c. 16s.

**I**T hath been said, by a professed enemy to the Sciences, that the propagation of them is only the propagation of human prejudices. This disingenuous sarcasm was, perhaps, never apparently confirmed in a greater degree than in the present instance; a very considerable part of this voluminous performance consisting of propositions, corollaries, and pretended demonstrations, founded on chimerical principles, or deduced from imaginary hypotheses. But when men of letters sit down with a  
professed



professed design to rake together all that hath been said on any subject, and think it sufficient to quote their authorities for what is advanced, it is no wonder their systems should prove so very inconsistent, or that they should wear that motley appearance which truth and falsehood, sense and absurdity, must necessarily make, when so preposterously blended together.

It will be objected, perhaps, that the office of a professor, not requiring him to form systems of his own, he is only to teach those of others: but, if this plea be admitted, we see very little utility in the office itself. The student might read what others have written, or transcribe it from their works, with greater ease and emolument than he might sit to hear it unintelligibly repeated by a hasty lecturer, or copy it after the prolix and disagreeable recital of a tedious one. It is undoubtedly the peculiar business of the pupil to hear, or read; to know the sentiments of others before he presumes to form his own judgment; but the judgment of a preceptor should be already formed concerning every subject he undertakes to teach; nor should he take upon him to instruct others, without being both capacitated and determined to think for himself. How far this was the case with the late respectable Author of the Lectures before us, we presume not to say; but our duty to the Public requires us to observe, that we think both the Author and Editor seem to have mistaken the province of a Lecturer, in giving occasion for so great a number of references to different Authors: These, if the Lectures be sufficiently explicit, being unnecessary; and, if the Lectures be not so, what is it but to refer the explication of those points to the sagacity of the scholar, which is apparently above that of the Master. The want of room also cannot be pleaded in excuse, while the Lectures bear that appellation; which they ought not to do, if they are nothing more than an index to the writings of various Authors. It is as much the province of a Tutor to save the Pupil the labour of reading, and the perplexity of consulting various Writers\*, as it is that of the Pupil to consult every Author, whose works may be necessary to the information of his understanding. A Scholar, therefore, may be permitted to make a parade of his learning, but a Professor should display his science: hence, authorities, references, and quotations, are, with some propriety, interlarded in the Scholastic Exercises of a youth in his class, or the

\* To the contrary of this, we find, among other instances of the like kind, one of our Author's *Scholæ* consist entirely of the following direction. *See an unnecessary description of Pain in Collier's Essay, part iii. p. 1.* Now, we should be glad to know to what good purpose our Professor's pupils should be referred to an unnecessary description of any thing, in any Author whatever?

academical Theses of an Under-graduate; but are pedantic, and often perplexing appendages to the Lectures of a Professor in his college. But the truth is, that, in almost all our schools and academies, learning is thought of much greater importance than science, and the Scholar, who can only tell what several celebrated Writers have falsely advanced on any subject, is held in greater estimation than the youth of sense or science, who, without knowing any thing of this, knows only what any one of them ought to have said, to have spoken the truth.—To let both the Editor and Author, however, speak for themselves.—The first, in an Advertisement prefixed to the work, acquaints us, that it was originally drawn up for the use of the Students under the Author's care; though it appeared, by a clause in his will, that it was his intention it should be published after his decease. With regard to the mathematical form into which it is thrown, we are told, “It was taken from a work of the same kind, in manuscript, drawn up in Latin, by the Author's tutor, the Rev. Mr. John Jennings of Hinckley, from whom he has borrowed some of the propositions and demonstrations, especially in the former part: but that the Author hath so much enlarged and improved upon the original plan, that the whole may be considered as a new work.” It is indeed but of small import to whom the Writer was obliged for his plan; the mathematical form being little applicable to the moral and theological part of his performance.

In the Introduction, the Author gives the following general sketch of his design. “The work itself” says he, “contains an abstract of the most important and useful thoughts I have any where met with, on the chief subjects which can be supposed to come under consideration, in the review of *Pneumatology*, *Ethics*, and *Divinity*. And as these sciences do insensibly run into each other, I judged it not proper to treat of each separately, and so to divide the whole into three distinct parts; the first, Pneumatological; the second, Ethical; and the third, Theological; but have chosen to consider them in such a connected view, as might convey to the mind with the greatest ease and advantage, the principal truths relating to each. The whole is divided into ten parts, and contains in all 230 Lectures. The *first* part considers the powers and faculties of the human mind. The *second*, the being of a God, and his natural perfections. The *third* treats of the nature of moral virtue in general, and of the moral attributes of the Deity: of the several branches of virtue and the nature of civil government. The *fourth*, of the immortality and immateriality of the human soul, with its original; as also our general obligation to virtue, and the state of it in the world. The *fifth* considers the reason to desire



desire and expect a revelation, and the external and internal evidence with which we may suppose it should be attended.—The *sixth* asserts and vindicates the genuineness, credibility, and inspiration of the Old and New Testament. The *seventh* contains an account of the Scripture-doctrine, relating to the existence and nature of God, and the divinity of the Son and Spirit. The *eighth* treats of the fall of human nature, and our recovery by the mediatorial undertaking of our Lord Jesus Christ, with the nature of faith in him, and of the covenant of grace established through him. So that the doctrine of Christ's atonement and the Spirit's influence, are comprehended in this part. The *ninth* is a survey of the chief duties which the Gospel requires; and more particularly of the positive institutions; in which the doctrine of the christian sabbath, the sacraments, and the constitution of the church, are considered. The *tenth*, and last, part contains the Scripture-doctrine of angels, and of the future state, including the resurrection, and the most remarkable events to precede or attend it."

Such are the various and important subjects treated of in the work before us; the multiplicity of which will easily suggest to our Readers the impossibility of our following the learned Lecturer through so long and elaborate a course of academical studies; though we should touch upon each ever so slightly. It may be justly expected of us, however, that we should give some proof of that inconsistency, which we have charged on the work in general. For a sufficient justification of our censure in this particular, also, we need go no farther than the first and second pages. When a Writer stumbles at the threshold, and blunders in such essential points as Definitions and Axioms, however he may recover himself afterwards, it will be a shrewd sign, at least, that he is not so familiarly acquainted with his subject, as it is reasonable to think a Professor ought to be.

Our Author's very first definition runs thus: "Whatever our *thoughts* are immediately employed about, whether as simply perceiving it, or as asserting any thing concerning it, is called an *idea*." In the very next page, it is laid down as an axiom, that "*Thought* is a simple *idea*, which we get by reflecting on what passes in our own minds." Is not this a very extraordinary method of philosophizing? An *idea* is something about which our *thoughts* are employed; yet *thought* is an *idea* acquired by *reflection*. What is this better than saying that "An *idea* is something about which our *ideas* are employed, and that we gain *thought* by thinking," which is in fact to define an unknown term by the very term itself, as if it were already known.—But, having mentioned the various subjects of these Lectures, with the general form of the whole, we hope

to be excused for taking leave of it, without giving any farther specimens of the particular manner in which they are severally treated.

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*Discourses on public Occasions, in America.* By William Smith, D. D. Provost of the College and Academy of Philadelphia. 8vo. 5s. Millar, &c.

AS the greatest part of these discourses have been published before, and taken particular notice of in the Review\*; our Readers will think it sufficient, that we acquaint them, what there is new in this second edition. The additional articles are these which follow:

1. A Discourse, in two parts, from Psal. 2. viii. concerning the conversion of the *Heathen Americans*, and final propagation of *Christianity* and the *Sciences*.
2. A Discourse from 1 Kings viii. 13. &c. at the opening of *St. Peter's Church, Philadelphia*.
3. A Funeral sermon.
4. A Letter to a Clergyman on the frontiers of *Pennsylvania*, on *Braddock's* defeat; concerning the duty of Protestant Ministers in times of public danger.

The most remarkable of these discourses, is the first; in which the Preacher endeavours to shew from the general voice of prophecy—That it is the gracious purpose of God, in his own good time, to bring the Heathen around us to the knowledge of his blessed Gospel, through the grace of our Lord Jesus Christ.

In the second place he makes some remarks on the present situation of things on the *American* continent with respect to Gospel-Economy, and the probability of a speedy accomplishment of the prophecies, which relate to the final conversion of the nations.

And lastly he concludes with an address to his Brethren, the Clergy, who are employed as instruments in the hand of God, for carrying on this great work of conversion.

Hear what our Author says, when he is reciting the circumstances most favourable to the propagation of the Gospel:

\* Many obstacles which formerly lay in the way of this great work, seem now to be almost entirely removed. We were, heretofore, but a small people, possessing but an inconsiderable

\* See Review, Vol. XXI, p. 61.

part of this Continent. Our access to the heathen nations was difficult and dangerous. Our knowledge of their country was but very limited; and the arts of our busy enemies had sown many prejudices among them to our disadvantage.

‘ But now the case is much altered. We are become a great and growing People; extending and likely to extend our empire far over this continent. The present war, which we short sighted mortals consider as one of the greatest evils, is like to be productive of the best of consequences. With the deepest adoration we behold the hand of providence in it.

‘ A series of unlooked-for successes has blessed our arms, for which we and our posterity, throughout all generations, ought to offer up continual hymns of gratitude and praise to the giver of all victory. The Protestant interest in America has now received such signal advantages, and obtained such sure footing, that we trust neither the machinations of its inveterate enemies, nor even the *gates of hell* itself, shall ever prevail against it. Our credit with the Indian nations begins to stand in a high point of light. A more thorough knowledge of their country and manners is obtained, than ever we had before. Strong fortifications are fixed, which will always facilitate our access to them. The attention of all ranks of men is now more turned to the prosecution of our interests on this continent than ever was known at any former period: and if it shall please God to direct the hearts of our Rulers to a peace which may in any degree be answerable to our former successes, then will be the time when we may expect to see Christianity propagated to advantage.

‘ By our connexions with our mother-country, and the productions of our own happy climate, we are the only people of all the European nations, settled in America, that are able to feed the hungry and cloath the naked, when our enemies shall be confined within their due bounds, we shall thus have obtained a more natural and lasting dominion over the heathen natives of this continent by our arts and manufactures, than the Romans did over the old world by the terror of their arms. Every river, creek, inlet, lake and settlement will be open to our commerce; and when we stretch forth food and raiment to the glad inhabitants, it is hoped also that we shall not be wanting to stretch forth also the *bread of life* to their famished souls. The present spirit and disposition of our nation give us a well grounded assurance that the means will never be wanting for carrying on such benevolent purposes: and when all these things shall conspire, we may trust that the promised period, *when the fulness of the Gentiles shall come in*, and the nations be converted, even to these remotest parts of the earth, cannot be far off.’

Our



Our Author hath likewise mentioned the *Venerable Society*, incorporated, for propagating the Gospel in foreign parts, consisting of the principal dignitaries of the church of England, and which hath subsisted for near fourscore years: and the spirit which now displays itself through these American colonies, for the founding seminaries of learning and the advancement of useful science. Indeed at the first thought, and on a cursory view of this favourable concurrence of circumstances, which this ingenious and spirited Writer hath brought together, one might be led to imagine, that the happy time destined in the councils of divine wisdom for the accomplishment of these pleasing prophecies, was approaching.

But we do acknowledge ourselves not to be without some remaining fears, that it is still at a greater distance than the good Doctor seems willing to imagine. It is very possible to institute Schools, Academies, and Colleges, which may be very useful where they are; and prove of great importance to the education of youth in our colonies: but this, of itself, will be found to have little more effect towards bringing the Indian nations to the profession of pure Christianity, than the same institutions have been in the Mother-country itself: and till the Missionaries, who are employed in this service, are more active and zealous in this great work, and pursue more proper and likely measures to effect it, than it is said they do: till they can persuade themselves to give up the ease and affluence in which they live in populous cities and towns, to converse more frequently and intimately with the native Indians, and make it more their object to promote simple and uncorrupted Christianity, than particular forms of Church Government, and established modes of faith and worship, it is possible, that the Venerable Society for propagating the Gospel may exist fourscore years more, without producing any very considerable effects. It is not improbable that we may live to see our own ecclesiastical forms of government established in our Colonies, and the name of *Bishop* and *Dean* introduced into our Provinces, and at the same time make but little progress in extending that pure and spiritual kingdom of Truth and Righteousness, which *consisteth not in meats and drinks, but righteousness, peace and joy in the Holy Gho<sup>t</sup>*.

We acknowledge ourselves very well pleased with several things which this Gentleman says in his Address to the Clergy, towards the conclusion of the first part of his Discourse.

After some striking observations on the importance of their mission in general, he adds:—“In so noble a work, therefore, the conduct of that first of missionaries, the great Apostle of the Gentiles, our illustrious predecessor in preaching the Gospel

among uncultivated nations, ought to be our rule and model. *When it pleased God, said that Apostle, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with Flesh and Blood.*

If our modern Missionaries, whether Popish or Protestant, would follow this model, we should then, and not till then, begin to think that the accomplishment of the prophecies was not far off. That disposition which the sacred language elegantly styles, *conferring with Flesh and Blood*, is of all others the greatest impediment to the progress of the pure Gospel of Jesus Christ. While avarice, lust of power and dominion, a fondness for magnificence and grandeur, possess men's minds, it may be presumed they will not be animated with any extraordinary zeal in propagating the simple and spiritual religion of the Gospel. They may be very zealous in endeavouring to establish an Hierarchy of their own, but very unattentive to that kingdom, *which is not of this world.*

There is another passage in this Address, in which our Author acquits himself in a manner greatly to his credit.

'To a commendable zeal, says he, we must, above all, add a generous spirit of *forbearance, toleration, and charity*, to our Protestant Brethren of other denominations. These are duties peculiarly incumbent on the Ministers of so benevolent a religion as that of Jesus, and so generous a church as that of *England*. Matters of conscience come not under human cognizance.

'The catholic and free spirit of the British government, and Protestant religion, disdains (*and may it ever disdain*) to erect a tyranny over the minds of men, or to reign over uninformed zeal. Religion can be founded on nothing else but every man's private conviction. 'Tis to God, in the end, that we must all answer; and from our own consciences, in the mean time, that we must receive remorse or satisfaction. Another man cannot interfere, nor feel for us, nor judge for us, in this matter.'

Sentiments such as these must do honour to the Preacher; and are essentially necessary to the progress of Science and true Religion in any part of the world. As far as the schemes in which this Gentleman is engaged, are calculated to promote, or are consistent with, these truly Christian and Protestant principles, we rejoice in his success; and heartily wish the increase of it.

*Christian*



*Christian Doctrines and Duties explained and recommended, in XIX Sermons.* By William Berriman, D. D. late Rector of St. Andrew Undershaft, and Fellow of Eton College. 8vo. 5s. Rivington.

**I**N these Sermons the following subjects are treated, viz. *The relative duties of Clergy and People.—Family religion recommended.—The circumstances of Christ's birth practically considered.—The brazen serpent a type of Christ.—Christ the living one, and the giver of life.—The Pope's supremacy not founded on Scripture.—Manna in the wilderness considered and applied.—Of Reverence due to Churches.—Justice in paying debts explained and enforced.—God neither tempteth, nor is tempted.—Stedfastness in religion recommended.—Christian unity explained and enforced.—Scripture the best guide of youth.—The Gospel a perfect law of Liberty.*

After having given our Readers the above account of the subjects of these posthumous discourses, very few will be at any loss to form an idea of the spirit in which some of them are written. Dr. Berriman's abilities as a Scholar, and polemic Divine; his zeal for what are generally called the orthodox doctrines; and his high opinion of the Power, Rights, and Dignity of the Priesthood, are so well known, that whenever any of these favourite subjects came before him, it is easy to conceive in what manner they would be treated.

While confined to plain moral subjects, the Doctor generally wrote in a plain, sensible, and useful, though not very masterly manner: but when fairly entered upon one of his *high subjects*, he almost outdoes himself.

A notable instance of this kind occurs in his sermon on the relative duties of Clergy and People, which we fancy will not be unentertaining to many of our Readers.

He observes, that it was beneath the majesty of God to transact immediately with such abandoned creatures as men; there was *one Mediator appointed between God and man*, the man Christ Jesus; and that in the absence of the only Mediator, certain substitutes (meaning the regular Clergy) were appointed to officiate in his room, of whom there was a perpetual succession: He then proceeds thus:

‘ Were this reflection in any due measure attended to, the nature of the Priesthood would be much better understood than usually it is. It would then appear, that when the Ministers of Christ teach and instruct the People, they do but discharge that prophetic office, begun by their great Lord and Master, of preaching the Gospel to the poor: that when they by baptism

receive new Members into his Church, when they remit or retain sins, absolve or excommunicate, ordain or deprive, when in fine they prescribe fit rules of decency and order; these are but the several branches of that power and authority which their superior Lord and King has delegated to them as his proper Substitutes: that lastly when they offer up the prayers of the Congregation, and make a solemn memorial of Christ's sacrifice upon the cross, they do indeed but correspond with the sacerdotal office of our dear Redeemer, who having offered up himself a sacrifice for sin, now liveth to plead the satisfactions and merits of that sacrifice, and make for ever intercession for us. Nor is it of any moment here to object that there are different orders and degrees of men appointed in the Church; and consequently since all cannot be invested with the same powers, (for then they were no longer different) it seems absurd to speak of the *Priesthood* in general as intitled thereunto: I say this objection is of no weight, because although the *Bishop* only, in whose order alone, the *whole Priesthood* is contained, be primarily and chiefly the Minister of Christ; yet he may commit some part of his authority to other inferior Orders in subordination to himself: and therefore not the *Bishop* only, but every inferior *Priest* and *Deacon* too, as far as he acts by virtue of that power so delegated to him, so far he also represents the common High Priest of our Profession.

Such were the sentiments with which this learned *High Priest* entertained his Parishioners the first Sunday after his induction. Had we been of that number, we should have been apprehensive; that there would be some danger of forgetting the *Mediatorship* of Jesus, and placing all our confidence in his *Substitute*; and of worshipping a *puny mortal* like ourselves, instead of that eternal and ever-gracious Being, who is GOD over all.

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*Pietas et Gratulatio Collegii Cantabrigiensis, apud Novanglos.  
Bostoni Massachusettenfium. Typis J. Green & J. Russel.*

A Poetical offering from a College in America, and the first of the kind that a King of Great Britain has received from his Colonies, must be esteemed a curiosity.

The collection before us has not been advertised for sale in London; but, having been favoured with a copy of it, we could not, upon such an occasion, withhold either the testimony of our approbation, or the manifestation of that pleasure which we have received from the perusal.

Prefixed to the poetry is an address from the President and  
Fellows

Fellows of Harvard College in Cambridge, in the province of Massachusetts Bay, complimenting his Majesty on his Accession, and apologizing for the poems that follow it.

‘As we have observed that your Universities in England have been permitted to lay before your Majesty their poetical oblations, we have flattered ourselves that we may be allowed to express the fullness of our hearts in the same manner: we are sensible of the great disparity between this little Seminary and those eminent Seats of Learning: we follow them at a great distance; and pretend to little more than a dutiful affection, and an ardent zeal, without sufficient ability to express them.

‘The College, in behalf of which we have presumed to lay before your Majesty this most humble offering, is, by much the oldest Seat of Learning in your American dominions: It has by many years exceeded its first century; and it has prospered as well as could have been expected, considering all the disadvantages it has lain under. It was founded in a country where the People have aimed at little more than an independent subsistence; and have had few superfluities for public foundations. It has had very little assistance from our Mother-Country; the whole amount being some private benefactions, which we most gratefully acknowledge. Nothing but an extraordinary zeal for Religion and Learning, which has always prevailed among this People, could have brought it to what it is.’

The whole address is very judiciously and elegantly drawn up, and though we cannot oblige our Readers with it entire, we must make them acquainted with the following passage, which is something extraordinary.

‘It was the fate of our Ancestors to be driven from their native country by an Administration very different from that of your Majesty. They then complained of their hard treatment; but they saw not the designs of Providence. Had Great Britain been always governed by Princes like those of your Majesty’s illustrious House, its dominion would have been confined to its own islands; no one would have been persuaded to have exchanged the happy Country for any other whatsoever. Thus it is that the Divine Wisdom produces good out of evil; and makes arbitrary Princes the instruments of extending the dominions of a patriot King.’

We must agree with the Gentlemen who drew up this address, that in the troublesome reigns of the Stuarts there were many Emigrants whom oppression had compelled to leave their native country; but many likewise have been induced by very different motives, even under the present happy establishment, to increase the inhabitants of our colonies. The compliment,



however, which arises from the conclusion is truly Virgilian, and we hope it will not be found to have been merely a compliment.

The first ode, by the President, is written in the true Horatian style, and concludes thus:

Afferte flores, fertaque neſcite  
Cinſtura circum cæſareum caput;  
Cum fronde myrteſque laurum  
In ſocios religate nexus.  
Sic forſan et vos, veſtraque munera  
Blando benignus lumine viderit,  
Miratus ignotas Camœnas  
Sole ſub Heſperio calentes.

The ſecond performance in this collection is an ode, addreſſed to Mr. Bernard, governor of New England and the Maſſachuſetts, a Gentleman diſtinguiſhed by his taſte for polite Learning, who recommended and encouraged this collection. This ode likewiſe concludes with an elegant and claſſical turn, and ſeems to have been written by the Author of the firſt:

At mæſta tandem gaudeat Albion,  
En ille ſurgit qui Britonum genus  
Se jactat ultro, chara proles  
Nomen avi, referenſque Famam.  
Sic ſacra ſævæ dona Proſerpinæ  
Dimittit arbor. alter ac emicat  
Ramus refulgens, ac avito  
Silva iterum renovatur auro.

The following verſes, though ſaid to be written by a youthful Son of Harvard, are allowed to be nervous; and we cannot but congratulate the College on ſo promiſing a Pupil.

Reſtleſs ambition dwelt in Cæſar's mind,  
He murder'd nations and enſlav'd mankind:  
He found a generous nation great and free,  
And gave them Tyrants for their Liberty.  
The glorious Alexander, half divine,  
Whoſe godlike deeds in ancient records ſhine,  
Dropt his divinity at every feaſt,  
And ſunk the God and Hero in the Beaſt.  
Shall then our Monarch be with theſe compar'd?  
Or George's glory with a Cæſar's ſhar'd?  
No—— we indignant ſpurn th' unworthy claim:  
George ſhines unrivall'd in the liſts of Fame:  
For while he reign'd, each virtue, every grace  
Beam'd from his throne, and brighten'd in his face:  
While Juſtice, Goodneſs, Liberty inſpir'd;  
And Britain's Freedom all his conduct fir'd.

The eighth poem is of the epigrammatic kind, and if the turn  
be

be founded on a real circumstance, as, for ought we know, it may, it will be thought pretty. His present Majesty is introduced declaring, upon the death of his royal Grandfather, that he should think it sufficient if the glory of his whole reign were equal to that which distinguished the last three years of the late King.

Cum Rex sciret avum mediis cecidisse triumphis,  
Et sibi delatum fumerit imperium ;  
CHARE ! vale, dixit : Sat erit si gloria vitæ  
Tota meæ annorum sit tribus æqua tuæ.

In another poem we find the following agreeable traits of his late Majesty's character.

No sword of violence protects a crime,  
Stains the clear page, or dims the golden time ;  
No vice illustrious stalk'd behind the King,  
No shelter'd folly fledg'd beneath his wing ;  
No ravenous grasp, no lawless lust of power,  
Sullies his life, or stains a single hour ;  
So kindly just, the Parent-Monarch sighs,  
And greatly pities, while the laws chastize :  
When Albion's safety would, how swift to save ;  
(A deed for Gods !) he pitied, and forgave.

Here he restrained the Indian's thirst of gore,  
And bade the murderous Tomax drink no more ;  
Crush'd faithless Gallia with her savage train,  
Who foster factions, to disturb his reign ;  
Stretch'd thro' these haunts the blessings of his sway,  
And pour'd on pagan darkness beamy day.  
Free from his hand this tide of plenty flows,  
Hence Learning buds, the infant of Repose.

Nor civil virtues were his only claim,  
His early prowess won a martial fame ;  
The victor-wreath in dreadful fields he twin'd,  
And valour thron'd him Monarch of mankind.

This poem closes with a strain which we should hardly have expected from an ancient University, much less from an Infant-Seminary.

May one clear calm attend thee to thy close,  
One lengthen'd sunshine of compleat repose :  
Correct our crimes, and beam that Christian mind  
O'er the wide wreck of dissolute mankind ;  
To calm-brow'd Peace the maddening world restore,  
Or lash the Demon thirsting still for gore ;  
Till Nature's utmost bound thy arms restrain,  
And prostrate Tyrants bite the British chain.

This Collection cannot boast of poems written in Arabic, Etruscan, Syriac, or Palmyrene : It is not, however, without Greek

Greek poetry; of which kind there are an Elegy and an Ode, not inferior to other modern Greek poems.

The Sapphic ode, which, by way of Epilogue, concludes this collection, is so truly classical, and does so much honour to Harvard College, that we shall quote it at large.

#### EPILOGUS.

ISIS et CAMUS placide fluentes,  
Qua novem saltos celebrant sorores,  
Deferunt vaturn pretiosa Regi

Dona Britanno.

Audit hæc flumen prope Bostonenses  
Quod Novanglorum studiis dicatas  
Abluit sedes, eademque sperat

Munera ferre,

Obstat huic Phœbus, chorus omnis obstat  
Virginum; frustra officiosa pensum  
Tentat insuetum indocilis ferire

Plectra juvenus.

Attamen si quid studium placendi,  
Si valent quidquam pietas fidesque  
Civica, omnino rudis hæud peribit

Gratia Musæ.

Quin erit tempus, Cupidi augurantur  
Vana ni vates, sua cum Novanglis  
Grandius quoddam, meliusque carmen

Chorda sonabit:

Dum regit mundum occidum Britannus,  
Et suas artes, sua jura terris  
Dat novis, nullis cohibenda metis

Regna capeffent;

Dum Deus pendens agitationes  
Gentium, fluxo moderatur orbi,  
Passus humanum genus hic perire,

Hic renovari.

It must be acknowledged, after all, that this New-England Collection, like other public offerings of the same kind, contains many indifferent performances; but these, though they cannot so well be excused when they come from ancient and established Seats of Learning, may at least be connived at here; and what we could not endure from an illustrious University, we can easily pardon in an infant Seminary.

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*Poematia, Partim Latine scripta, Partim reddita.* 4to. 6d.  
Doddsley.

**T**HESE little poems, that are partly original, and partly translations from the English, are written with classic elegance.



elegance and spirit. The following Sapphic Ode is original.

ODE ad PHOCEUM,

*Nimis ad Rem attentum.*

Est mihi jam nunc superante lustrum,  
Testa lenæo grvida; est tabacum;  
Est tubus, Phoceu, niveus videri  
Intus et extrâ.

Huc ades; siccaque memor cullos  
Pittii. Te Fundus inaret Hermi,  
\* Si Venus duram bijugo Nearam  
Passere viset.

O puellares speciosa formas  
Inter! O Divis propior Neara!  
An genas dicam prius? aut ocellos?  
Anne labellum?

Os sâben spirat, loquiturque suadam,  
Cypridin ridens. Tumidæ teguntur  
Roscido, intactæ velut orbis uvæ,  
Flore papillæ.

Suavium extorsit semel, abstinendi  
Impotens. Jam deliciis fideles  
Gelliunt sensus, vector omne (quanquam!)  
Nosse quod ultra est.

Of this spirited little ode, the following translation, with which we have been favoured, will give our English Readers some idea.

ODE to PHOCEUS.

*Who loved his Money.*

A foaming jug of five years old,  
With Batson's best, my heart of gold,  
And snowy pipes of beauteous mold  
Might charm a soul most narrow.

Come, here's to PITT, boy, drink about,  
For thee his wealth may Hermus spout,  
So Venus for Neara's route

Would harness either sparrow!

Neara! more than half divine!

No human creature e'er so fine!

O gods! those cheeks! those eyes of thine!

And then those lips of ruby.

She speaks persuasion! breaths perfume!

Her smile is love! but ah!—the bloom,

Like shining meal on grape or plumb,

That glows on either bubby!

\* According to Sapphic doctrine, it was a propitious omen to the Lover, when Venus, in consequence of his supplications, harnessed her sparrows, to visit the inexorable fair.



Once—I shall still remember this,  
 How once I struggled for a kiss,  
 And gain'd it too : but farther bliss——  
 (Ah!) that was *IBI* *VERI*.

The following will afford a specimen of the Author's translations, to which we have prefixed the original.

*Arno's Vale.*

When here, Lucinda, first we came,  
 Where Arno rolls his silver stream,  
 The swains how blith! the nymphs how gay!  
 Content inspir'd each rural lay.  
 The birds in livelier concerts sung,  
 The grapes in thicker clusters hung.  
 All look'd as joy would never fail,  
 Amidst the sweets of Arno's Vale.

But soon as good Palemon dy'd,  
 The chief of shepherds and the pride;  
 Now Arno's sons must all give place  
 To Northern swains, an iron race.  
 The taste of pleasure now is o'er,  
 Thy notes, Lucinda, please no more;  
 The muses droop, the Goths prevail;  
 Adieu the sweets of Arno's Vale.

*Arni Valis.*

Has ubi contigimus valles, Lucinda, beatas,  
 Arnus quas nitidis argenteus irrigat undis;  
 Gratos ire Dies, securique otia ruris  
 Certatim lussit Corydon et Phillis avenâ.  
 Suave melos præter solitum cecinere volucres,  
 Uberiorque suos mirata est vinea fetus;  
 Omnia letari; et seros mansura per annos  
 Arninas inter credendum gaudia valles.  
 Sed postquam abstulerat non exorabile Fatum  
 Pastorumque decus, Te, præsidiumque, Palæmon;  
 Protinus Arnigenas campis detrussit avitis,  
 Gens arctoa virum, patrio gens durior astro.  
 Jam lepor, ingeniumque jacent; nec, utante, canorem  
 Agrestis bibit aure tuum, Lucinda, juvenus.  
 Musis gloria nulla; Cetae dant jura colonis.  
 Arne, vale; et tecum valeant tua dulcia tempe.

The Poet has tried his powers in imitative harmony, by collecting and dwelling upon such circumstances as were most capable of it. In the story of Sisyphus he has succeeded well.

In montem adversum vasto dum pondere saxum  
 Paulatim summâ obnixus vi Sisyphus urget,  
 Cunctantur tardo procedentes pede versus.  
 Cum tandem ad culmen jam subvolvisset anhilus,  
 Et dubio in metam rupes libramine putet,  
 Ima petens refugo ruit insuperabilis actu.

*An Essay on the Effects of Opium, considered as a Poison; with the most rational Method of Cure, deduced from Experience. Directing likewise the proper Means to be used, when physical Assistance cannot readily be obtained. Necessary to be universally known for the Preservation of Life.* By John Awfiter, Apothecary to the Royal Hospital at Greenwich. 8vo. 1s. 6d. Kearsly.

THE Author of this essay, not thinking the effects of opium, as a poison, sufficiently discussed by any writer, though Dr. Mead has a section professedly on it, in his *Essay on Poisons*: and differing essentially concerning the deleterious principles of it from Dr. Jones, who wrote a prolix treatise on this Drug, undoubtedly proposed to himself to say something very conclusive and satisfactory about it in this performance. He supposes, indeed, Dr. Mead might have some prudential [perhaps he means moral] motives, for not treating so fully on the effects, and the cure of the pernicious ones, of opium; as that might probably render its use more general. We imagine our author hints here at its incitation to venery; for which purpose some have thought the Turks indulge so liberally in the use of it.

Dr. Jones supposed the deleterious power of this narcotic to consist in a very indigestible and irritating resin, which was difficult to expel from the *plicæ*, or folds of the stomach. Mr. Awfiter avers its poison to reside in a volatile alkaline salt, intimately united with a corrosive sulphureous oil. Nevertheless, as these last principles are only discoverable by a torturing chemical analysis; it seems not quite clear, that the heat of the human stomach would be able to impart such a corroding and virulent power to them, as the violent action of culinary fire may. For as our Author is pleased to conclude the action of the resinous part of opium, to be only equivalent to that of the common resin from the pine-tree; we may as gratuitously suppose his saline and oily principles of opium, before their elevation by fire, to be only analogous, in their operation, to the oil of olives, or of sweet almonds; and of the essential salt of the juice of any temperate salutary vegetable. A material difference, however, must be admitted from the circumstance of our opium, as an extract, having undergone the action of fire, before it arrived here in its officinal form: though a chemical analysis of it afterwards must subject it to the farther alterations which the laboratory may make in it. The difficulty, or rather the impossibility, of decomposing and resolving, as it were, some medical simples into their truly constituting principles, and these



in their real proportions, without the violent mediation of fire, is a great obstruction to our knowledge of their essential texture and modification.

It is no wonder that so different a notion of the virulent principles of this drug, should occasion a very different manner of opposing its extreme effects. Jones directs strong wine, and even spirits, or lixivial salts to dissolve its resin; and our Author judiciously, after Dr. Mead, endeavours to discharge it from the stomach as soon as possible by every secretion, beginning with a vomit; to check the *virus* of it; and to excite and support nature with warm nervous stimulants and cordials, until she has entirely freed herself from the dangerous consequences of this poison. Three cases of persons under its virulent operation are annexed; which may be supposed that quantity of experience which occasioned this pamphlet. It certainly was *some*; but, in our opinion, too little. The cases are all cures; the most usual consequences, when we are reciting our own feats: we entertain, however, no doubt of their being facts, and recommend them as such to the perusal of the public. See p. 54 to 56,—57 to 60,—62 to 65.

This gentleman had set out with an humble dedication of his work to the president and college of physicians; professing himself to be no Author, and disclaiming any pretensions to style, &c. But towards the conclusion, his opinion of it is so considerably increased by its progress, like that of Virgil's *Fame*, that he says, p. 69, 'Thus the gentlemen of the faculty have a kind of *rule* how to act upon emergencies of the kind, which the rareness of the case may not have given some of them an opportunity to be acquainted with.' There is no denying the possibility of this contingency: but we may justly add, those gentlemen of the faculty must be utter novices indeed, and have thought or read very little concerning opium, who could not readily have suggested to themselves all that is valuable in what he says concerning it, as a poison. Had he determined to say something conclusive and essential on the point, he should have provided himself with some of the resin of opium; as well as with some of its volatile salts and its oil; and have made some convincing or illustrating experiments with each of them on animals. This, indeed, Dr. Jones too should have done, before he sat down to his prolix and dogmatic treatise on it. The express chemical analysis of it, but without any salt of any kind, Dr. Mead has long since given us in his *Essay of poisons*, edit. 1745, p. 253. It reflects some credit, however, on Dr. Jones's hypothesis, concerning the virulence of its poison, that Mr. Geoffry affirms, on his own experience, 'while watry and vinous solutions of it procured pleasant easy sleep, a tincture drawn with pure spi-

rit brought on a temporary phrenzy :’ and we are certain, if Mr. A. will procure and give a few grains of its resin, or of the pure congealed tear of the right poppy, if he can obtain it; and give the same quantity of pine-gum or turpentine, he will discover *some* difference in their consequences. Dr. Mead has taken no notice, indeed, of Jones’s resin, but adopted much of his opinion concerning its anodyne operation.

It were unfair to remind an author of inaccuracies (some of which too may be typographical) who lays no claim to writing, &c. And as mischief has sometimes been committed by mistake or design with this drug, in places remote from good medical assistance, which may be speedily necessary on such occasions, this pamphlet may deserve the attention of practitioners thus circumstanced.

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*De Inscriptione quadam Ægyptiaca Taurini inventa, et characteribus Ægyptiis olim et Sinis communibus exarata; idolo cuidam antiquo in regia universitate servato, ad utrasque Academias, Londinensem et Parisiensem, rerum antiquarum investigationi præpositis Data Epistola.* 8vo. 1s. 6d. Doddsley.

IF the public receive much entertainment, or the accurate searchers into antiquity much information, from this Latin performance of Mr. Turberville Needham, a Member of our Royal Society, they will partly be indebted for it, tho’ perhaps without his intention, to Mr. Voltaire: who, in the preface to his History of Russia, under the reign of Peter the Great, has rallied or ridiculed some academicians, who have attempted to prove the Chinese descended from the Egyptians.

These academicians are, with the greatest probability, the very same so honourably mentioned by Mr. Needham; and without whose former observations on this subject, he confesses, he should not have conceived the least notion of such an affinity or descent. The resentment of our Author, against Voltaire, for this ridicule, in which he will not allow the least spark of wit or humour (though we acknowledge it entertained us a little) had made him industriously seek an opportunity of publishing it; when luckily an inspection of the two volumes, containing a description of the antiquities discovered at Herculaneum; and the light of an Inscription on a statue of Isis (as Mr. Needham supposes it) of black Egyptian marble, found at Turin, concurred to favour him with this opportunity of vent-

\* Ne mica quidem salis—nullus penè saporis.

ing



ing his indignation. From a ſimilitude of the characters in this inſcription to ſome Chineſe inſcriptions he had formerly ſeen, and from the plates in the former works, which exhibited ſuch a variety of architecture, with different ornaments of Egyptian invention, and yet at the ſame time ſo greatly reſembling the Chineſe ſtyle and taſte; Mr. N. was immediately convinced, to demonſtration, of the intimate union and affinity of theſe two nations: and of the latter's having neceſſarily been, either a colony from the firſt, or having a cloſe intercourſe and commerce with them. This being the notion, on which Voltaire had laughed at the academicians, has made him the object of our Author's caſtigation and vengeance: and if the former has ſhewn too little faith, that is not Mr. N's defect, who is full as ſolemn as the other can be light. Mr. N. thinks the Chineſe and Ægyptians' ſtill concurring to make paper of the reed, or bamboo, a conſiderable proof of their deſcent or cloſe intercourſe. It muſt be allowed, we think, to prove that they both abound with the ſame material for making it.

Our Author had at firſt propoſed to obtain a proof of this connection, by transmitting certain queries in letters to Pekin or Canton: but fortunately he met at Rome with a Chineſe perſon born at Pekin, to whoſe care and inſpection all the Chineſe books and MSS. were committed. To him he ſhewed this inſcription, who at firſt did not underſtand a ſingle character of it, being acquainted only with the modern ones of his nation: but when he was aſked, if the modern were actually the ſame with thoſe the antient Chineſe uſed; he answered, the antient characters were very different; and were to be found in other dictionaries publiſhed for that purpoſe: for much the ſame reaſon, we ſuppoſe, for which gloſſaries are publiſhed with us. He took the inſcription home with him; and ſome days after brought Mr. N. twelve characters of the inſcription, which he had diſcovered in an antique Chineſe dictionary, in twenty-fix volumes [which are probably not very large ones] publiſhed towards the latter end of the laſt century, with a Latin interpretation of them. Theſe were ſtrictly compared, with as many of thoſe on the ſtatue, by our Author and two of his learned friends; upon whoſe going to the vatican two or three days after, the Chineſe ſhewed them all the other characters on the ſtatue in the dictionary, having made references to the pages in which he found them. Theſe references, as well as the modern Chineſe characters, are engraved on the plate prefixed to this work, containing an *eikon* of the ſtatue in front and reverſed; and are placed in columns oppoſite to the antient (or ſuppoſedly common) characters of the Ægyptians and Chineſe, which being conſidered as identically the ſame, employ but the  
ſame

same column. It is remarkable, that in these twenty-nine common characters (two or three of which seem to consist of more than one character) there is but one, viz. an arrow with the point upwards, exactly the same with the present Chinese characters; and few with much resemblance, most of them being very different. Two of the characters occur each of them, twice in the inscription; the first being rendered, in the first instance by the Latin particle *tam*; and in the second by *ejusdem generis*. The different interpretation of the other identical character is only by *magna* and *magnas*. From this small occurrence it may be surmised, by the way, that the Chinese characters, however numerous, are not as adequate to the precise conveyance of ideas, at least of complex and abstracted ones, in all their accidents of number, and of time perhaps, as our alphabet; which is accommodated, and, as it were, flexible to every minute variety and modification of thought; supposing the language in which it is employed to be no barren, nor very defective one.

Mr. N. properly distinguishes to his associates, in the philosophical societies of England and France, to whom his letter is addressed; that the truth of the Latin translation of this inscription depends solely on the veracity of his Chinese interpreter; but the exact resemblance of the ancient Ægyptian and Chinese characters, on the examination of his friends and himself. This he does to obviate any reflection or doubt that might arise, from the very indifferent character which some of our travellers have given of the present Chinese. He adds, however, that he has not the least doubt of the truth of the translation himself; nor indeed was it scarcely possible he should, when this Chinese, who had never seen the statue, gave, in his translation, a just account of the kind and colour of the stone from which it was made; and of the breadth of the statue, which corresponded to that of its forehead. Neither was this translator any ways acquainted with Ægyptian history, nor addicted to the study of antiquity of any kind, not even to that of his own country. His only difficulty was, the translation of the three last characters, of which he could make no sense (though their modern characters are placed opposite to them) and so supposed them the proper name of some person: but on pronouncing them *Shi-fou-chi*, our Author directly affirmed it to be an Ægyptian name, concluding the statue itself to have been an Ægyptian, not a Chinese, idol.

Mr. N. will have the pleasure of finding the suffrage of a late ingenious editor of some tracts\*, relating to the Chinese, in his favour. At the end of this epistle, there is an extract of a letter from Mr. Dutens, the British resident at Turin, in which

\* See Review for March 1763. p. 173.

he presents our Author the compliments of all his friends upon this occasion; assuring him of the great satisfaction the duke of Savoy had received from his disquisition on this statue; the duke adding, it had been carried from Rome to Venice during the irruptions of the Goths. We also recollect to have seen several respectable names in some of the papers, as subscribing to Mr. Needham's opinion. Nevertheless our readers, on perusing the subsequent article, will be convinced, that this is far from being universally agreed to.

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*Observations upon a supposed antique Bust at Turin. In two Letters. Addressed to the Right Honourable the Earl of Macclesfield, President of the Royal Society. By Edward Wortley Montagu, Esq; F. R. S. Read before the Royal Society, Nov. 25, 1760. 4to. 1s. Becket and De Hondt.*

THE first of these letters is dated last April, from Turin, where Mr. Montagu, by the king of Sardinia's order to his antiquary, was permitted to see this bust. Our ingenious Writer informs his lordship in it, that some persons of great candour and ability, and well known to the learned world, had joined him in examining the aforefaid bust; and that not one of them could find in it the least resemblance to the plate sent by Mr. Needham: every one of them agreeing, that if the bust itself was placed amongst many others, it would be impossible to discover which was intended by the plate; Mr. M. emphatically adding, 'one cannot imagine that plate was taken from it.'

For the difference of the characters in Mr. Needham's plate from those on the bust, our learned Writer refers his lordship and the society to a plate which he got engraved (which is given with these letters) and to an impression he took himself from the bust. This last we have not seen. Most of the characters, as given by Mr. M. differ considerably from Mr. N's: a few of them are pretty much the same; but they are not ranged in this last plate exactly in the same order, in which they appear on the bust in Mr. N's; besides their being greatly larger in this second, than in the first plate. Perhaps the size of these may be exactly that of the characters in the inscription, as Mr. M. says, he took an impression himself from the bust.

Two of the best lapidaries declared the stone of the bust itself, to have been taken from a quarry in the neighbourhood, calling it *Lavaggio*. Mr. M. thinks it a kind of *Lapis suillus*. This we imagine is some speckled stone, softer than the Egyptian marble, and so named, perhaps, from a supposed resemblance

to



to the spots in mealy pork : Mr. M. has sent a piece of it in a box, and a piece of the stone of an undoubted Ægyptian bust, thinking, that from a comparison of them, his lordship and the society will concur, the matter of the bust in debate is not a kind of marble peculiar to Ægypt, as Mr. N. affirms it : he says, this gentleman seems to suspect the characters on it have been changed, since they were copied by his order : our Author, therefore, names four reputable gentlemen, who join him in affirming, they could not discover the least thing that could create a suspicion of the smallest alteration. The first letter concludes with acknowledging, that Mr. N. had just informed him, he ordered his copier of the bust, not to be anxious about the similitude of it [we suppose he means the similitude of the face] it being sufficient for him that it was a Woman; and the characters being his principal object.—It seems a little odd, however, since part of the inscription affirms, the original was extremely beautiful, *nimis, aut valde pulchra*, that this copier should not, to give his copy the strictest resemblance, express the beauty of it as exactly as he could. The countenance in Mr. N's plate has great symmetry, and the aspect is serenely graceful. As the characters, however, were professed to be the principal object, it is surprising they should differ so considerably from those taken by Mr. M's engraver.

The second letter is dated from Rome, in last October. The learned Writer complains, in the beginning of it, of Mr. N's ill treatment of him, in his answer to the letter of Mr. Bartoli, the king's antiquarian; which letter we have not seen, nor the answer to it. He then gives the opinion of cardinal *Albani*, who is very eminent in this kind of learning, as to the sort of stone of which the bust consists, which he terms a kind of *Bigio* that is soft; while the stone of the Ægyptian monuments, he says, yields with difficulty to the best tempered tools : the cardinal also affirms, he cannot find, in Mr. N's plate of the said bust, either the conformation of the features proper to Ægyptian heads, or the style of their sculptors; nor can he think it an Ægyptian bust.

Abbè *Winkelman*, so greatly skilled in antique statues, and particularly in Ægyptian ones, declares he thinks this bust to be a modern imposition. Montignone *Assemani*, who is esteemed the first man in oriental learning, affirms the characters do not correspond in the least, to the hieroglyphics or Ægyptian writing, engraved on obelisks, sphinxes, or Ægyptian statues. He also adds, they cannot be the same with the Chinese characters, not only because there is a plain difference between the antient Ægyptian and Chinese ones; but also because the affirmative of the antient and modern Chinese characters is purely

ideal; and because that conformity is also purely ideal, which is supposed between Mr. N's printed copy of the modern Chinese characters taken from the Chinese Lexicon, and those engraved upon the bust.

If we pay a decent credit to this judgment of a prelate of great learning, and to the other very respectable authorities produced by Mr. M. on this occasion, there must have been a considerable self-delusion somewhere else. However, as the king of Sardinia is acknowledged in this letter, to have honoured Mr. Montagu with a model of this bust: and as we hear Mr. N. has transmitted letters to Pekin and Canton on that subject, the public will be better enabled to decide in the debate, when this model and those answers are produced. It is known that a learned antiquary of our own nation differs essentially from Mr. N. on this subject; and, among other reasons, from its being a fundamental maxim with both the Egyptians and Chinese, to suffer no emigration from either nation. As Mr. N. even congratulates himself, p. 12, on his being but a very moderate connoisseur in matters of antiquity, and on his being but little addicted to the \* disagreeable study of them; we should imagine his own modesty would incline him to pay a considerable deference, to the judgments of the many learned antiquarians published by Mr. M. so directly opposite to his sentiments of this bust and its characters. Nevertheless, himself and his friends will possibly think the matter as yet undetermined: and if he happens to be upon very good terms with the Jesuits, who seem out of credit every where, except at Pekin and Rome, their answers may probably reflect some farther probability on his side of the question.

Disquisitions of this nature are apt to exercise the wit and raillery of Readers, of wholly different tastes or pursuits; and who are much more curious about what is transacting in the present times, than in litigating about what has been in the past: which they consider as debating about a lock of goat's wool, as Horace † calls it. Nevertheless, the researches of the learned into antique statues, monuments, inscriptions, and medals, having elucidated some passages in history, and accounted for some ancient rites and customs in different parts of the globe, it seems very proper that every considerable nation should cultivate investigations of this kind, in some degree. There can be little danger, from the continual necessities and avocations of human nature, of their ever ingrossing too great a share of the public attention.

\* *Hæc studia satis ingrata. l. c.*

† *Rixatur de lana sæpe caprina.*



*Gratulatio Academicæ Cantabrigiæ in Pacem Augustissimæ Principis  
Georgii III. Magnæ Britannicæ Regis Auspiciis Europæ feliciter  
restitutam, Anno 1763. Folio. 4s. Sandby.*

To the Sons of profound Criticism, the Children of Erudition,  
MARTINUS SCRIBLERUS sendeth greeting ;

**W**HEREAS my esteemed friends the Reviewers have  
deputed unto me the important task of elucidating the  
Peace-verses, written and published by the renowned University  
of Cambridge, I do therefore sit down to despatch on the said  
verses, in form and manner as followeth.

As I would begin with the most ancient language, the He-  
brew compositions in this collection would first merit mine at-  
tention ; but in these I find not much deserving of note, saving  
that the simple thought in the last stanza of Mr. Bennet's He-  
brew song seemeth unto me truly beautiful : but here I abstain  
from citation, as the structure of the Hebrew character may ap-  
pear unseemly to the eye of the unlearned Reader, for whose  
instruction and emolument my expositions are chiefly intended.

Next in order of time the Arabic verses come under my con-  
sideration. To extract the beauties of these, in their original  
form, would, in our illiterate days, be of small utility ; where-  
fore I shall render them, as heretofore I did the Syriaco-palmy-  
rene verses of the most learned Mr. Swinton.

ARABIC VERSES done into English by MARTINUS SCRIBLERUS.

## I. 1.

With pigeon eye, and olive-branch,  
\* Granchild of BELLONA bland,  
See softly-pacing Peace approach !  
Flowery flies her flaunting coach !  
Pretty pigsnore ! placid Peace !  
Never, never, never cease,  
Blythe, to bless this blooming isle,  
Sheering sheep in CHARLOTTE's smile.

## I. 2.

Avaunt thou fire-ey'd fiend of War !  
Wild on whose brow fell horror rides !  
And rushing from afar,  
With crashing crash  
Of labouring lash,  
Round ring the ruins of thy rattling car.

## II. 1.

Sing, sweet swains, sing hey-down-derries !  
Sheer your sheep, and chew your cherries !

\* This genealogy of Peace is borrowed from a fragment of Robortus  
Egenus ; viz. War begets Poverty, Poverty Peace, MART. SCRIB.



Stretch, O stretch, your orchards wider,  
 Graff your stocks, and twill your cyder  
 See your foaming vats increase!  
 Cyder is the gift of Peace,  
 Crown the Peace with pipes of Perry!  
 Sing, sweet swains, sing hey-down-derry!

## II. 2.

She comes, the Queen of Quiet comes :  
 Slowly swims her sober eye !  
 Silv'ry shine her snowy plumes,  
 As wave the white clouds in the western sky.  
 Round, and round, and round she goes :  
 Like to the lyre she tunes her twinkling toes :  
 And sweeps, and swings,  
 And flies, and flings

Fair Friendship's fragrance on fell-frowning foes.

Thus have I, as well as a man of my years might, endeavoured to transfuse the spirit of these Arabic verses in the MODERN STYLE of poetry.—Nor have I neglected the greatest of all beauties, the beauty of alliteration ; that thereby I might render my translation more delectable to those ears that are titillated with the affinity of fine sounds.—Nay in this, I trust (*absit jactantia*) that I have excelled all other alliterations whatever, except the last line of the following never-to-be-rivalled couplet.

Why should I speak of General Chumley ?  
 Or Mr. Muster-master Gumley ?

But to proceed :

It is a doubtful thing with me whether the Author of the following stanza is not endowed by nature with a marvellous genius for painting :

The warrior quits the martial strife,  
 And eyes with joy his darling wife,  
 Whom mutual transport burns :  
 He tells her many a feat of war,  
 He shews her many a ghastly scar :  
 She smiles and starts by turns.

Now let us suppose this scene pourtrayed upon canvas ; the warrior stripping before his wife, who, all the while, was burning with transport. Trust me the scene would be exquisitely moving !

In the next stanza he hath, not unsuccessfully, attempted the beauties of alliteration :

His little son fits by his side,  
 And listening learns, with conscious pride,  
 To lip his father's fame.

But

But the originality of these lines seemeth doubtful, as they nearly resemble the following, which I have somewhere met with :

His little dog sat by his side,  
And waking watch'd, with conscious pride,  
To guard his simple sheep.

But whatever may be his merit as a poet, this Author is also entitled to our especial regard, as a courtier, witness these ceremonious and well-dressed verses :

Whilst man his tribute brings  
And bows, O king, before thy throne,  
'Tis thine to bow at God's alone,  
And serve the King of Kings.

Nevertheless, I, Martinus Scriblerus, who am an antiquated man, and know but little of courts, am apprehensive that the king would be thought somewhat rude if he did not bow to the whole circle.

In the next gratulation, signed J. Fulham, I think I have discovered a genius for the *uncommon*, or, if the Reader pleaseth, the *inconsequent*. Thus he beginneth—

*Nos licet arguti stratos ad flamina cam,*  
*Qua posuit tacitam rustica musa domum—*

What Author but himself could have dreamt of placing a *silent* house by a *sounding* stream? This poem endeth wondrous shrewdly: 'As well, saith the Bard, might you attempt to number the sands of the sea, or the stars of the sky, as his majesty's virtues.' Certes this must be the *ne plus ultra* of compliment!

The spirit of liberty did evermore inspire me, and recently was its glorious flame relumed in my bosom, when I stood on the very spot, where Flaminius declared Greece to be free; ill, therefore, can I brook the non-resistant doctrine recommended by Mr. Bates, of King's College, in his Latin poem: *Nos regum arcana persequari oculis nihil attinet*; and much of that kind, which doth not, I ween, breathe the true spirit of patriotism.

In the following stanza, Winter and Spring are represented as occupied in different trades and employments :

First, Winter is a white-washer :

No more stern Winter *rebutens* every plain.

Then a gaoler :

Nor spreads the *fetters* of his frost around.

Spring is a blacksmith :

Spring's balmy breath that *breaks* the icy chain.

And a taylor :

*Clothes* in fertility's green robe the ground.

Mr. Thomas of Emmanuel College hath a peculiar thought upon this occasion. Amongst all the consequent advantages of the Peace, we have here the satisfaction to perceive, that the poor Nereids will be able to sleep in their beds :

And every blue-ey'd Nereid of the wave  
Forfakes her sea-beat coral cave.  
In festive dance they greet thee, gentle Peace;  
To thee their tributary songs they bear;  
Since, goddess, at thy blest approach, must cease  
The raging cannon and the din of war;  
No more loud thunders brave the silent night,  
Or rouse them from their wavy beds in wild affright.

Another salutary effect of the Peace is here mentioned; but as it is asserted by one poet, and denied by another, it must be looked upon as uncertain. First, then, one poet maintaineth that, in consequence of the Peace, the British oaks would flourish on the mountains :

Νῦν δὲ πρὸς ἡμετέρας ὕλαις Διὸς ἀγλαὰ τέκνα  
Ταλθαύουσι δρυς

Another, on the contrary, telleth us that they would be cut down from the mountains and go to sea.

———— Jam silvæ decus  
Descendit in pontum ———

As I look upon this to be a matter of consequence, it grieveth me that it should be left undetermined.

To follow nature altogether is to tread in the vulgar track, without ever rising to any thing uncommonly great, or greatly uncommon. From this conviction hath Mr. Luke Gardiner stepped a little out of the natural road, and represented the lowing of oxen as a proof of their patience :

Low'd not thine oxen, patient of the yoke;

It must be upon the same principles, perforce, that he maketh the king a surgeon,

long, long he strove  
To heal the gaping wounds of venom'd rage,  
And pour o'er jarring realms the balmy sweets  
Of gentle Peace.

And, afterwards, a fountain :

'Tis mighty GEORGE,  
From whom these streams of purest pleasure flow.

It must be from the conclusion above-mentioned, likewise, that Mr. George Travis recommendeth it to the monster, War, so



go and bathe her hand in *hot* blood, in a country subject to *perpetual frost*:

Hence, savage monster, War, to Scythia's coast!

There reign, fit colleague, with perpetual frost!

There in hot blood bathe deep thy thirsty hand.—

This contrast of hot and cold delighteth him much. Thus he representeth the poor merchant in an ague-fit. Observe how he burneth and shivereth.

Now burns, sun-beat, on Afric's sultry coast,

Now shivers, pierc'd with Iceland's keenest frost;

Yet shivers now, now burns, rejoic'd the while,

Since Peace and Safety bless his various toil.

This gentleman hath known what it is to want a syllable or two, wherewithal to fill up a verse; and, if I may judge from the following line, hath experienced this perplexity in all its irksome circumstances:

The tyrant's scourge, the friend of man *to man*!

Ah pitiable fate of Poets! cruel necessity! that Mr. Travis was here obliged to write ten syllables rather than eight!

That arts should arise, in consequence of the Peace, is an obvious thought—but who, without a genius for the marvellous, could think of making the spontaneous vegetation of a grove one of those arts? Yet this hath Mr. William Bennet done:

Now arts arise: spontaneous springs the grove.

If this gentleman did not intend that the Muses should personate washer-women, and the Graces milk-women, in the following verses, I should greatly marvel;

If chance we wander where the riv'let strays

We see the Muses trim their ruffled bays:

If chance we stray along the sportive plain,

The Graces there have fix'd their pleasing reign.

But however this might be, he seemeth at least to have profited by the subsequent lines taken from a description of Deptford.

If chance we wander near to Deptford-dock,

We see the bunter wash her ruffled smock;

If chance we stray along the dirty street,

The milk-wench there with dangling pails we meet.

In the poem signed James Scott, I had perchance been much delighted with that modesty and diffidence which the Author hath expressed in the following verses—:

Enough for me, through whose inglorious veins

The cold blood slowly creeps, in gentler strains

To sing returning Peace; nor thou refuse,

O Bute, this tribute of an *humble* Muse!

I say, I should have been much delighted with this passage, wherein the Author hath expressed himself unable to attempt 'Themes so WONDROUS HIGH;' but, ah! what frail! what inconsistent creatures are we! As if Master James Scott had really meant nothing by the above-quoted expressions of modesty, in the following lines he sheweth us that his sentiments, with regard to his humble Muse, are, in truth, of a different cast:

To Britain's isle what blessings Peace may bring,  
In home-spun strains full many a Bard shall sing:  
My muse on fancy's eagle-pinion flies  
To distant climes, where other suns arise.

Speaking of my good lord of Bute, and the care he took of his sovereign's education, this Bard hath the following couplet:

But fed the plants deriv'd from *heav'n above*,  
Whose milder fruits are Peace, and Joy, and Love.

Now this same expression, of heaven *above*, pleaseth me wonderfully, because it necessarily implieth that there may be also a *heaven below*—and the more heavens there are, the better, do I say—But possibly the Author, being an orthodox divine, might mean the third heaven, mentioned by St. Paul—That, however, is no matter of consequence—*Heaven above* is a delectable pleonasm, and liketh me well. Ask ye why he calleth it *heaven above*? I answer, because it is (as he hath expressed himself once before in this poem) 'so wondrous *high*.'

But fed the plants, *deriv'd* ——— might some fastidious Critic say, there is an impropriety in the expression—Well, well! Martinus Scriblerus will not contend about trifles. *Lector, candide lector, vale!*

We might have expected farther comments on Mr. Scott's poem from our venerable friend, as it contains many curious expressions beside those he has taken notice of; but it is now high time to change the course, and to present our Readers with better fare.

The Latin poem written by Mr. Barford, fellow of King's College, begins with a pleasing enthusiasm, and an elegant strain of poetry:

O Nemo! O liquido labentia murmura Cursu!  
Etonæ Nemo, et Thamefinæ murmura ripæ:  
Vos mihi jucundas voces, lætumque tulistis  
Ingenui potana chori; quo tempore sacras  
Doctrinæ Sedes, venerandaque mania visit  
GEORGIUS. Illi ingens præfata virtutis Imago,  
Et Decus Henrici, mansuetæque Fama per ævum  
Occurrit.

Nothing

Nothing can be more beautifully pathetic, more classically pure, than the verses in which Mr. Barford bewails those illustrious sons of Eton who fell in the war :

Vos quoque, desleti Juvenes, Belloque caduci,  
Quos externus habet humili procul Aggere cespes,  
Etonæ quondam nostræ decus ! ite, beato  
Compositi fato : vestrum patria iaclyta nomen  
Mandabit fastis, et non ingrata salutis  
Usque colet : lacrymas nobis lætumque dedistis.

The description of a Roman veteran retired from the toils of War to cultivate his allotted acres, though somewhat inaccurate, is not without its beauties.

Thus when old Janus clos'd his brazen folds  
[Of horrid War], in some sequester'd nook  
The hardy vet'ran, silver'd o'er with age,  
Trode the calm path of undissembling life,  
Or on the banks of Tiber, or beneath  
The walls of Sinuessæ : there he toil'd  
Turning th' allotted glebe, or measuring out  
His furrow'd acre, earn'd with many a wound.  
Oft as he lay on grassy couch reclin'd,  
Imagination painted to his view  
Past scenes of prowess ; battles bravely won  
O'er Afric's tawny race ; his sun-beat front  
With mural chaplet twin'd ; Now seems the trump  
Its lordly swell to breathe : the clarion loud  
Burling, with tremor strikes each fluttering nerve :  
Now o'er the field the generous heroes rush ;  
The souls of many wars : through every vein  
Ambition thrills : the old man sighs for arms  
With more than youthful ardor. Soon cool thought  
With eye deliberate kens the toils of war,  
And damps his martial spirit. Round his board  
Thronging, the pledges of connubial love  
Catch his fond tale : some future hero burns,  
Anticipating Fame, to grasp the shield ;  
To trace his father's virtues, and to fight  
The sacred cause of Liberty and Rome.

For the above verses we are obliged to the ingenious Mr. Zouch, whose poem we distinguished in the last collection.

Though our friend Scriblerus has taken some liberties with the first stanza of Mr. Onley's poem, we must, nevertheless, acknowledge a beautiful simplicity, an happy elegance in several other stanzas of the same poem.

But what is all the beauty of the year,  
What all the harvest crowded furrows yield ;  
If sweet Security is never near,  
And arms must guard the produce of the field ?



If for the sons of War the peasant ploughs,  
 And toils for plenty ne'er to be his own ;  
 The gifts of industry if chance bestows,  
 And rapine reaps what poverty has sown ?

Yet, late, alas ! how many millions held  
 On this sad tenure all their little store !  
 With joy in ripening harvests oft beheld  
 Their daily sustenance, nor ask'd for more.

How short that joy ! how soon the smiling land  
 To the rough soldier gave its promis'd hoard ;  
 While famine courted from a ruffian's hand  
 To glean her food, the relics of the sword !

By want compell'd to camps the peasant flew,  
 Th' uncertain cares of toil no longer bore ;  
 The bread that War deny'd, from War he drew,  
 And plunder'd every field he plough'd before.

These sentiments, we suppose, may remind our Readers of a spirited and pathetic letter, written by our amiable queen, when princess of Mecklenburg, to the king of Prussia. They will also observe a striking resemblance of the late ingenious Mr. Hammond's style ; than which no higher compliment can be paid this poem.

We must applaud Mr. C. Neville of Emmanuel College for painting BRITANNIA in character. In our review of these academic Productions we have seen many pictures of her ; but none that pleased us so much as the following natural description :

————— Rupe Britannia

Celsâ refidit : quærna deæ caput  
 Coronâ cingit, carbasusque  
 Coeruleus fluitat per artus.

This painting, however devoid of ornament it may appear, shews, by its propriety, the hand of a master.

Though we cannot, in general, approve of Mr. Tyson's ode, on account of the short rhymes and the artificial plumage (both the peculiar foibles of the modern Cambridge-poetry) we must acknowledge the traits of genius, which will sufficiently appear in the following stanza :

Vocal nymphs, ye haunt no more  
 Ilysius' hallow'd shore,  
 Or where old Tiber rolls his tide :  
 There jarring discords murmur round,  
 Where erst each pleasing sound  
 Rapt the soul in extasy ;  
 Savage fury fires the sky,  
 Sad Superstition shakes her vengeful rod ;  
 Each monument of grace  
 Falls at some sullen tyrant's frantic nod.

For

For ye, fair nymphs, disdain to dwell  
Where Slavery opes her iron cell.  
But Albion, daughter of the sea,  
Shall in her potent arms infold  
The rulers of sweet harmony.  
Such strains shall warble wild,  
As erst, on Avon's rusky-fringed side,  
Sweet fancy strack with flying hand,  
And sooth'd her amber waves that murmuring glide.

As Mr. Law's poem appears to be the blossom of growing genius, we shall present to our Readers an extract of the latter part of it :

Let scepter'd tyrants mount the trophied car,  
And scatter havock from the wheels of War ;  
Curst by mankind, they lance the lightning's flame,  
And sink in Virtue as they rise in Fame.  
Far nobler he who sheaths the murderous blade,  
And cloaths his mountains with the olive's shade ;  
Whose patriot-wisdom civil life refines,  
Whose radiance warms and blesses as it shines.  
Such Britain's prince, whose dawning beam displays  
The milder glories of unfullied praise :  
'Tis his to break oppression's galling chain,  
And fix o'er India freedom's gentler reign.  
See ! where on Canada's untutor'd youth  
Already beam the rays of heav'n-born truth !  
See ! plume crown'd-chiefs each social blessing taste,  
And rising towers adorn th' illumin'd waste !  
See ! cultur'd meads their golden fruits display,  
Where rang'd the hunter, savage as his prey !  
No more the Sachem views Kiwasa's form  
Frown in the cloud, or mutter in the storm ;  
Religion's beams the darksome mists dispel,  
Which ignorance broods in superstition's cell.  
E'en there shall Science spread her hallow'd store,  
And Art's fair empire grace Ontario's shore ;  
Some future LOCKE with reason's keenest ray  
Pierce the rich fount of intellectual day,  
The subtle ties of complex thought unbind,  
And fix each movement of the varying mind.  
Some second NEWTON trace creation's laws  
Through each dependence to the sovereign cause ;  
Some MILTON plan his bold impassion'd theme  
Stretch'd on the banks of Orellana's stream ;  
Another SHAKESPEARE shall Ohio claim,  
And boast its flood allied to Avon's fame :  
There too shall Sculpture warm the featur'd stone,  
And canvas glow with beauties not its own ;  
With BRUNSWIC's name shall each Savannah sound,  
And Attic Muses sport on Indian ground.

Were there any other poem in this collection that we could with equal justice recommend, we would do it with pleasure : for nothing gives us so much satisfaction as the encouragement of growing genius. To promote the interest of literature in general, to encourage the efforts of young ingenuity, to add celebrity to a rising name, and to call from obscurity the productions of modest merit, are some of the chief purposes of our Monthly Labours.—At the same time, to repress the hopes of presumptive impotence, to lash dull vanity with the salutary rod of criticism, to hold up the mirror to mistaken ignorance, and, by timely ridicule, to banish every idle pretender from the *arena* of letters, is, or at least ought to be, a means of preventing the disgust of the public, and the future mortification of individuals.

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*Freewill, Foreknowledge, and Fate. A Fragment.* By Edward Search, Esq; 8vo. 4s. Dodsley.

WE have seldom met with a more agreeable disappointment, in the discharge of our duty as Reviewers, than has been afforded us by the present performance. Books, like men, generally present the fairest side outwards ; and very few instances can be given, in this pretending and superficial age, wherein the title-page of a book hath not been by far the most promising part of it. In respect to the Treatise before us, however, the case is very different : the laconic and simple enumeration of subjects the most profound and abstruse, joined to the quaint circumstance of their being discussed in a Fragment, by a fictitious Edward Search, Esq; made too motley an appearance in the title, to give us any hopes of consistency and solidity in the work. Not that a frontispiece would have had so much effect on us, as to make the disappointment considerable, had not the notion, thence imbibed, been confirmed by one whimsical Preface from the Author, and another from his Annotator, Mr. Cuthbert Comment, of Search-hall. All this appeared as incongruous to us, as would the entrance into St. Paul's through a wicket ; in consequence of which also, we were equally pleased and surprized with the comprehensive, sublime, and beautiful appearance of the internal parts of the structure. Before we proceed to the examination of these, however, we cannot forbear making an animadversion or two on the strange incongruity we have mentioned. Is it possible that our Philosopher could imagine, the false fire of an *ignis fatuus*, or the tail of a glow-worm, would excite or enable the beholder to admire the splendour and sublimity of the stars, or to look on the dazzling  
brightness



brightness of the sun? Yet such are the incidental sparks of wit, compared to the constant emanations of wisdom, flowing from the light of true philosophy. But perhaps Mr. Search reflected, that, in an age when it is the groveling fashion for all the world to keep their eyes fixed on the earth, some art was necessary, to divert their attention, and prevail on them to look upwards, and that no expedient could be better than to form an easy transition from the reflected glitter of terrestrial objects, to its exalted and permanent source in the firmament. On this supposition, we greatly admire his address; and though, with regard to his book, we cannot help recollecting the remark, that

A silver button only spoils the hat:

Yet, where the hat is a good one, we conceive it can only spoil the look of it. This, at least, is certain, that our Author is not the first ingenious man, whom the World have reduced to the necessity of putting on the appearance of a coxcomb. This appearance, nevertheless, Mr. Search seems to have assumed, only to introduce himself into company\*, where, we must do him the justice to say, that, he displays himself, on every occasion, like a man of sense and politeness, with ease and propriety; equally divested of the pertness of the Fop and the formality of the Pedant.

With regard to his Annotator, Mr. Comment, he appears, also, to have so little of the phlegm and prolixity of the true Scholiast, that, though he claims only the affinity of cousin, we are apt to suspect him to be much nearer skin to his Author. Nay there may, for ought we know, be some philosophical impropriety, in calling them *par nobile fratrum*, we cannot help considering them, therefore, as one and the same person; in which, if we are mistaken, they may thank themselves that they did not take more effectual measures to prevent our error.

It is with peculiar grace and propriety, that our Author, on entering into the abstruse subjects of which he hath made choice for the exercise of his pen, invokes the assistance of Philology, in a strain as agreeable and sprightly as it is sensible and judicious.

\* With which view, the propriety of this measure hath been stoutly maintained by some coffee-house Critics, who affirm it to be still as expedient for a Philosopher to turn jack-pudding, as for a Parson to turn p——p; and with what success and approbation the latter hath been recently attended, is well known. We will not go so far, however, as to say, that the Philosopher or Divine have done either; though, with regard to the former, we must own, we think Mr. Search's Argument fits easier upon him, and appears less forced than his Wit.

His subject he divides into several parts, distinguished by the following titles, Liberty, Various Wills, Free Agency, Free Will, Foreknowledge, Demerit, Fate, and Predestination. The Reader will see, however, that all these subjects are so intimately blended and connected together that it is not easy to consider any one of them independent of the other; and indeed our Author's distinctions in this particular, are little better than mere matter of form. We shall not enter therefore into a methodical review of his several arguments, but proceed to select a few examples of this Writer's very singular manner of treating such subjects.

In regard to the term Liberty, our Author joins with Mr. Locke, in pronouncing it as little applicable to Volition, taken in a philosophical sense, as Squareness is to Virtue, or Swiftness to Sleep; declaring, that the notion of a co-existent elective power, self-moving, and independent on all causes, is destructive of all prudence, deliberation, and dependence on our own conduct and that of other people.

Our Author then proceeds to illustrate the manner in which the plan of an over-ruling Providence may well take effect without infringing a tittle upon our Liberty. 'Events, which neither our judgment, nor our appetite would incline us to produce, are placed out of our power, and entrusted in the hands of other agents, so come to pass by necessity with respect to us; the returns of summer and winter do not depend upon our option, because we might be apt to choose a perpetual spring: but wherever God thinks proper to employ us in executing any part of his plan, there needs only to give us the powers, the talents, the opportunities, the judgments, the motives requisite, and we shall compleat the lines allotted us by the exercise of our freedom.

'So far as you can penetrate into a man's sentiments, and desires, and have the proper objects at command, you may put him upon any work you shall require: if money be his idol, and you have enough to bribe him, you may make him do whatever you please; if he make his belly his god, you may draw him from Millbank to Radcliffe-highway by an exquisite entertainment; or if good nature be his ruling principle, you may employ him in any kind office you shall want. Your politicians know how to turn the passions of men independent on their authority to serve their designs: And the Divine Politician may do this more compleatly, not only as he knows perfectly the secrets of all hearts, but as he gave them that understanding, and those appetites which determine the colour of their actions; and we need not doubt of his having given them such as will effectually answer the purposes intended by them.



‘ In some few instances, where we know the hearts of men, we can effect our purposes with them as surely as we can with any corporeal instruments in our hands: if you want to give a ball, or an entertainment, ’tis but sending an invitation to persons fond of these diversions, and you will have your company resort to you of their own free choice, nor could you bring them more effectually, if you had the authority of an absolute monarch over them; so that in this instance you govern their motions either to Hickford’s, or the Apollo near Temple-Bar, or your own dining-room, without the least impeachment of their liberty. And we have a present example before our eyes of a monarch, who having the love of his subjects, can by their free services resist the combined efforts of the mightiest despotic powers upon earth. Nor can Despotism itself do any great matters without the aid of Free Will: for rewards, honours, and encouragements, those engines of free agency, contribute more to the valour of armies, than any scourges of punishment, or peremptory edicts concluding, For such is our Will.’

Mr. Search goes on to enquire, How far Foreknowledge hath an effect on human actions? which nice and difficult point he clears up in a very familiar, and at the same time satisfactory manner.

In treating of Certainty and Probability, our Philosopher very judiciously remarks, ‘ How ready some folks are to blow hot and cold with the same breath, as either serves the turn: If I happen,’ says he, ‘ in company to drop a hint like those suggested in my chapter on Judgment, that Certainty, mathematical Certainty, was not made for man, and that we know no more, if so much, than the appearances exhibited this present moment to our senses, and the ideas actually in our thought; I am exclaimed against for an arrant Sceptic, a Visionary, a Trifler, advancing things I do not believe myself. What! cry they, do not we know certainly that the Judges will sit in Westminster-hall this term; that the servant will lay the cloth for dinner; that we ourselves shall go to bed to night? Yet these very people, like crafty Politicians, now the interests of their argument require it, can take the opposite side, and strike up a coalition with the fallibility of human understanding in her strongest assurances. Perhaps the Judges will not sit, for the hall may be swallowed up by an earthquake; perhaps the Servant will not lay the cloth, for he may be struck with an apoplexy; perhaps we shall not go to bed, for the house may take fire. Were these casualties, which depend upon external causes, alledged in diminution of liberty, they might carry some weight; but what efficacy they can have to encrease it, I cannot discern with the best use of the microscope.



But waving this, if bare possibility may give opening enough to set us free, this same Mr. *Liberty* must be a very slender gentleman, to creep in at such an auger-hole: yet let us consider whether he does get his whole body through, or only thrust in a little finger at most; for we have seen there are degrees of Liberty consistent with a partial Restraint. When I put on my great coat and boots, I can still move my limbs, though not so freely as before: when in town I have not the same liberty as in the country; I must not go out in my cap and slippers; I must not carry a bundle under my arm; if Elizabetha Petrovna, whom I never saw nor cared for, happens to die two thousand miles off, I must not wear a coloured coat, for so the great goddess, *Fashion*, that Diana of Ephefus, whom all the world worshippeth, ordains; yet she graciously allows me some latitude in my dress and motions; for I may go armed with a sword I know not how to use, and saunter away the day in coffee-houses, or spend the night in tossing about a pack of cards, without offence to her delicacy.

Now I believe my antagonists and I, how slightly soever we have spoken of human Understanding, shall agree that in some instances our Knowledge grounds upon evidence, which makes it a million to one we are in the right: and since an event may be probable, as well as certain, though we do not know so much, it must then contain an intrinsic probability independent on our knowledge or conjecture. But this probability, being so near of kin to certainty; that the acutest Philosophers could never find a criterion to distinguish them, may be presumed to have the family strength, though not in equal measure; and if one totally overthrows liberty, the other must fasten a clog upon it proportionable to the degree of the probability; so that in cases of the highest assurance we should find ourselves reduced to the condition of a person who should have so many weights hung about him, that one millionth part added more, would render him incapable of stirring at all.

In our Author's strictures on Demerit, he considers the nature of Justice, Mercy, and the propriety of rewards and punishments, with much acuteness of argument and simplicity of illustration. With regard to punishment, he observes, that 'Freedom of action, and so much understanding as may make the party sensible for what the punishment was inflicted, are always esteemed necessary objects to render him obnoxious thereto; because punishment operating upon the Imagination, and through that upon the Will, where either of these two channels are wanting, becomes useless, and consequently unjust. Therefore fly revenges which may be mistaken for accidents, and nobody can know they were the effect of resentment, though

sometimes

sometimes practised by spiteful persons, have never been held warrantable by the judicious: nor will a righteous man punish where the transgressor had not liberty of choice, nor where the reason of his punishing cannot be understood.

‘ If a brick tumbles down upon you, it would be ridiculous to fall a whipping, or breaking it, because such discipline could contribute nothing towards preventing other bricks afterwards from tumbling upon your own, or somebody else’s head; but had our treatment with brickbats any influence upon their future motions, we should form rules of justice for our dealings with them as well as with one another. When the puppy dog fouls your parlour you beat him for it; but then you rub his nose in the filth to make him sensible why he is beaten; and you think this severity justifiable, without discerning any depravity of heart in the beast, only because it secures your rooms against the like disaster for the future: but if he has stolen a woodcock from the larder, and you do not discover the theft till next morning, when your correction can do no good, it would be cruelty to chastise him.

‘ Mischiefs done by mere accident are judged pardonable: but why? because punishment has no influence upon accidents: for in some cases, where better care may prevent them, we do not scruple to animadvert in order to spur men to greater vigilance: the statute of Ann lays a heavy penalty upon servants setting a house on fire undesignedly; nor did I ever hear that statute complained of as contrary to natural justice.

‘ Why are military punishments severer than all others? Is there greater depravity in disobedience to an officer, than to a civil magistrate, a parent, or a master? Not so, but because the service requires a stricter discipline, and more implicit obedience. Nor can you pretend the soldiers consent upon enlisting, for many of them are inveigled to enlist by drink, or by the bounty-money, without knowing what they undertake, or considering the rules they submit to: besides that you subject the impressed man to the same severities with the volunteer.

‘ Why is the law of fashion so strict upon little matters, that a man would make himself more ignominious by wearing his wig the wrong side outwards, than by corresponding with the Pope, or the Pretender? unless because censure, exclamation and ridicule, being the only penalties you have to enforce it, you must lay them on the more lustily to keep the thoughtless world to decency in matters wherein they have no other restraint upon them.

‘ Thus whatever species of punishment we fix our eye upon, we shall always find it deducible from utility; but the deduction



is too long to carry constantly in our heads, nor can every head trace it out; neither do we upon all occasions stand in a situation to discern the consequences of our punishing, or sparing: therefore the judicious, from their observation of those causes, so far as they can investigate them, strike out rules of justice, and distinguish degrees of wickedness, which they hang up in public as marks, or erect as posts of direction to guide our steps in the journey of life, and inculcate a moral sense, or abhorrence of evil, to serve as a guard to protect us against inordinate desires that might tempt us to injustice, and as a measure to appportion our resentment against the heinousness of an offence, or depravity of an offender.

‘Such of us as are well disciplined look up to these marks continually, and shape their steps accordingly, both with respect to what they shall avoid themselves, and what notice they shall take of the proceedings and sentiments of their fellow-travellers, without thinking of any thing further; and much the greater part of us without knowing of any thing further to be thought of: when these latter get a smattering of philosophy, you hear them declaim incessantly upon the essential and unalterable rules of right and wrong, independent on God himself, having a nature he did not give them, and being an obligation upon him that he must not break through.’

This is an absurdity, indeed, into which some of our ablest Metaphysicians have occasionally fallen; Dr. Clarke himself, speaking of these unalterable rules and eternal fitnesses of things, as if they were totally independent of the Deity, and could have an existence without him. But, as our Annotator, Mr. Comment, very justly observes, ‘it is difficult even to conceive a rule not relating to the action of some beings existent: for a rule respecting non-entities can scarce deserve the name of one. Therefore rules can be no older than the beings they relate to, nor have existence before these were created: neither can they be independent of God, because they are dependent on the condition wherein he placed his creatures. For if men had no property, there could be no such rule as, *Thou shalt not steal*; neither could there be a rule, *Thou shalt not bear false witness*, if men had not the use of speech.’ It is also still more difficult to conceive what rules can be obligatory on the Deity, except those prescribed by himself. For if God be the first, sole, and self-existing Cause of all things, by what necessary and independent rule of action is it possible he should be prescribed?

On the topics of Fate and Predestination, Mr. Search is as ingenious and entertaining, as in any of the preceding Sections; displaying at once the united talents of the Philologist, the Logician,



gician, and Philosopher, and of all in an equal and eminent degree. Notwithstanding this great display of his abilities, however, the nominal Mr. Cuthbert Comment, his Annotator, affects to treat him, as the elder Shandy is treated by his wanton and ungracious son Trilram, even as a wild and enthusiastic visionary. But if the identity of Messrs. Comment and Search be as above suggested, the Reader will see through this piece of finessè, and discover it to be only a joco-serious method of offering such novelties to the public, as might prove exceptionable in a graver form. Be this as it may, we cannot omit the subject of a dispute, which Mr. Scholiast says happened upon the road, some time ago, between the Author, 'Squire Search, and Doctor Hartley. 'The Squire, it seems, in his chapter on the causes of action, had assigned the mind herself for the efficient cause of all we do: this the doctor would not allow; for he gave the following account of the matter. The human body, says he, is a collection of little threads or fibres curiously bound up together; among which the Ether insinuates throughout every part of our frame, disposing itself into strings running crosswise between the sides of the interstices wherein it lies. When objects strike upon our senses, they agitate the fibres of the organ whereon they fall: which agitation puts the ethereal strings contiguous to them into little tremours, called by him Vibratiuncles. As the strings communicate with one another all over our body, the foresaid vibratiuncles excite others correspondent to them in the strings lying about the nerves of our muscles, thereby agitating those nerves, which produce a contraction in the muscles, and cause them to move the limbs. The tremours in the first mentioned strings he stiles sensory vibratiuncles, and in the latter motory vibratiuncles. Thus the Doctor acknowledges all human action necessary, being performed by the mechanical running of vibratiuncles from the sensory to the motory, without any intervention of the mind to assist in the operation. He allows indeed that the vibratiuncles, in their passage, touch at the seat of the mind, where they leave information of the way they are going, and of the external objects exciting them. So the mind, having continual notice of what is doing, fancies herself the author of all that is done; whereas in reality she sits an idle spectator only, not an agent of our actions; like the fly upon the chariot-wheel, ascribing to her own prowess, the mighty clouds of dust she sees raised around her.

'Now, my cousin Search not having studied anatomy, thought himself no match at argument for the learned physician, so declined entering the lists with him, but proposed a feigned issue to be tried by the country, in imitation of those directed

out of chancery, upon the following case. Mr. Jeffery Dolittle, a gentleman of tolerable capacity and good repute among his neighbours, departed this life in an unusual manner; for one morning after breakfast his perceptive or spiritual part was taken from him miraculously, without any disease, disorder, accident, or dislocation of any single particle either in the grosser or finer part of his material frame. The question is, how this defunct or mere machine would behave? Both parties agree, that the pulse would continue to beat, the lungs to play, the animal secretions to be carried on, the vibratiuncles to traverse to and fro, as before, and that by dinner-time the tongue and palate might come into that state which affects us with hunger; yet the perceptive mind being gone, there would be no uneasiness for want of victuals, nor perception of the objects round about. But Search, in his declaration, avers, that it would not walk down stairs, sit down to table, carve the meats, converse with the company, nor give its opinion upon the conduct of the ministry, usefulness of the militia, or whether Nivernois comes in good earnest to conclude, or only to amuse us. The Doctor in his plea insists, that it would do all this, and every thing else that might be expected from a reasonable creature, and well-bred gentleman. And upon this point issue was joined.

‘ But it being difficult presently to impanel a jury who would consent to be shut up without victuals, drink, or candle, until they should agree upon a verdict, the litigants struck up a compromise in the mean time, that each should jog on his own way without interruption from the other. For, says Search, I suppose, Doctor, we both aim at doing some good to mankind by our labours: now if we can effect our purpose, ’tis not a farthing matter by what process the operation goes on. Whether we can draw such scratches upon paper, as that the rays reflected therefrom shall raise vibratiuncles in the Reader, which shall inform him of salutary theorems, that will better the condition of his mind, and beget motory vibratiuncles that will put his limbs into a course of action most conducive to his benefit; or whether, by the ordinary methods of conviction, instruction, and exhortation, we can spur him on to use his own activity in a manner most beneficial to himself.’

‘ Pursuant to this compromise,’ continues the Scholiast, ‘ we see, by the text, that our Author, so he can work a persuasion productive of happiness, does not care whether it operates by free or necessary agency.’ Much more, however, may depend on the solution of the above question, than perhaps even Mr. Comment or Mr. Search may be aware of: both the Author and Commentator, notwithstanding their subtilty and accuracy in metaphysical and moral reasoning, appearing greatly deficient in



in physiological knowledge. It is for want of this necessary knowledge that we find very considerable blunders made both in the notes and text, in reasoning on the subjects of existence and agency, or of beings and agents. For instance, our Philosophers say, 'That existence belongs only to individuals; a compound being a number or collection of substances, and having no other existence than that of its parts.' But may we not here ask these very accurate philologists, What they mean by existence, individuals, and substance? Do they mean physical existence, i. e. palpable individuals and material substance? Or do they mean something metaphysical, i. e. impalpable and immaterial? If the former, it is certain, that every physical existence, viz. every palpable individual, and every material substance, are compounds; and thus, according to them, have no existence at all. If they mean the latter, nothing but the primary, impalpable elements of physical beings, and their immediate cause, God, can be said to exist; the various objects that we see around us having no being or existence at all, in their sense of the word. 'For,' say they, 'if the King were to incorporate six hundred men into a regiment, there would not be six hundred and one beings therefore; one for the regiment, and one for each of the men, instead of only six hundred there were before; nor were he to break it again could there be a being the less in his kingdom. So neither, when a multitude of atoms run together to compose an human body, is there a being more than there was before: nor would there be a being lost out of nature upon its dissolution.' Indeed, friend Search, you have here overlooked yourself; for, by this rule, if a regiment is no being, neither is a man a being. Yes, say you, 'no man can doubt of his own existence, or that he has a personality belonging to him distinct from all other beings.' But pray let us ask you, How any man would acquire this sense or knowledge of his personality without an human body? In other words, How can a man exist without a body? Had you said the mind or soul of man might so exist, the expression had been less exceptionable; and yet, even in that case, we should be very glad to know how the mind could acquire a sense of personality without a body, or the use of any of the organs of sense. Will you say by consciousness?—We answer, that such consciousness must arise from those sensations by which we are enabled to distinguish other objects, without a knowledge of whose separate existence we could have none of our own identity, or distinction from all others. For notwithstanding what Mr. Locke advances about personal identity, it is very easy to prove, on his own principles, that such personality depends more on the modification of the body, than any imaginary consciousness in the mind. That



the mind or spirit of man may be, as our Author maintains, an individual existence, to be destroyed only by the immediate exertion of Omnipotence, we will not dispute; but we deny that any innate consciousness in the man is a proof of it.

Again, there is a great impropriety in applying the term *Man*, or the personal pronoun *I*, to the mind alone. Man, you seem to confess, is a compound of body and mind; on that very composition, therefore, his existence must necessarily depend; and when it is decomposed, the man exists no longer, even tho' it could be proved, that both the body and mind had still each a separate existence. By existence, therefore, Mr. Search seems to mean an absolute and metaphysical existence; in which sense it is more than probable, that there is no other being in the universe but God: for, though we have suggested, that, perhaps, the primary elements of physical beings, and the spirit of man, may have such an existence; yet while every thing in nature appears to be in a state of constant fluctuation and change, it is rational enough to suspect, from analogy, that even the elements of things may be so too. But be this as it may, when Mr. Search talked of the existence of beings *in nature*, he should have meant physical existence; the identity of which is constantly fluctuating, and which is applicable, therefore, only to compounds.

As man is a physical being, so, he is a physical agent also, and it is with equal impropriety Mr. Search, and his Annotator, talk of man, as acting alternately both on the mind and the body; as if he was something distinct from, and independent of, both. The mind may with propriety enough be said to act on the body, and *vice versa*; but when the *man* acts they cannot both act in conjunction.

But we must here, though unwillingly, take leave of this animated and ingenious Writer, who, by blending the airy and the abstruse, hath very successfully endeavoured "to shew the contemplative that it is possible to be serious without being solemn, to pursue invention without injury to truth, and give a loose to imagination without giving up our understanding."

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*Letters of the Right Hon. Lady M—y W—y M—E,*  
concluded. See our Review for June, p. 473.

**W**E gladly resume our pleasing task of abstracting the very ingenious and entertaining Letters of this celebrated Lady; whose reputation could not have been more effectually rescued from the obloquy cast upon it, in the inveterate satire of Mr.

Mr. Pope, than by the publication of these excellent papers, wherein, like a faithful mirror, the Writer's mind is so justly and clearly reflected.

Letter XXXIV gives a lively description of Adrianople; of the Grand Signior's Camp in the neighbourhood of that agreeable and extensive city; and of the noble Mosque of Selim I. into which Lady M— was admitted without scruple: though it is probable she was indebted to her Turkish habit for this favour.

The XXXVth Letter is dated from Constantinople; in which are digressively introduced the following particulars concerning the religious Principles and Customs of the Turks.

'When I spoke of their religion,' says she, 'I forgot to mention two particularities, one of which I had read of, but it seemed so odd to me, I could not believe it; yet 'tis certainly true; that when a man has divorced his wife, in the most solemn manner, he can take her again upon no other terms, than permitting another man to pass a night with her; and there are some examples of those, who have submitted to this law, rather than not have back their beloved. The other point of doctrine is very extraordinary. Any woman that dies unmarried, is looked upon to die in a state of reprobation. To confirm this belief, they reason, that the end of the creation of woman, is to encrease and multiply, and that she is only properly employed in the works of her calling, when she is bringing forth children, or taking care of them, which are all the virtues God expects from her. And indeed, their way of life, which shuts them out of all public commerce, does not permit them any other. Our vulgar notion, that they don't own women to have any souls, is a mistake. 'Tis true they say, they are not of so elevated a kind, and therefore must not hope to be admitted into the Paradise appointed for the men, who are to be entertained by celestial beauties. But there is a place of happiness destined for souls of the inferior order, where all good women are to be in eternal bliss. Many of them are very superstitious, and will not remain widows ten days, for fear of dying in the reprobate state of an useless creature. But those, that like their liberty, and are not slaves to their religion, content themselves with marrying when they are afraid of dying. This is a piece of sheology, very different from that, which teaches nothing to be more acceptable to God, than a vow of perpetual virginity: which divinity is most rational, I leave you to determine.'

Letter XXXVI is addressed to Mr. Pope; and contains only a slight description of Belgrade-Village: with some witty reflexions on the then peculiar situation of the Writer. And Letter XXXVII is indeed one entire *Ladyism*, with respect to the business it relates to, though not as to the language; which can no where

be charged with the affectation that seems to be implied under a term so nearly related to Mr. Richardson's *Femalities*.—This letter is addressed to Lady B——; and was occasioned by some commissions with which the Writer was honoured, to purchase a Greek slave, and a certain nostrum for the improvement of female charms, called Balm of Mecca.

In Letter XXXVIII are some farther particulars of the Turkish notions relating to certain family appurtenances, called wives and children.

—‘I am,’ says she, ‘at this present writing, not very much turned for the recollection of what is diverting, my head being wholly filled with the preparations necessary for the increase of my family, which I expect every day. You may easily guess at my uneasy situation. But I am, however, comforted in some degree, by the glory that accrues to me from it, and a reflection on the contempt I should otherwise fall under. You won’t know what to make of this speech; but, in this country, ’tis more despicable to be married and not fruitful, than ’tis with us to be fruitful before marriage. They have a notion, that whenever a woman leaves off bringing forth children, ’tis because she is too old for that business, whatever her face says to the contrary. This opinion makes the ladies here so ready to make proofs of their youth, (which is as necessary in order to be a *received beauty*, as it is to shew the proofs of nobility, to be admitted *Knights of Malta*) that they do not content themselves with using the natural means, but fly to all sorts of quackeries to avoid the scandal of being past child-bearing, and often kill themselves by them. Without any exaggeration, all the women of my acquaintance have twelve or thirteen children; and the old ones boast of having had five and twenty or thirty a piece, and are respected according to the number they have produced.

—When they are with child, ’tis their common expression to say, *They hope God will be so merciful as to send them two this time*; and when I have asked them sometimes, how they expected to provide for such a flock as they desire? They answer, that the plague will certainly kill half of them; which, indeed, generally happens, without much concern to the parents, who are satisfied with the vanity of having brought forth so plentifully. The French Ambassadress is forced to comply with this fashion as well as myself. She has not been here much above a year, and has lain in once, and is big again. What is most wonderful, is, the exemption they seem to enjoy from the curse entailed on the sex. They see all company the day of their delivery, and at the fortnight’s end return visits, set out in their jewels and new cloaths. I wish I may find the influence of the climate in this particular, But I fear I shall continue an Eng-

lish



lish woman in that affair, as well as I do in my dread of fire and plague, which are two things very little feared here. Most families have had their houses burnt down once or twice, occasioned by their extraordinary way of warming themselves, which is neither by chimnies nor stoves, but by a certain machine called a *Tendour*, the height of two foot, in the form of a table, covered with a fine carpet or embroidery. This is made only of wood, and they put into it a small quantity of hot ashes, and sit with their legs under the carpet. At this table they work, read, and, very often, sleep; and if they chance to dream, kick down the *Tendour*, and the hot ashes commonly set the house on fire. There were five hundred houses burnt in this manner about a fortnight ago, and I have seen several of the owners since, who seem not at all moved at so common a misfortune. They put their goods into a *Bark* and see their houses burn with great philosophy, their persons being very seldom endangered, having no stairs to descend.

Letter XXXIX advises her Sister, the Countess of —, of the birth of a daughter, the present Countess of Bute; and then proceeds to relate the particulars of a visit she paid to the Sultana Hafiten, who had been the favourite of Sultan Mustapha, brother and predecessor to the then reigning Sultan. Mustapha had been deposed by his brother, and died in a few weeks after, probably by the help of a convenient dose, given him by order of his Successor. Immediately after his death, the Lady above-mentioned, was saluted with an absolute command to quit the seraglio, and to chuse herself another husband, according to the received custom.

—‘I suppose,’ says Lady M—, ‘you may imagine her overjoyed at this proposal—quite the contrary.—These women, who are called and esteem themselves Queens, look upon this liberty, as the greatest disgrace and affront that can happen to them. She threw herself at the Sultan’s feet, and begged him to poignard her, rather than use his brother’s widow with that contempt. She represented to him, in agonies of sorrow, that she was privileged from this misfortune, by having brought five princes into the Ottoman family; but all the boys being dead, and only one girl surviving, this excuse was not received, and she was compelled to make her choice. She chose *Bekir Effendi*, then secretary of state, and above four-score years old, to convince the world that she firmly intended to keep the vow she had made, of never suffering a second husband to approach her bed; and since she must honour some subject so far, as to be called his wife, she would chuse him, as a mark of her gratitude, since it was he that had presented her at the age of ten years to her last lord. But she never permitted him to pay her one visit;  
though

though it is now fifteen years she has been in his house, where she passes her time in uninterrupted mourning, with a constancy very little known in Christendom, especially in a widow of one and twenty, for she is now but thirty-six. She has no black Eunuchs for her guard, her husband being obliged to respect her as a Queen, and not to enquire, at all, into what is done in her apartment.

I was led into a large room, with a Sofa the whole length of it, adorned with white marble pillars like a *Ruelle*, covered with pale blue figured velvet, on a silver ground, with cushions of the same, where I was desired to repose till the Sultana appeared, who had contrived this manner of reception to avoid rising up at my entrance, though she made me an inclination of her head, when I rose up to her. I was very glad to observe a lady that had been distinguished by the favour of an Emperor, to whom beauties were, every day, presented from all parts of the world. But she did not seem to me, to have ever been half so beautiful as the fair Fatima I saw at Adrianople; though she had the remains of a fine face, more decayed by sorrow than time. But her dress was something so surprizingly rich, that I cannot forbear describing it to you. She wore a vest called *Dualma*, which differs from a Caftan by longer sleeves, and folding over at the bottom. It was of purple cloth, strait to her shape, and thick set, on each side down to her feet and round the sleeves, with pearls of the best water, of the same size as their buttons commonly are. You must not suppose that I mean as large as those of my Lord —, but about the bigness of a pea; and to these buttons, large loops of diamonds, in the form of those gold loops, so common on birth-day coats. This habit was tied, at the waist, with two large tassels of smaller pearls, and round the arms embroidered with large diamonds. Her shift was fastned, at the bottom, with a great diamond, shaped like a lozenge; her girdle, as broad as the broadest English ribband, entirely covered with diamonds. Round her neck she wore three chains, which reached to her knees; one of large pearl, at the bottom of which hung a fine coloured emerald as big as a turkey egg; another, consisting of two hundred emeralds, close joined together, of the most lively green, perfectly matched, every one as large as a half-crown piece, and as thick as three crown pieces, and another of small emeralds perfectly round. But her ear-rings eclipsed all the rest. They were two diamonds shaped exactly like pears, as large as a big hazle-nut. Round her *Talpoche* she had four strings of pearl—the whitest and most perfect in the world, at least enough to make four necklaces, every one as large as the Dutchess of Marlborough's, and of the same shape, fastned with two roses, consisting of a large ruby for the middle stone, and round them twenty drops  
of



of clean diamonds to each. Besides this, her head-dress was covered with bodkins of emeralds and diamonds. She wore large diamond bracelets, and had five rings on her fingers (except Mr. Pitt's) the largest I ever saw in my life. 'Tis for jewellers to compute the value of these things; but, according to the common estimation of jewels in our part of the world, her whole dress must be worth a hundred thousand pounds sterling. This I am sure of, that no European Queen has half the quantity; and the Empress's jewels, though very fine, would look very mean near hers. She gave me a dinner of fifty dishes of meat, which (after their fashion) were placed on the table but one at a time, and was extremely tedious. But the magnificence of her table answered very well to that of her dress. The knives were of gold, and the hafts set with diamonds. But the piece of luxury which grieved my eyes, was the table-cloth and napkins, which were all tiffany embroidered with silk and gold, in the finest manner, in natural flowers. It was with the utmost regret that I made use of these costly napkins, which were as finely wrought as the finest handkerchiefs that ever came out of this country. You may be sure, that they were entirely spoiled before dinner was over. The *sherbet* (which is the liquor they drink at meals) was served in china bowls; but the covers and salvers mally gold. After dinner water was brought in gold basons, and towels of the same kind with the napkins, which I very unwillingly wiped my hands upon, and coffee was served in china with gold *Soucoups* \*.

\* The Sultana seemed in a very good humour, and talked to me with the utmost civility. I did not omit this opportunity of learning all that I possibly could of the *Seraglio*, which is so entirely unknown amongst us. She assured me that the story of the Sultan's *throwing a handkerchief*, is altogether fabulous; and the manner, upon that occasion, no other than this: He sends the *Kysir Aga*, to signify to the lady the honour he intends her. She is immediately complimented upon it by the others, and led to the bath, where she is perfumed and dressed in the most magnificent and becoming manner. The Emperor precedes his visit by a royal present, and then comes into her apartment: neither is there any such thing as her creeping in at the bed's foot. She said, that the first he made choice of, was always after the first in rank, and not the mother of the eldest son, as other writers would make us believe. Sometimes the Sultan diverts himself in the company of all his ladies, who stand in a circle round him. And she confessed, they were ready to die with envy and jealousy of the *happy she*, that he distinguished by any appearance of preference. But this seemed to me nei-

\* A cup made of gold or silver, to receive the coffee cup, which prevents its scalding the fingers.



ther better nor worse than the circles in most courts, where the glance of the monarch is watched, and every smile is waited for with impatience, and envied by those who cannot obtain it.

“ She never mentioned the Sultan without tears in her eyes, yet she seemed very fond of the discourse. “ My past happiness, *said she*, appears a dream to me. Yet I cannot forget that I was beloved by the greatest and most lovely of mankind. I was chosen from all the rest, to make all his campaigns with him; and I would not survive him, if I was not passionately fond of the Princess my daughter. Yet all my tenderness for her was hardly enough to make me preserve my life. When I left him, I passed a whole twelve-month without seeing the light. Time has softened my despair; yet I now pass some days every week in tears, devoted to the memory of my Sultan.” There was no affectation in these words. It was easy to see she was in a deep melancholy, though her good humour made her willing to divert me.

She asked me to walk in her garden, and one of her slaves immediately brought her a *Pellice* of rich brocade lined with fables. I waited on her into the garden, which had nothing in it remarkable but the fountains; and from thence, she shewed me all her apartments. In her bed-chamber, her toilet was displayed, consisting of two looking-glasses, the frames covered with pearls, and her night *Talpoche* set with bodkins of jewels, and near it three vests of fine fables, every one of which is at least worth a thousand dollars (two hundred pounds English money). I don't doubt but these rich habits were purposely placed in sight, though they seemed negligently thrown on the Sofa. When I took my leave of her, I was complimented with perfumes as at the Grand Vizier's, and presented with a very fine embroidered handkerchief. Her slaves were to the number of thirty, besides ten little ones, the eldest not above seven years old. These were the most beautiful girls I ever saw, all richly dressed; and I observed that the Sultana took a great deal of pleasure in these lovely children, which is a vast expence; for there is not a handsome girl of that age, to be bought under a hundred pounds sterling. They wore little garlands of flowers, and their own hair, braided, which was all their head-dress; but their habits were all of gold stuffs. These served her coffee kneeling; brought water when she washed, &c.—'Tis a great part of the business of the older slaves to take care of these young girls, to learn them to embroider, and to serve them as carefully as if they were children of the family. Now do you imagine I have entertained you, all this while, with a relation that has, at least, received many embellishments from my hand? This, you will say, is but too like the Arabian Tales—

These

These embroidered napkins! and a jewel as large as a turkey's egg!—You forget, dear sister, those very tales were written by an author of this country, and (excepting the enchantments) are a real representation of the manners here. We travellers are in very hard circumstances. If we say nothing but what has been said before us, *we are dull, and we have observed nothing*. If we tell any thing new, we are laughed at as *fabulous and romantic*, not allowing either for the difference of ranks, which afford difference of company, or more curiosity, or the change of customs that happen every twenty years in every country. But the truth is, people judge of travellers, exactly with the same candour, good nature, and impartiality, they judge of their neighbours upon all occasions. For my part, if I live to return amongst you, I am so well acquainted with the morals of all my dear friends and acquaintances, that I am resolved to tell them nothing at all to avoid the imputation (which their charity would certainly incline them to) of my telling too much. But I depend upon your knowing me enough, to believe whatever I seriously assert for truth; though I give you leave to be surprized at an account so new to you. But what would you say? if I told you, that I have been in a *Haram*, where the winter apartment was wainscotted with inlaid work of mother of pearl, ivory of different colours, and olive wood, exactly like the little boxes you have seen brought out of this country; and in the rooms designed for summer, the walls are all crusted with Japan china, the roofs gilt, and the floors spread with the finest Persian carpets? Yet there is nothing more true; such is the palace of my lovely friend, the fair *Fatima*, whom I was acquainted with at *Adrianople*. I went to visit her yesterday; and if possible, she appeared to me handsomer than before. She met me at the door of her chamber, and, giving me her hand with the best grace in the world; you christian ladies (said she with a smile, that made her as beautiful as an angel) have the reputation of inconstancy, and I did not expect, whatever goodness you express'd for me at *Adrianople*, that I should ever see you again. But I am now convinced that I have really the happiness of pleasing you; and if you know how I speak of you amongst our ladies, you would be assured, that you do me justice in making me your friend. She placed me in the corner of the sofa, and I spent the afternoon in her conversation, with the greatest pleasure in the world.—The Sultana *Hafsen*, is what one would naturally expect to find a Turkish lady, willing to oblige, but not knowing how to go about it; and tis easy to see, in her manner, that she has lived excluded from the world. But *Fatima* has all the politeness and good breeding of a court, with an air that inspires at once, respect and tenderness; and now  
that



that I understand her language, I find her wit as agreeable as her beauty. She is very curious after the manners of other countries, and has not the partiality for her own, so common to little minds. A Greek that I carried with me, who had never seen her before (nor could have been admitted now, if she had not been in my train) shew'd that surprize at her beauty and manner, which is unavoidable at the first sight, and said to me in Italian,—" *This is no Turkish lady, she is certainly some Christian.*"—Fatima guessed she spoke of her, and asked what she said. I would not have told her, thinking she would have been no better pleased with the compliment, than one of our court beauties, to be told, that she had the air of a Turk. But the Greek lady told it to her, and she smiled, saying, *It is not the first time I have heard so; my mother was a Poloneze, taken at the siege of Caminiec; and my father used to rally me, saying, he believed his Christian wife had found some Christian gallant; for that I had not the air of a Turkish girl.*—I assur'd her, that if all the Turkish ladies were like her, it was absolutely necessary to confine them from public view for the repose of mankind; and proceeded to tell her, what a noise such a face, as hers, would make in London or Paris. *I can't believe you,* replied she agreeably, *if beauty was so much valued in your country, as you say, they would never have suffered you to leave it.*—Perhaps, dear sister, you laugh at my vanity in repeating this compliment, but I only do it, as I think it very well turn'd, and give it you as an instance of the spirit of her conversation.

We come now to the third volume of this Collection; the letters of which are respectively dated from Constantinople, Tunis, Genoa, Turin, Lyons, Paris, and, lastly, Dover; where she landed on her return to her native Country, Oct. 31, 1718. Of all these places she has, according to her custom, given some description, enlivened, in her agreeable manner, (so different from the dull narratives of most other Travellers!) with a variety of anecdotes and reflections. In regard to the latter, we could not help taking particular notice of one, at the close of Letter XLIII, with which we shall conclude the article, and bid adieu to these delightful Letters.

After giving the Abbot — an account of the magnificence and luxury of the Turkish Grandees, she thus concludes.

—'Tis true, their magnificence is of a different taste from ours, and perhaps of a better. I am almost of opinion they have a right notion of life. They consume it in musick, gardens, wine and delicate eating, while we are tormenting our brains with some scheme of politicks, or studying some science to which we can never attain, or, if we do, cannot persuade  
other



other people to set the value upon it we do ourselves. 'Tis certain what we feel and see is properly (if any thing is properly) our own; but the good of fame, the folly of praise are hardly purchased, and when obtained, poor recompence for loss of time and health. We die or grow old before we can reap the fruit of our labours. Considering what short liv'd weak animals men are, is there any study so beneficial as the study of present pleasure? I dare not pursue this theme; perhaps I have already said too much, but I depend upon the true knowledge you have of my heart. I don't expect from you the insipid railleries I should suffer from another in answer to this letter. You know how to divide the idea of *pleasure* from that of *vice*, and they are only mingled in the heads of fools.—But I allow you to laugh at me for the sensual declaration in saying, that I had rather be a rich Effendi with all his ignorance, than Sir Isaac Newton with all his knowledge.

We doubt not but the more grave and considerate of our Readers, will condemn this decision in favour of a life spent in such indulgence of the senses, as must ever prove more friendly to ignorance, than to a due cultivation of those rational faculties, which peculiarly distinguish the noblest part of the Creation. Nevertheless we must so far acquiesce in this Lady's philosophy, as to acknowledge, that it would argue more true wisdom were we rather, with thankfulness, to avail ourselves of the good things which God hath so bounteously bestowed on us, than, slighting his choicest gifts, to dedicate the best part of our lives to laborious and painful researches into useless learning and unavailing Science. How many, like Sir Nicholas Gimcrack, employ most of their days in the fruitless chase of a Butterfly, or an endless pursuit of the perpetual motion:—or, with the political Upholsterer, pass their sleepless nights in anxious solicitude for the safety of poor Old England!—Such insatuated mortals may justly be laughed at by the more joyous and more sensible Asiatic.—But after all, our fair Traveller has undoubtedly carried her respect for Eastern manners, and Eastern pleasures, too far, when she great the glorious NEWTON is placed below a poor, uninformed voluptuary! we say poor, for what are all the possessions of the wealthiest Effendi, or Bashaw, in the East, compared with the treasures of a Newton's mind!

And now, most elegant, spirited, amiable Lady Mary! we beg leave to kiss your fair hand, and, with grateful thanks for the pleasure you have afforded us, most respectfully, though reluctantly, bid you adieu!—*Langum, formosa, vale!*

*Traëtatus de Miraculis. Autore Spectatissimo.*

Or, A Treatise on Miracles. 8vo. 1s. Williams.

THE ingenious Author of this little tract, having prudentially chosen to convey his sentiments, on so nice a subject, in a learned language, we know not how far we might be thought reprehensible in giving any of them in plain English. His design, we conceive, in this particular, was to prevent his arguments from having any ill effect on the illiterate vulgar, who might not be in a capacity perfectly to understand them, or sufficiently to distinguish between their good and evil tendency. Certain, however, it is, that we have many philosophical Readers of this kingdom, who are very incapable of comprehending a metaphysical argument delivered in the Latin tongue; and we doubt not of having a considerable number of classic Scholars, who entertain all the superstition and prejudices of the vulgar, and are incapable of entering into a metaphysical argument in any language. It is the knowledge of things, and not of words, which strengthens the faculties and meliorates the judgment; whereas it is well known that languages are often, and frequently best attained by the perusal of very insignificant and uninformative books. Greek is not learned by studying Euclid, nor Latin by conversing with Sir Isaac Newton's Principia. So that a man may acquire the knowledge of many different languages, and yet be very ignorant of the things which serve to enlighten the mind and improve the understanding.

To these considerations we may add, that most of the arguments contained in this performance have already appeared in the English language. If our Author's sentiments, therefore, are agreeable to truth, and the publication of them consistent with the peace and good order of society, we think he might as well have given them in his vernacular tongue\*. As these points, however, may possibly appear problematical either to our Author or our Readers, we shall content ourselves, in giving a general account of this treatise, with making use of the Writer's own words.

Having expatiated a little, by way of introduction, on the common opinions and prejudices of mankind, respecting the operations of God and nature, in the ordinary course of Providence, and in the working of miracles, our Author divides his subject into four parts; proceeding, in due order, to prove or illustrate the following points or propositions.

\* On the presumption that the Author is an Englishman; of which, however, we are in some doubt, notwithstanding the title page indicates this tract to be printed in London.

I. Nihil



I. Nihil contra naturam contingere, ſed ipſam æternum, fixum et immutabilem ordinem ſervare; et ſimul, quid per miraculum intelligendum ſit.

II. Nos ex miraculis nec eſſentiam, nec exiſtentiam, et conſequenter, nec providentiam Dei poſſe cognoscere, ſed hæc omnia longe melius percipi ex fixo et immutabili naturæ ordine.

III. Ex aliquot ſcripturæ exemplis oſtendam, ipſam ſcripturam per Dei decreta et volitiones; et conſequenter providentiam, nihil aliud intelligere, quam ipſam naturæ ordinem, qui ex ejus æternis legibus neceſſario ſequitur.

IV. Denique, de modo miracula ſcripturæ interpretandi, et de iis, quæ præcipue circa miraculorum narrationes notari debeant, agam.

With regard to the fiſt diviſions, he begins thus.

“Ad *primum* quod atinet, facile deducitur ex natura voluntatis Dei, quæ ex Dei intellectu non niſi reſpectu noſtræ rationis diſtinguitur: hoc eſt, Dei voluntas, et Dei intellectus in ſe revera unum et idem ſunt; nec diſtinguuntur, niſi reſpectu noſtrarum cogitationum, quas de Dei intellectu formamus.”

This point he elucidates by a very apt and judicious illuſtration, and then concludes.

“Unde ſequitur, omne id quod Deus vult ſive determinat, æternam neceſſitatem et veritatem involvere, vel eadem neceſſitate, quæ ex natura et perfectione divina ſequitur, Deum rem aliquam, ut eſt, intelligere, ex eadem ſequitur, Deum eandem, ut eſt, velle. Cum autem nihil, niſi ex ſolo divino decreto neceſſario verum ſit, hinc clariffime ſequitur, leges naturæ univerſales mera eſſe decreta Dei, quæ ex neceſſitate et perfectione naturæ divinæ ſequentur. Si quid igitur in natura contingeret, quod ejus univerſalibus legibus repugnaret, id decreto et intellectui, et naturæ divinæ neceſſario etiam repugnaret; aut ſi quis ſtatuere, Deum aliquid contra leges naturæ agere, is ſimul etiam cogeretur ſtatuer, Deum contra ſuam naturam agere, quo nihil abſurdius.”

Hence *nihil igitur in natura contingit*, ſays he, *quod ipſis legibus univerſalibus repugnet*: Conſiſtent with which is his explication of the term, Miracle; “Clariffime ſequitur nomen miraculi non niſi reſpectu ad hominum opiniones poſſe intelli, et nihil aliud ſignificare, quam opus, cujus cauſam naturalem exemplo alterius rei ſolite explicare non poſſumus, vel ſaltem ipſe non poteſt qui miraculum ſcribit aut narrat.”

In regard to the ſecond head, the Author brings ſome ſhrewd arguments, deduced both from Scripture and reaſon, to prove the point in queſtion; objecting ſt only to the diſtinction made by Divines, between events *contrary* to, and thoſe which are *above* nature. On this diſtinction he obſerves, “Neque hic ullam agnoſco differentiam inter opus contra naturam, et opus



supra naturam: (hoc est, ut quidam ajunt, quod quidem naturæ non repugnat, attamen ab ipsa non potest produci aut effici) nam cum miraculum non extra naturam, sed in ipsa natura fiat, quamvis supra naturam statueretur, tamen necesse est ut naturæ ordinem interrumpat, quem alias fixum et immutabilem ex Dei decretis concipimus. Si quid igitur in natura fieret, quod ex ipsius legibus non sequeretur: id necessario ordini, quem Deus in æternum per leges naturæ universales in natura statuit, repugnaret, adeoque id contra naturam ejusque leges esset, et consequenter ejus fides nos de omnibus dubitare faceret, et ad atheismum duceret.

Under the third division, the Author endeavours to prove the conclusions, drawn from his metaphysical arguments, not to be inconsistent with the Scriptures, when taken in their true and proper sense. He is not so full and satisfactory, however, on this head, as some may think the importance of the subject requires; nor can we by any means join in the inference he draws from his arguments on this point. His opinion nevertheless is that, "omnia, quæ in scriptura vere narrantur contigisse, ea secundum leges naturæ, ut omnia, necessario contigisse; et si quid repariatur, quod apodictice demonstrari potest, legibus naturæ repugnare, aut ex iis consequi non potuisse, plane credendum id a sacrilegis hominibus sacris literis adjectum fuisse: quicquid enim contra naturam est; id contra rationem est, et quod contra rationem, id absurdum est, ac proinde etiam refutandum.

As to the fourth article, the Writer indulges himself in a few strictures relating to the miracles recorded in the Old and New Testament; "Ex quibus" says he, "porro evidentissime sequitur, miracula res naturales fuisse, atque adeo eadem ita explicanda, ut neque nova (ut Salomonis verbo utar) neque naturæ repugnantia videantur.

On the whole, the Author of this Tract hath delivered, in a very few words, some of the most notable objections against the common acceptance of Miracles: it would require, however, a great deal more room, and a much greater variety of arguments than he hath indulged himself in, to settle the point equally to the satisfaction of the Philosopher and the Divine.

## MONTHLY CATALOGUE,

For J U L Y, 1763.

RELIGIOUS and CONTROVERSIAL.

Art. 1. *Four Charges to the Clergy of the Archdeaconry of Essex.*  
By Thomas Rutherford, D. D. F. R. S. &c. &c. 8vo.  
1s. 6d. Millar.

IN

IN the first of these charges the learned archdeacon offers some plain arguments to prove, that Christianity does not reject the aid of human learning.

In the second he examines the doctrine of the Methodists concerning inward feelings.

In the third he examines their doctrine concerning assurance.

His fourth and last charge is an enquiry, whether the article of the resurrection of the body, or flesh, was not inserted into the public creeds before the middle of the fourth century; and whether the language of it is not agreeable to the language of the scriptures: in answer to a posthumous pamphlet written by the late Dr. Sykes.

The first of these charges is upon a subject undoubtedly proper for the consideration of the clergy, and what they are very much interested in: and the visitations of the superior dignitaries of the church would answer a valuable purpose indeed, if a spirit of enquiry and literature was by this means awakened and kept alive among the body of the clergy at large. This is an object highly deserving of attention; and what ought upon these occasions especially to be recommended with all the powers of persuasion. For notwithstanding there are a great number of learned men in the church, who are ornaments of their profession, and support a very respectable character; yet it must also be acknowledged that there are many others, who have not that competency of learning, which, in this improved and enlightened age, is absolutely necessary to support the character of a clergyman with decency and respect; whose knowledge reaches little farther than what they learnt in the schools; are unable to give a proper representation of that excellent religion for which they profess to be advocates; and for want, not of natural, but of acquired abilities, bring dishonour on one of the noblest and best institutions that ever appeared in the world. To rectify this evil is highly worthy the earnest endeavours of the governors of the church. We did expect that the archdeacon's charge would have been directed this way; and that we should have been entertained with an animated representation of the importance of learning, and the favourable influence it would have upon the interests and progress of the Christian religion. Instead of this we only meet with a cool and lifeless endeavour to prove, that *Christianity doth not reject the aids of human learning*; from such proofs as these, that St. Paul directed Timothy to give attendance to reading; that he himself sometimes quoted the Greek poets; and that there are in the scriptures some things hard to be understood. In fact, instead of a *concio ad clerum*, upon a subject of the first importance and consideration, we are let down into a little dispute with the Methodists, who, we are told, 'notwithstanding they sometimes pretend to be genuine sons of the Church of England, adopt the language and opinion of the conventicle (*tabernacle* we suppose the doctor meant) when they maintain, that every believer, provided he has the gift of utterance, is qualified to preach the Gospel; and that human learning is rather an impelliment than otherwise.' A position so wretchedly illiberal, and foolish, that it hardly deserved a grave answer before an assembly of divines.—

The second and third charges are likewise disputes with the Methodists; a set of people who are not to be reasoned with. To reason with them is, we acknowledge, much better than to persecute them:



the best method of treating them of all others, is perhaps to neglect them; and to oppose the progress of enthusiasm and folly, by a full and fair representation of the doctrines and precepts of the Christian religion, the evidence on which they are founded; and the noble and powerful motives by which they are enforced. This seems to be the most likely method to prevent a multitude of illiterate preachers from alienating the regards of the common people from their *legal pastors*: we will add, this is a work that would well become our *legal pastors*; and it is a work which they all have, or ought to have, abilities for.

The Doctor's last charge is on a subject of criticism, and of some importance; it is by much the most valuable part of his pamphlet, and as such we recommend it to the notice of the learned.

Art. 2. *The Adoration of his Creator the great Duty of Man.*  
8vo. 6d. Bristow.

This is, upon the whole, a sensible little pamphlet, intended to prove and illustrate this very important truth, *that a regard to the Deity is the support of human virtue*; a principle which will be readily admitted by all sober and considerate theists. The Author says in page 10. godliness implies piety and prayer to God; and in his notes under this sentence quotes the following passage. "A pious man is one who serves the Gods, not in the manner he pleases, but as the laws made for that purpose direct, and he who serves them as these laws direct, serves them as he ought". *Xenoph. Mem. lib. iv.* This was a sentiment well adapted to the state of religion in Old Greece: but we do not immediately see the pertinency of it under a government whose glory is a toleration; and from a Writer, who seems to be both a Christian and a Protestant.

Art. 3. *A Discourse on the Lord's Supper.* By Samuel Morton  
Savage. 8vo. 4d. Buckland.

The intention of this little piece is to explain the nature of the Lord's Supper, the end and design of the institution, and to recommend a serious and more general attendance upon it to all Christians. The plain and simple manner in which this discourse is written, and the easy price at which it is published, very well adapt it to the use of the common and poorer sort of people, to whom we recommend it, as much more intelligible and rational than many longer and more tedious pieces, that have appeared upon the subject.

Art. 4. *A Letter written by the late Rev. Mr. Pearfall of Taunton in the County of Somerset, addressed to the Church of Christ under his Pastoral Care, containing his dying Advice to them, and which, according to his Intention, was read to them soon after his Decease.* 12mo. 3d. Field.

Mr. Pearfall being dead, yet speaketh; he still speaketh the language of great orthodoxy; but amidst much of this kind we have the satisfaction to perceive many genuine marks of a pious and sincere disposition; qualities which will retain their value, when the names of heresy and orthodoxy will be buried in everlasting oblivion.

Art.



Art. 5. *On Religious Liberty, a Sermon preached at St. Paul's Cathedral, on Sunday the 6th of March 1763, on Occasion of the Brief, for the Establishment of the Colleges of Philadelphia and New-York.* By John Brown, D. D. Vicar of Newcastle. 4to. 1s. Davis and Reymers.

A few single sermons sometimes pass under our review, which seem to merit greater notice from us, than barely to have a place in our catalogue. On such occasions we have departed from our usual method, and given a more particular account of them; and in the present instance we shall probably oblige our Readers by an abstract of the excellent discourse before us.

The Doctor's subject is, we acknowledge, with us, a favourite one; RELIGIOUS LIBERTY! a subject neither so thoroughly considered, so universally understood, nor so much attended to, as its importance deserves. We are not the less pleased with this subject, for being treated by a divine of our established Church: the pulpits of separate congregations have long been accustomed to it; and why it should not be more common and familiar in the discourses of a learned Christian and Protestant clergy we are at a loss to conceive.

The text on which the Sermon before us is founded, is that memorable advice of St. Paul to the Galatians. *Stand fast therefore in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage.* Gal. v. 1. From these words our Preacher proposes to consider, 1st. The nature of that religious liberty, wherewith Christ hath made us free. 2dly. To remark the violations of this liberty which have been made in the Christian world. 3dly. The progress that has been made towards its restoration; and lastly, To subjoin some reflections which may regard its completion.

Under the first head the Doctor tells us, 'that religious liberty doth evidently consist in a rational obedience to such rules and ordinances as are found in the Gospel. Whatever is there clearly delivered as matter of faith, or prescribed as matter of practice, that is the indispensable duty of Christians to believe and do.' 'Whatever is of doubtful interpretation cannot be essential to man's salvation, because if it had been so, God would have more clearly revealed it; and therefore as he hath not thought fit to let us understand all mysteries, and all knowledge, so in these cases, a modest deference to the opinions of those, whose wisdom we reverence; or a like deference to the dictates of our own reason, is all that can be expected from us.—Whatever is obtruded on us under pretence of being the command of God, but is contrary to the general tenor of his word, that no earthly power or authority ought to compel us to submit to.'

But when controversies are started, and doubts arise, the grand question then comes to be debated, *who shall finally decide?* The Doctor hath decided it, and most admirably well too.—One plain answer will suffice; an answer, which, had it been duly attended to, through the several ages of the Christian Church, had saved rivers of blood, which have been shed upon this occasion: the plain answer therefore is only this, that mutual compulsion is not only vile, but impossible:

and that every man according to that *strength of reason* which *God hath given him*, must *finally determine for himself*?

We apprehend this method of stating the notion of religious liberty will be generally satisfactory to Christians: we could wish the sentiment had been carried to its full extent, and the proposition made so general as to have comprehended those (few perhaps in number) who have not been so happy, even after an honest enquiry, as to see *fully* the evidences of the Christian religion itself: for it may be said, with respect to the *Theist* as well as the *Christian*, that compulsion is not only *wile but impossible*; and that according to *the strength of his reason*, he and every man must *finally determine for himself*.

The principle is equally just in both cases. But we have often observed it, even among those who profess to be advocates for religious liberty, that they seem to be afraid of carrying their noble principles to their just and full extent: if they have but *elbow-room* for themselves, they think every thing very well: whereas other persons equally good and honest, for want of *more room*, may find themselves miserably squeezed and hampered. The interests of religion, and the happiness of mankind, will, we apprehend, never suffer from the most enlarged freedom, and perfect toleration: but the greatest ills may justly be dreaded, when the magistrate interferes beyond the limits of his office, and the ends of his institution.

But let us follow Dr. Brown, to the second head of his sermon, in which he represents the *violations of religious liberty*, which have been committed in the several periods of the Christian Church. This part is mostly historical; 'the first ages of Christianity do happily stand free of this imputation; for as yet the divine admonitions of Christ and his apostles were not forgotten. As power prevailed, i. e. when Christianity was established by the civil power, these noble principles gave place, and the madness of opinion supplanted liberty. Now the see of *Rome* began to lay the foundations of its spiritual tyranny: under this tyranny, which defaced *Europe* for seven hundred years, liberty died; till at length a few brave spirits, at the *Reformation*, broke the chains which bigotry and craft had imposed on ignorance; and *Christian Liberty* began once more to rear her head. But the Reformers themselves miserably halted between two opinions, asserting their own right of private judgment yet denying it to those who dissented from them. The conduct of CALVIN, in the case of SERVETUS, is notorious. The right of persecution was asserted in the *Genevan Church*, in particular by TURRETINE, one of the ablest doctors. *We conclude*, says he, *that the Christian Magistrate may punish such pests and monsters with death*. Now adds our Preacher, 'where is the difference between this and the most bloody Papal Inquisition? If there be a difference, it only is with regard to the particular opinions to be animadverted upon: the *Papist* will destroy you for holding one opinion; the *Calvinist* for holding another: but the infernal principle of persecution is the same in both.'

'If we come home to the consideration of some of our own most eminent Reformers, we must be very blind, or very partial, not to admit, that *they* likewise laboured under a like defect. CRANMER himself blotted his fame by the persecution and death of an ignorant enthusiast.'

\* What happened since that time is generally known: during some of the succeeding reigns, while a family was on the throne, that seemed born to entail miseries on themselves and Great Britain, religious liberty was again on the decline. Persecution for conscience sake, star-chambers, and oppressive inquisitions began to cast a gloom over the nation: till at last a weak prince, strong in nothing but bigotry and false zeal, had soon again overwhelmed us in the torrent of superstition and papal tyranny, had not his madness been opposed and chastised by the brave and free spirit of the nation; a spirit which at all times hath lain like a generous seed in the ground, ready to rise and choke the growth of spiritual oppression.

What the Doctor adds in the next paragraph relates to the progress that has been made toward the restoration of religious liberty: but in this he is limited to a much narrower compass than in his former article. However he makes the most of it: 'And now, says he, that *Revolution*, which will for ever distinguish this kingdom from all others, in the happiness and glory which it bestowed, established religious, as well as civil freedom on its proper basis. An act of toleration was given, religious persecution *discountenanced by law*; and the stain wiped off, which had so long disgraced Christianity; a stain from which Paganism itself stands clear. Such, it is evident, was the *general sense* of the nation; but how far every *individual*, either among the *clergy* or *laity*, have been ruled in their conduct by this *general sense*. I cannot if I would; nor if I could, should I be very fond to determine.'

There is something evidently concealed under those *woulds*, and *coulds*, and *shoulds*, which perhaps was not proper to be laid open in the *pulpit*. In another place he may speak with less restraint; and we hope the Doctor will be persuaded to give the public a commentary on the last dark paragraph, which we dare say would be highly useful and entertaining.

The remarks which are offered in the conclusion of this valuable discourse, are such as regard the *completion of religious liberty*, or the carrying it to its full perfection.

\* 1st. From the general history of Christianity, we may infer the *proneness* of mankind towards the spirit of *persecution* and *intolerance*, under a religion which bears the marks of a *divine original*; in case the mild and benevolent genius of that religion is not understood by its professors.

\* 2dly. The necessity of keeping a strict guard over our minds, lest we should relapse into this unchristian spirit, which many have so happily shook off.

\* 3dly. It will be no less incumbent on us, to guard against a cold indifference in religion.

In the last place, the Doctor comes to a conclusion, with pointing out the great effects which would naturally arise from *true Christian Liberty*, united with *true Christian Zeal*. 'Its first natural effect would be to clear our excellent religion of those few alloys, which, in the opinion of some, may still remain in it. It would lead us from hence to a steady and resolved attention to those things which are the end of all religion, the sincere practice of upright morals, founded in the love of God and man.'



'The next effect would naturally extend to those other Christian sects and churches who differ from us in points of faith and ceremony. There is a natural dignity and excellence in true Christian Charity, which diffuseth a kind of glory round its possessor, and unavoidably attracts veneration and esteem. It carries in it the united forces of *argument* and eloquent *persuasion*. Of *argument*, because it convinceth our adversaries that we are possessed of that *charity*, which is the surest characteristic of true religion: of eloquent *persuasion*, because it naturally creates esteem and love.'

'But its greatest and most extensive effect, joined with true *Christian Zeal*, would be a free and powerful communication of the glad tidings of the Gospel to those many and distant nations, who as yet sit in darkness and the shadow of death.' — Then the Preacher goes on to speak to the particular occasion of his sermon, the reading the brief for the colleges of *Philadelphia* and *New-York*. Upon the whole, the Doctor's sermon was well suited to the occasion. We thank him for the agreeable entertainment he has given us; and most heartily join in his warmest wishes, that the amiable principles for which he pleads so well, may prevail more and more, even to the uttermost parts of the earth.

Art. 6. *A serious Address to the Inhabitants of Great Britain and Ireland.* Small 8vo. 6d. Bird.

On perusal of this little tract, we were naturally reminded of

———— the man to books confin'd,

Who from his study rails at all mankind:

and also of

The coxcomb Bird, so talkative and grave,

Who from his cage cries cuckold, whore, and knave:

Though many a passenger he rightly call,

We hold him no philosopher at all.

There are many mistaken pietists who think they do great service both to God and man, by declaiming against their fellow-creatures. Such railers may be termed devout libellers; and they would justly deserve to be punished as the worst of libellers (in as much as they make it their practice to abuse the noblest part of God's creation) were it not for the charitable supposition, that their misbehaviour proceeds rather from ignorance of the world, than from any malignity of disposition. God knows! mankind have failings enough to answer for; among which, we think, the ill-tempered censoriousness of those who set themselves up as reformers, is not the least.

#### POETICAL.

Art. 7. *A Visit to the ideal World.* by Honest Ranger. 4to. 2 s. sewed. Flexney.

It would be cruel to hurt *Honest Ranger* in the opinion of that inferior circle where he may possibly have acquired some degree of reputation—it would be unmerciful to take any thing from that little stock of fame which he has been long scraping together in magazines and newspapers. We have ever made it a rule not to censure the performances of those who have declared themselves illiterate, and appear to have been

been destitute of the common advantages of education: we wish, however, that there were fewer of these unlettered candidates for fame. Their ignorance of etymology makes them pervert the original signification of words, and, having no knowledge of grammar, they introduce into print all the barbarisms of conversation. This, in some measure, becomes prejudicial to our language, which from the numerous tribe of menial and female Authors, has suffered in its purity and propriety: and tho' HONEST RANGER declares in this his poem that he 'NEVER MURDER'D NONE,' he must be reckoned among the above-mentioned offenders, and convicted at least of murdering his language.

On his *visit to the ideal world* he sets out soon after the hour of midnight, which, with his fair,

————— in ecstasy he past,

And raptures mutual, but too fierce to last.

After a pathetic complaint that these raptures would last no longer, he falls asleep, and presently dreams that he is conveyed to the upper regions, where he meets with a friendly *vision*, who enters into discourse with him. Ranger informs her that he is a Briton, a subject of the best of kings,

Blest in his queen, *who* happily we find

Equal in virtues *for* to bless mankind.

From hence he proceeds, at the command of Mrs. Vision,

To paint the moderns nearly as they are.

Many are the objects of his displeasure; and he draws in general a very unfavourable picture of mankind. The little regard which the GREAT pay either to their own promises, or to the merit of their dependents, comes in for a severe stroke.

Should I accost some ladies or some lords,

That Merit starves because they broke their words;

They'll treat as usual the severe reproach,

Each leaning out would cry—drive on the coach.

My case return'd, and in the *pitiest* tone,

My lady says, Poh! prithee man begone—

My lord to *Thomas*, Damn your blood, drive on.

Master Ranger is very angry with the clergy too, but wonderful is the cause of his wrath; he is angry with them, because they do not, in their sermons, praise Mr. Pitt, and damn the Reviewers, &c. although we are assured that some of them have done both:

Ne'er rails at statesmen who so wrong'd our state,

Nor Pitt commends who was so nobly great;

Ne'er names their names who Sundays spend at cards,

Nor lashes critic's, who so lash the bards.

So much for *Honest Ranger*.

## MISCELLANEOUS.

Art. 8. *An Apology for the Monthly Review.* 8vo. 2s.  
Nicoll.

Nor an Apology, but an Impeachment; setting forth, that the Reviewers are in no degree qualified for the due discharge of their office; and proving this charge, from the circumstance of their having constantly

stantly and uniformly censured the various *excellent* writings of one Mr. Elphinstone, a school-master, dwelling somewhere in the neighbourhood of London—particularly a late poem entitled *Education*. See Review for February last, p. 103.

It must be acknowledged, Mr. E's case seems to be singularly unfortunate; for he has published, as it now appears, a considerable number of pieces, in prose and verse, some with his name, and some without; and it has unluckily happened, that they have all been disliked, not by the Reviewers only, we have reason to believe, but by every one else who hath attempted to read them.

Sorry are the Reviewers for the poor man, and heartily do they wish it had been in their power to relieve him; but he must consider, that the duty they owe to the public obliges them to speak their real sentiments, concerning *all* literary productions that come before them, without distinction: and that no compassion, or personal regard which they might entertain for the *Man*, could justify their shewing any partiality toward the *Writer*.

Art. 9. *A few Anecdotes and Observations relating to Oliver Cromwell and his Family; serving to rectify several Errors concerning him, published by Nicolaus Comnenus Papadopoli, in his Historia Gymnasii Patavini. By a Member of the Royal Society, and of the Society of Antiquaries, of London.* 4to. 6d. Worral.

As the circumstances controverted in these Anecdotes, are not of a very important or a very entertaining nature, we shall avoid entering into any particulars concerning them; but refer our Readers to the pamphlet for the gratification of their curiosity in regard to its contents. It is but justice, however, to the Author, to observe, that he appears to have satisfactorily refuted many of Papadopoli's assertions concerning the Life, Character, and Family of Cromwell; by which foreigners might, in some particulars, be led to form a very erroneous idea of that great man.

Art. 10. *The Petition of John Free, D. D. relative to the Conduct of the Archbishops of Canterbury and York. Most humbly addressed to the Hon. the H. of Commons.* 8vo. 1s. Warcus.

This Petition sets forth, that Dr. Free has been greatly injured in his character by an *infamous* paragraph, so he terms it, avowedly inserted by the authority of the archbishops of Canterbury and York, in the public papers, by which the world was induced to believe that he had been guilty of forging or publishing without their consent, the approbation of the said archbishops, to an *History of the Bible*, therein also *falsely ascribed* to the Petitioner, as the Author: which *infamous* paragraph, notwithstanding that an immediate remonstrance was made against it, has never yet been retracted, but suffered through *malice* to take its course, and produce for more than the space of a year, all the ill effects of a most dangerous *libel*.

Libelious, however, as the Dr. himself deems this procedure of their Graces, he could not find, after consulting an eminent lawyer, that there was any room for him to hope relief from the laws of his country;



try; on which account he has drawn up this representation of his case (which indeed we think is a hard one) for the consideration of the members of the House of Commons; in hopes that something may be done towards redressing the extraordinary grievance he so justly complains of. But, alas! we are afraid the poor doctor is only darting straws against the wind.

Art. 11. *Memoirs of the Court of Augustus. Continued and completed from the original Papers of the late Thomas Blackwell, J. U. D. Principal of Marischal College in the University of Aberdeen.* By John Mills, Esq; Vol. III. 4to. 11. 1s. in Sheets. Millar.

Having, in our eighth and fourteenth volumes fully developed the scheme and conduct of Dr. Blackwell's performance, in a review of the first and second volumes, we think it needless to enlarge upon this third and concluding one. Mr. Mills, the Editor and finisher of the work, informs his Readers, in a prefatory advertisement, that the present volume was printed off, to p. 144\*, when Dr. Blackwell died; and that he has completed the undertaking, from the doctor's loose papers, notes, memorandums, &c. supplying all deficiencies, as well as he could, by consulting the ancients.—This, to be sure, was all that could be expected from our Continuator; for from what other source could he have drawn the materials that were still wanting, unless, like Dr. Blackwell himself, he had resorted to the store-house of *Fancy*, and rambled into the regions of *Romance*? But the doctor had already given the public enough of those vagaries.

We have already expressed our sentiments in regard to the merit of these Memoirs, so freely, and plainly, that it is quite unnecessary to say any thing more on that head; and therefore shall only add, that Mr. Mills hath acquitted himself as well as could be expected, in the completion of so singular an undertaking: so that those who are possessed of the two former volumes, and chuse to make their sets perfect, will probably think themselves obliged to him for the pains he has taken in putting the last, and no incompetent, hand to the doctor's papers. He also deserves some acknowledgment for the copious and useful index which he has here given to the whole work.

\* The whole volume contains 573 pages.

Art. 12. *An Expostulatory Letter from J. J. Rousseau, Citizen of Geneva, to Christopher de Beaumont, Archbishop of Paris. To which is prefixed, the Mandate of the said Prelate, and also the Proceedings of the Parliament of Paris, relative to the New Treatise on Education, intitled Emilius.* 12mo. 2s. Becket.

Having mentioned the original of this piece among our foreign articles in our review for March, we must beg leave to refer our Readers to that account of this ingenious and spirited epistle: which we recommend to the perusal of all the admirers of that celebrated Writer,

\* Translated from the French, by the Translator of Emilius, &c.

not only as a well written and sensible performance, but as a work from which the true character and real principles of the Writer may be better learnt than from any, or perhaps all, his other writings.

Art. 13. *The Origin and Progress of Letters, an Essay, in two Parts; the first shewing when and by whom Letters were first invented; the Formation of the Alphabets of various Nations; their Manner of Writing, on what Materials, and with what Instruments Men have written in different Ages, to the present Time. The second Part consists of a compendious Account of the most celebrated English Penmen.*—The Whole collected from undoubted Authorities, by W. Massey, Master of a Boarding School for many Years at Wandsworth in Surry. 8vo. 5s. in boards. Johnson.

On perusal of the first part of this performance, we were convinced that Mr. Massey has taken more pains to compose it, than, perhaps, any man on earth beside himself would ever have thought of taking. On turning to the second part, we were equally struck with the propriety of his styling it *A new Species of Biography, never before attempted*: no, nor ever will be again, perhaps.—Even the sage and circumstantial Antony a Wood himself is *nobody*, compared with Mr. Massey. For example, ‘Mr. Weston died anno dom \*\*\*\*, but where he was buried, and with what monumental, or sepulchral inscription, I cannot say.’—If this will not satisfy the Reader’s curiosity, both in regard to the said Weston, and to his right learned and ingenious Biographer, it will be in vain for us to make farther citations from his performance. One thing, however, we must observe, before we make our best bow to this elaborate Writer, and take our leave of him: viz. That if this curious History of Pen, Ink, and Paper, and Writing Masters, should meet with due encouragement, he will next favour the world with the Lives of the most eminent *Pen-cutters*; nor should the *Stationers and Paper-makers* be entirely forgotten: to which a ‘Critical Enquiry into the various editions and improvements of the Horn-book, with a word or two concerning the ancient and modern *sefcue*,’ may be no improper supplement. Think of this, Mr. M. as your leisure from your more important studies may permit.

Art. 14. *Pug’s Reply to Parson Bruin; or a polemical Conference occasioned by an Epistle to William Hogarth, Esq; by C. Churchill.* 4to. 1s. Coote.

It is in literary contests, as it was formerly in those at Broughton’s amphitheatre; the battles between the great Champions drew the company together; but these generally were, on these occasions, *little bye-battles*, fought by inferior Wights, the car-man, the lamp-lighter, the link-boy, the drover, the nailer, &c. &c. The ingenious Gentleman before us, belongs to none of these respectable orders: he is a bear-ward; and brings poor Bruin to the stake, to be baited by a Dutch-mastiff: Bruin, however, suffers little by the unequal contest; for Pug only barks and snarls—he does not come near enough to *bite*.

Art.



## P O L I T I C A L.

- Art. 15. *An Epistle from Colonel John Lilburn in the Shades, to John Wilkes, Esq; late a Colonel in the Buckinghamshire Militia.* 8vo. 1s. Freeman.

This is a kind of ambiguous production, neither direct nor ironical, in which archness supplies the place of wit, and narrative makes up for poverty of imagination. The Writer, like many others, talks much of liberty, without having any true political idea of it: and quotes history by wholesale, without any accuracy in his citation, or propriety in his application. Among other things, he tells us, that 'to the iniquitous and bloody circuit of Judge Jeffries, that humane and merry Monarch Charles the second, gave the name of Jeffries's campaign.' There, we believe, he is somewhat mistaken; for, instead of the merry Monarch Charles the second, it was the saturnine James the second, who was the Author of that memorable *bon mot*. This superficial Politician, however, may find his admirers among the more superficial Loungers at a coffee-house.

- Art. 16. *The Cabal; as acted at the Theatre in George-street.* 8vo. 6d. Marriner.

The *Dramatis Personæ* of this little piece are, Duke Shallow, Lord Gripus, Colonel Standard, Colonel Dreadnought, Doctor Foresight, Goddess Discord, Liberty, Lord Valliant, Printer, Printer's Devil. The characters themselves point out the intention of the piece: and we cannot give a better account of it, than is given in the preface itself. 'It being so compleatly irregular, that we cannot fix upon any particular defects: like a good swordsman, that attempts to parry against a desperate Bravo, who is governed by no rules of art, is soon thrown into confusion, not knowing where to feel him.'

- Art. 17. *Letters from Mons. la V—— at London, to a Friend at Paris; during the Course of Monsieur de Buffy's Negociation, in the Year 1761. Translated from ——.* 8vo. 1s. Morgan.

A most futile production, which the Author has the assurance to palm on the public for a translation. Were the subjects it treats of recent, it would not be possible to go through it with any degree of entertainment, but we lose all patience in reading so many dull pages upon an old hackneyed topic. In short, these paltry letters contain only a few flippant remarks, which have been better made by others, and some fulsome eulogiums on Mr. Pitt, which would nauseate vanity itself.

- Art. 18. *A Letter to the Author of the North-Briton, in which the low Scurrilities, and glaring Falshoods of that Paper are detected, &c. &c.* By a North-Briton. 8vo. 1s. A. Henderson.

If there are any *low scurrilities* in the North-Briton, they are here retorted with scurrility as low as ever flowed through the dirty channels of Grub-street: if there are national reflections in that celebrated paper, here are national reflections to match them, be they ever so inveterate: if Wilkes has reviled the Scots, *this* North-Briton abuses the English, with a vengeance to them: if the former has attacked the ad-

ministration



ministration of Lord B—, the latter has vilified the character of Mr. W. in the grossest terms.—As to the *curious anecdotes* concerning Lord Bute and the late Duke of Argyle, which this *national Controversialist* hath given us, we think they might as well have been omitted; for we much doubt, whether he will be thanked for them, even by those whom he meant to oblige:—according to the Scotch proverb, “All that is said in the kitchen, should not be heard in the hall.”

Art. 19. *A Letter to the Right Honourable George Grenville, Esq;*

Pert, personal, and scurrilous: the true language of intemperate zeal, and party rage. Nevertheless, this piece contains many just observations, which unhappily lose their weight, in a great degree, from the disgust occasioned by the general acrimony and indecency of this illiberal performance.

S E R M O N S.

1. **O**N the Liturgy of the Church of England,—at St. Mary le Bow, on St. Mark's day, in pursuance of the will of Mr. John Hutchins, Citizen of London. By John Butler, L. L. D. Prebendary of Winchester. Tonson.

2. *Church Music an Help to Devotion*—at the opening of an organ lately erected in the church of St. Michael Bassishaw, May 29, 1763. By Samuel Fawconer, M. A. Rivington.

3. Before the Sons of the Clergy, at St. Paul's, May 6, 1763. By Thomas Franklin, Vicar of Ware in Hertfordshire, and Minister of Queen-street chapel, Lincoln's Inn Fields. Bathurst.

4. *Christ the Joy of the Christian Life, and Death his Gain*.—April 1, at Haworth, on the death of William Grimshaw, A. B. Minister of that parish. By H. Venn, M. A. Vicar of Huddersfield in the West Riding of Yorkshire. Dilly.

5. *The Scripture Doctrine of Obedience to Sovereigns enforced*.—at Oxford, May Fair and Audley chapels, in the parish of St. George, Hanover Square. By George Watson, M. A. Robson.

6. The great Happiness of finishing our Christian Course with Joy.—at the Visitation held at Richmond, May 30, 1763. By W. Cooper, A. M. Rector of Kirkby-Wisik, Yorkshire. Dodsley.

SERMONS on the PEACE continued: See our last.

12. At the chapel in St. Saviour's Gate, York; to a congregation of Protestant Dissenters. By Edward Sandercock. Henderson.

13. *The blessedness of the Peace-makers*—at Derby. By Richard Breton, M. A. late Fellow of All-Souls, Oxford. Dodsley.

ERRATA in this Month.

Page 19, line 27, for been in the mother country, r. had in, &c.

— 25, l. 8, for sumerit, r. *fumerit*.

— 26, l. 18 of the Latin ode, for Vana ni Vates, r. *Vana si*, &c.

— Ibid l. 21, for Occidum Britannus, r. *Occiduum Britannus*.

— 28, l. 3d from the bottom, for anhilus, r. *anbelus*.

— Ibid. l. antepenult, for putet, r. *putet*.

— 38, l. 12, for Like, r. *Light*.

— 43, l. 9 from the bottom, for the last, r. *a former*.

— 46, l. 14, for presumptive, r. *presumptuous*.

T H E  
MONTHLY REVIEW,

For A U G U S T, 1763.



*A Dissertation on the Rise, Union, and Power, the Progression, Separations, and Corruptions of Poetry and Music: To which is prefixed the Cure of Saul, a sacred Ode. Written by Dr. Brown. Continued from Page 13 of last Month's Review, and concluded.*

WE left the Doctor in a long dissertation on the ancient Greek Melody; attempting to prove, in the first place, that we have no adequate idea of it; and, in the next, that it was simple and inartificial. From such a proposition much information was not to be expected; and, indeed, from all the Author's learned labour on this article, very little is to be obtained: but the observations which he makes on the following article, are very ingenious, natural, and just.

“ In the first rude essays towards an expressive melody in barbarous countries, certain imperfect modes of sound must of course be applied, [says Dr. Brown, art. 10,] as being expressive of certain subjects or passions. The succeeding generation will be naturally bred up to a like application of the same sounds. Hence, those modes of melody, though imperfect in expression, being impressed on infant minds with all the force of an early application, must acquire a power over these which unaccustomed minds never feel. Thus certain sounds being appropriated by use, and having become the common indications of grief, terror, joy, pity, rage, or any other passion, will naturally excite their respective affections in those who have adopted them; while a hearer from another country, whose associations and habits are different, will be little, or, if at all, perhaps, very differently affected by them. Lafitau's account of the music of the Iroquois, is a confirmation of this truth. “ The music and dance of the Americans, says that Writer, have something in them barbarous, which at first disgusts: we grow reconciled to

them by degrees, and in the end partake of them with pleasure. As to the savages themselves, they are fond of them even to distraction." What we are told of the Swiss song, gives additional confirmation to this principle. This song, which to foreign ears is uncouth and barbarous, hath such an effect on the natives of Switzerland, among whom it is generally taught and impressed on the infant mind, that it is forbid to be sung among their regiments hired into the service of other nations, lest it should tempt them to desert, and to return into their native country. . The Jews, Chinese, Germans, French, Italians, have all some peculiar appropriations of a similar nature, which give their native music a general power, that no other music can ever obtain. Among ourselves, the sound of bells, drums, organs, trumpets, *have all* [*has respectively*, the Author might have said] an appropriation of the same nature; and a Highlander has the same warlike ideas annexed to the sound of a bagpipe, as an Englishman has to that of a trumpet or a fife. Melody, therefore, is to be considered as a relative founded in the particular associations and habits of each people; and by custom (like language) annexed to their sentiments and passions: thus it becomes the natural vehicle of these sentiments and passions: but a vehicle which can never extend farther than to those upon whom such particular impressions have been made. This, added to the power of Rhythm, affords a natural solution to the difficulties raised concerning the power of the Greek melody: for as it was taught and impressed on the infant mind by early and continued application (as will immediately appear) so it naturally acquired the power of a language of the passions, which, with respect to other nations, if it now existed, it would not possess.'

In the eleventh article the Author observes, that the songs of a people emerging from savage life, would be of a legislative cast, and contain the essential parts of their religious, moral, and political systems. This principle he applies to the state of ancient Greece, upon which occasion he makes many curious remarks on the Poets of that famous State, whom he calls *legislative Bards*. From these we shall select three principal characters.

'Eschylus, who stands first in order of time, partakes much of the rude genius of the early periods\*, his imagery and sentiments are great; his style rugged and abrupt, and of a cast so totally different from that of Homer, that it is astonishing to

\* See Review, vol. XXVI. page 327, where a passage in Eschylus is compared to one in Fingal.



hear the Critics, one after another, affirming that Homer was his model. His writings present to us all the characters of a sublime original, and uncultivated genius, which scorned any other Tutors than Nature. He was himself a great Warrior, and his warlike genius threw itself out in subjects that were grand and terrible. Hence his tragic songs abound with the most gloomy and tremendous exploits of the Grecian Heroes, striking the soul with admiration, astonishment, and terror.

‘Sophocles appeared next, of a more sedate and tempered majesty: he improved on Æschylus, both in plan and morals. For the legislative arts were now advancing at Athens with great rapidity. No wonder then that the Disciple conquered his Master, when he had the improving sense of his country to elevate and enlarge his genius. But still the Gods and Heroes of Greece were the constant subject of his song.

‘Euripides, considered in the legislative view, was on a level with his Masters with respect to the subject of his tragedies (for these were always drawn from the Grecian Gods or Heroes) but possessed himself of the advantage which the still improving state of his country gave him. For philosophy was now in its ascendant: the Poet was the disciple of an eminent Sage: hence the genius of Euripides carried the legislative power of song to its last perfection; and threw itself out in such a variety of maxims, political and moral, as far outwent the art of his predecessors.’

In the twelfth and thirteenth articles, the Author observes, that music, in the extended sense of the word (that is, including melody, dance, and song) would make an essential and principal part in the education of children. For the important principles of religion, morals, and polity, being delivered and inculcated in songs, no other method could be devised which would so strongly impress the youthful mind with the approved principles of life and action.—Consequently music, in this extended sense, must gain a great and universal power over the minds and actions of such a people.

This is applicable at least to ancient Greece; for if we may give our assent only to a few of the least improbable stories related concerning the efficacy of music in that state, it must certainly be acknowledged to have been very great.

‘We read, such was the power of ancient music, that when Agamemnon went to Troy, the designing Egisthus could not detach Clytemnestra, till he had decoyed away the musician retained in the palace. This account, if we understand by music no more than melody, hath much the air of hyperbole and fable. But if we regard the musician, as what, indeed, he was, the Dispenser of religious and moral principles, and that he urg-

ed the great duty of conjugal fidelity, with the united powers of poetic eloquence and song; and urged them to one whose education had made her susceptible of such impressions, the fabulous appearances dissolve; and we see that no other method could have been devised, so effectually for the preservation of a weak woman's virtue.'

As this story records a moral effect of music, we should have been glad to have reckoned it amongst the<sup>\*</sup> probable; but notwithstanding this, and the plausible apology offered in its behalf by the Author of this Dissertation, we must here produce a testimony that will account for the removal of the musician in a different manner. The truth of the matter is, that, like David Rizzio, he had insinuated himself into the affections of the Queen, and therefore Egisthus found it necessary to remove him, not on account of his moral, but his practical influence over his royal Mistress: *φινεσχε γὰρ ἡ κλυμένησφι τινα τὸν μουσικὸν ὃν ἐτρεφε ὁ Ἀγαμέμνων. τῶν παρενεγκε ὁ Αἰγισθος, &c.\**

Of the origin and progress of Tragedy, our Author has the following observations.

' After a certain period of civilization, hymns or odes would be composed, and the epic poem would naturally arise, and be sung by its composers at public solemnities.

' From an union of these two, a certain rude outline of tragedy would arise. We may see the first seeds or principles of this poem in the conduct of the Savage song-feast. A Chief sings some great action of a God or Heroe: the surrounding choir answer him at intervals, by shouts of sympathy, or concurrent approbation.

' In process of time this barbarous scene would improve into a more perfect form: instead of relating, they would probably represent, by action and song united, those great or terrible achievements which their Heroes had performed. For of this too we find the seeds or principles in the savage state. "After a Chief of war hath recounted the battles he hath fought, those who are present will rile up to dance, and represent those actions with great vivacity." If to these we add the usual exclamations of the surrounding choir, we here behold the first *rude form of savage tragedy*.

' If the choir should be established by general use, and should animate the solemnity by dance as well as song; the melody dance and song would, of course, regulate each other, and the ode or song would fall into stanzas of some particular kind.

\* Vet. Frag. Coll. Amstel. Edit.

\* Another

‘ Another consequence of an established choir would be an unvaried adherence to the unities of time and place. For a numerous choir maintaining their station through the whole performance, must give so forcible a conviction to the senses, of the sameness of place, and shortness of time, that any deviation from this apparent unity, must shock the imagination with an improbability too gross to be endured.

‘ Not only the part of the tragic choir, but the episode or interlocutory part would be also sung. For as the ode and epic would be sung from the earliest periods, so, when they become united, and by that union formed the tragic species, they of course maintained the same appendage of melody which nature and custom had already given them.

‘ While the nation held its fierce and warlike character, the tragic representations would chiefly turn on subjects distressful or terrible. For thus they would animate each other to victory and revenge, by a representation of what their friends had done and suffered. These subjects would likewise be most accommodated to the natural taste of the poetic Chiefs of such a people; whose achievements must produce and abound with events of distress and terror. They also would be best suited to the genius and ends of their state and polity: for as the leading view of such a fierce and warlike people must be to destroy pity and fear, so this would most effectually be done by making themselves familiar with distressful and terrible representations. The gentle passions, and less affecting actions, which might fill the spectacles of a mild and peaceful nation, would be insipid to the taste, and incompatible with the character of such a warlike people.

‘ As their tragedy would be intended as a visible representation of their ancient Gods and Heroes, so it would be natural for them to invent some means of strengthening the voice, and aggrandizing the visage and person, as a means of compleating the resemblance: for in all savage countries, the tallest and strongest men are generally selected as their Chiefs.

‘ As their tragic Poets would be Singers, so they would be Actors, and perform some capital part in their own pieces for the stage. For we see these different characters are naturally united in the savage state: therefore, till some extraordinary change of manners and principles should ensue, this union would of course continue.

Such are the principles to which, following the history of Grecian literature, the Author has ascribed the origin and progress of tragedy. They appear, upon the whole, to be rationally deduced from the ancient authorities. The following passage, however, is liable to objection.



‘As the leading view of such a fierce and warlike people must be to destroy pity and fear, so this would most effectually be done by making themselves familiar with distressful and terrible representations.’

Whether any people, however fierce and warlike, could, *under a state of civilization*, make it their leading view to destroy pity, we think, is a very doubtful point; as those brave spirits who have been most distinguished for their warlike virtues, have always been the most eminent for their humanity: nor is this merely the consequence of civilization, but seems to be founded in nature: for the same magnanimity which would animate a Savage Chief to subdue his haughty enemy, would likewise inspire him with emotions of compassion for helpless misery.

*Parcere Subjectis, et debellare superbos.*

Moreover, it is not true in fact, that pity is destroyed by the contemplation of miserable objects. Were this the case, all our tragic representations would have a bad effect, indeed, and Dr. Brown himself would have contributed to render his countrymen savage, by adding to the number of those representations.

But the exercise of the gentle passions, is so far from destroying or enfeebling them, that we make not the least doubt but, by being thus actuated, they acquire new force; and that sensibility is stronger, the more it is awakened and called forth.

Hence it is, that the stage becomes the school of humanity, in which the tender affections are cultivated, while they are presented with the objects that excite them.

The Author accounts for the separation that would take place in the complex office of the Musician, in the following manner.

‘In a society of libertine and relaxed principles, the corruption of music would naturally arise along with the corruption of manners: and the Musicians, Bards, or Poets, would be the immediate instruments of this corruption. For being educated in a corrupt state, they would be apt to debase their art to vile and immoral purposes, as the means of gaining that applause which would be the natural object of their ambition.

‘In consequence of this corruption, a gradual and total separation of the Bards or Musicians complex character would ensue. For the Chief would now no longer pride himself on the character of Poet or Performer; nor the men of genius and worth descend to the profession of Lyrist, Singer or Actor: because these professions, which had formerly been the means of inculcating every thing laudable and great, would now, (when perverted to the contrary purposes) be disclaimed by the wise and virtuous.

‘ Hence the power, the utility, and dignity of Music, would sink into a general corruption and contempt.’

This progression is very natural, and these gradual separations of the several branches of the Bard’s complex office, and of melody, dance, and song, are really curious.

‘ We have seen, says the Writer, that in the earliest ages the Gods or Legislators themselves, assumed the full and complex character; that they were Poets, Lyrists, Singers, and Dancers. The dance seems first to have been separated from the melody and song, being soon heightened into the gymnastic art. The Legislators, by degrees, quitted the several parts of the Musician’s character; a separation which naturally arose from the decreasing enthusiasm, and the increasing cares of government.’

Here the Author seems to have forgot, that he had before imputed the separation, which he now says naturally arose from decreasing enthusiasm, and the increasing cares of government, to a prevailing corruption of manners and music.

‘ As Linus, proceeds he, and Orpheus were the first, so Pythagoras and Solon seem to have been the last, who composed songs and sung them to the surrounding people.—The profession of Bard or Musician was now become a secondary, but respectable character, as being an assistant to the Magistrate, and an useful servant of the State, a Teacher of religion and morals. The Bard sung and played always, and led the dance occasionally: but when Homer’s poems had eclipsed every other epic strain, another separation followed: the Rhapsodists arose in Greece: they sung Homer’s poems to large surrounding audiences: they were strictly his representatives, who now gave his poems to the people, with that poetic fire and rapture which the Bard himself had possessed and exerted; for, in Plato’s Ion, the Rhapsodist says, that “ When he sings a piteous tale, his eyes swim with tears; when he sings a terrible event, his heart beats, and his hair stands erect.”

‘ In the earlier ages of tragedy, the Poet both acted and sung: but in the time of Sophocles, another separation, parallel to the last, ensued; and the province of Actor began to be distinct from that of Poet. Soon after this time, we find that a separation of the whole art of music from its proper ends, took place at Athens: its salutary effects were now lost: and as at this period the passion for illiberal comedy came on, so we learn from the concurrent testimony of Plutarch\*, and other Authors†, that the exhibition of tragedy at Athens, had now degenerated into mere

\* Sympos. l. vii.

† Justin, lib. vi.

pomp and shew, equally expensive and pernicious. The same respectable Antient assures us, that the dance, which had formerly been separated from the song, for warlike purposes, was now corrupted by the *Mimes*, in a very extraordinary degree\*. The consequences of these corruptions soon shewed themselves in a subsequent period: hence, in the age of Plato, another separation had come on: for now the complex name of *Aoidos*, or Bard, was disused; and that of *poietes*, or Poet, had assumed its place: and as the Legislator's office had formerly been separated from the Bard's, so now, in consequence of this corruption, and as a natural effect of music's sinking into a mere amusement, the Poet's character became quite distinct from that of Chorist, Actor, or Dancer, and these distinct from each other†. For, the moral end being now forgot, and nothing\* but amusement attended to, a higher proficiency in these arts became necessary, and consequently a severer application to each.

We must now go back a little to catch the rise of another separation: an inroad was made into the Muse's territories: the public musical contentions admitted *Prose*, as an Assistant to the palm originally due to Poetry and Song. Herodotus was the first who was crowned for writing, or speaking, or more properly, for singing history at the public contests‡. And it is remarkable, that although he brought down the song to the prosaic manner, yet still his work retained the fabulous air, as well as the appellation of the Muses. All which circumstances considered in union, may lead us to the true poetic and fabling genius of his celebrated history.

Thucydides hints at this practice in the beginning of his noble work||: declaring, that he means it not as a mere exercise for the public contest, but as a valuable possession for after-ages. In later times it became a common practice for Sophists and Rhetoricians, to contend in prose, at the Olympic Games, for the crown of glory§. The Delphic Oracles kept pace with these progressive separations. In the early periods they were delivered by the Pythia, with frantic gesture, (dance) melody, and rhythm. In a succeeding age we find the Pythia hath quitted her complex character; Poets are appointed for the service of the temple, and turn the oracles into verse. But in the latter times this practice had also ceased; and the oracles were given in plain prose\*\*.—In the days of Aristotle, a general and almost a total separation had taken place. The art of playing on the lyre, which had been the glory of their early Legislators, was now

\* Sympof. l. ix. qu. 15.

† Lucian, *Herod.*

§ Lucian de Salt.

† Plato de Repub. l. ii.

|| Lib. i. c. 6.

\*\* Strabo, l. ix. Cic. de div.



regarded as a reproach to a young King: the art of singing, which had once been a distinguishing attribute of their Gods, was now reckoned an ignoble practice for a man\*. The chorus of some of their dramas, gave way to melody merely instrumental, which now first assumed the name of music: the Rhapsodists had about this time begun to quit a part of their profession, and, instead of singing, often recited Homer's poems †.

‘To conclude all, the great Master Critic and Politician of Greece, viewing music in that corrupt state which it held in his own time, though he still asserts its use in private education, gives up the public musical exhibitions, as only fit to gratify the taste of an abandoned people‡. But in the later period, when Plutarch writ, its utility had vanished even in private life: for he declares, that music, which had formerly been so important and salutary in its effects, was now become a mere amusement of the theatre, and no longer applied to the education of youth.—Hence the power, the dignity, and the utility of music sunk into general contempt.’

The Author having thus thrown what light he could collect upon the main body of his subject, and possibly as much, if not *more* light than it would in reality admit, goes on to consider those collateral parts of it, which, if they had interfered with the series of his argument, would have rendered it more confused.

In the seventh section he considers the origin and progression of Comedy in ancient Greece; and here he follows the same method of argument as before; first laying down a chain of principles, and afterwards applying them. The applications, with their consequent illustrations, are too long to be abbreviated, but the substance of the principles thus applied, is as follows:

1. In the earliest periods of the Greek States, their casual strokes of raillery were improved into written invectives, and were occasionally sung by their sarcastic choirs.

2. Narrative, or epic poems of the invective or comic kind arose, and were occasionally sung at their public festivals.

3. From these two species (the choral and narrative united) the first rude outline of Comedy arose.

4. While the salutary principles of legislation prevailed, Comedy, thus formed, was little encouraged by the Leaders of the State.

5. There was a provident community, of principles uncom-

\* Aristot. Pol. l. viii. c. 5.

† Aristot. Poet. c. 26.

‡ Polit. l. viii. c. 7.

monly severe, which even banished this species of poem, as destructive to their State.

6. In the republic of Athens, which was of more relaxed principles, where this comedy had been tolerated, a general corruption of manners took place; the corrupt people overpowered the Magistrates, assumed the reins of government, and on this foundation the old comedy arose in credit, had a choir appointed by the Magistrate, and was publicly established.

7. The ridicule and invective of their comedy thus established, was pointed chiefly against those Magistrates or private men, whose qualities were hateful to the debauched populace.

8. A tyranny suddenly erected itself on the ruins of the corrupt Athenian people, and at once silenced this species of comedy.

9. The Poets found a subterfuge for the gratification of the people, and continued to represent real characters under feigned names. [This was the origin of the *Middle Comedy*.

10. A great Conqueror arose: and, by subduing a variety of nations, opened a communication between the commonwealth of Athens and the eastern kingdoms, which were of more luxurious and refined manners: on this event, the second or middle species of comedy naturally received a polish; and laying aside the indirect personal invective, assumed the more delicate form of general raillery, and became a picture of human life.

Having thus traced the progression of the ancient Greek Music, in all its branches, through the various stages of their union and power, down to their final separation and corruption in the later periods, the Author next considers the natural union and progressions of Melody and Song in other European countries.

\* The nearest approach, says he, that we can make to the savage state, in any instance drawn from the records of antiquity, seems to be found in the history of the Curetes or Corybantes of the island of Crete. Strabo and Diodorus, who give us their history, describe them as barbarous tribes of men, living among caves and mountains, at once Warriors, Priests, Poets, and Musicians; who celebrated their public festivals with enthusiastic and clamorous music, song, and dance, accompanied with drums, cymbals, and other noisy instruments, almost in the very manner of the savage Iroquois\*.

\* Rhadamanthus first, and then Minos, civilized this barbarous rout, and regulated their manners, and their music, on the model of the severe Egyptian legislation. After Minos,

\* Strabo, lib. x. Diod. lib. v.



Thales arose; in whom we find the united characters of Legislator and Musician: he composed laws for the Cretan State, and sung them to his lyre†. But music being fixed to certain forms by law, we are not to wonder that its progression stopped, as at Sparta; which commonwealth was modelled on the rigorous establishment of Crete.

\* With respect to Egypt, the beginnings of that famous kingdom are so lost in its antiquity, that we know nothing of the first advances there made in music, from its original savage state.

\* As to the more northern nations of Europe, it is remarkable, that we know little of them from ancient history till the second period of music commenced, that is, till the Legislator's character had been separated from that of the Musician. The clearest instance of the union between the Legislator's and Bard's character, is found in Snorro Sturleson, who, about five hundred and fifty years ago, was at once the chief Legislator and most eminent Bard in the isle of Iceland\*. In the second period, we meet with the poetical and musical character united in almost every northern climate, under the revered denomination of Scaldi or Bards.

Concerning the Gaulish Bards we have the following quotation from Strabo. "Throughout the whole district of Gaul there are three kinds of men who are held in singular honour. The Bards, the Vates, and the Druids. The Bards are Poets, and sing their hymns: the Vates perform sacrifice, and contemplate the nature of things: the Druids, besides this, hold discourses on morals. They are esteemed the justest of men; and therefore are entrusted with the determination of all differences, public and private, and sometimes peaceably end a quarrel, when armies are drawn out, and ready to decide it by the sword‡."

\* The British Bards, about the same time, were precisely of the same character; as we learn from their contemporary Roman Authors. In a succeeding period, when the distractions of our country had driven the native Britons into Wales, an English King still felt their power, amidst the mountains and poverty of that barren region. He was so highly exasperated by the influence of their songs, which breathed the spirit of liberty and war, and retarded his conquest over a hardy people, that he basely ordered them to be slain.

\* The natural flame of savage music and poetry is now almost

† As Thales succeeded Rhadamanthus and Minos, who had both copied the Egyptian forms of legislation; his composing laws in verse, could only be the effect of mere imitation.

\* Preface to Nichollon's Irish Hist. Library.

‡ Lib. iv.



entirely quenched in the several parts of this island: in England it lost its power by the migration of the native Britons into Wales: in Wales it was quenched by the cruelty of Edward: in the Highlands of Scotland, the Writer is well informed, that the Bard's profession was upheld in some degree of honour, till near the beginning of this century. About which time, the communication of the inhabitants with the more civilized parts of the kingdom, by degrees assimilated their manners to those of their neighbours; by which means the profession became extinct\*.

From a Writer of Dr. Brown's curiosity and erudition, who as a Poet himself, cannot be destitute of a partial and enthusiastic regard for the genius of his country, we might have expected a more ample and more elaborate account of the progression of music and poetry in Britain. That he has not attempted this, we wonder the more, because, tho' historic evidence might not be so full, or so satisfactory, as one would wish, the Doctor has shewn himself able to travel, with the aid of a very little light, from period to period, in the musical history of other States.

In the ninth section the Writer treats of the Natural Union and Progressions of Melody, Dance, and Song in China, Peru, and India. Concerning the Indian Music, he has collected the following curious accounts.

\* When the Christian Missionaries arrived on the coast of proper India, they found a sect called the *Christians of St. Thomas*, living in great simplicity and innocence, and retaining many of the original customs of their savage forefathers†; among others, they found these Christians, as well as the Pagans of the country, possessed of rude music and poetry, in their natural union and power.

† It appears that the general and fundamental practice of singing the praise of great men, had been maintained from the most ancient times. In consequence of this, “the synod being ended, the Partisans of the union composed, in the Malabar tongue, a long ode or song, which contained the whole history of the Portuguese Prelate, and a pompous detail of what had passed at the synod. This nation hath preserved the ancient custom of consecrating to posterity, by this kind of poem, all the most remarkable events. The song was caught, and immediately

\* About the close of the last century John Glas, and John Macdonald, Bards by profession, who resided in the houses of two Highland Chiefs, travelled fifty miles, and met by appointment in Lochabar, to vindicate their own honour, and that of their respective Chiefs, at a public meeting, in a poetical and musical contest.

† La Croze, *Hist. du Christ.* p. 38, &c.

dispersed

dispersed every where; and during the visits which the Prelate made, the people sung it in his presence, which, together with their dances and music, made the chief part of his entertainment †. When he went to Angamale, the way was spread with carpets: and a child of six years old, very beautiful, and richly dressed, sung melodiously the whole song we have spoken of, as containing the labours of the Prelate ‖.

“ In the same place, the Christian Malabars, to amuse the Archbishop, gave him a ball, after the manner of their country. These dances are generally practiced at night. This begun at eight in the evening, and lasted till an hour after midnight. None but the men dance, and their modesty and reserve are admirable. Before the dance begins they all make the sign of the Cross, and sing the Lord's Prayer, which is followed by a hymn in honour of St. Thomas. In a word, this entertainment has all the air of an act of devotion; on which the Portuguese Historian takes occasion to inveigh against the prophane songs of the Europeans \*.”

On the coast of Coromandel “ They have an extreme passion for the theatre. Good Poets are held in great veneration among this people, who are by no means of a barbarous cast. In India, poetry enjoys the favour of the Great. The theatre is of vast extent. Indeed, I found not there the rules of Horace or Boileau put in practice; but was agreeably surprized to find the acts distinguished, and varied with interludes or chorus, the scenes well connected, the machines judiciously invented, propriety in the dances, and a kind of music harmonious, though irregular and wild. The Actors displayed great freedom and dignity in their speech: their memory was good, and there were no Prompters. That which edified me most was, that the piece began with an authentic profession of Christianity; and contained the keenest ridicule, and the severest invectives, on the Gods of the country. Such are the Christian tragedies which they oppose here to the prophane tragedies of the Idolaters. The audience was composed of at least twenty thousand souls, who listened in profound silence. The character of their theatre is that of a lively and perpetual action; and a strict caution of avoiding long speeches without proper breaks †.”

In the tenth section the Author endeavours to analyse the state of melody and song amongst the ancient Hebrews. The reason why no epic poems appeared among that people, he takes to be, their worship of the one God. “ For the true God being the sole object of the adoration of the Hebrews, and their records

† *Ibid.* p. 282.

\* *Ibid.* p. 296.

‖ *Ibid.* p. 294.

† *Lettre Edifiante, Recueil xviii.* p. 28.



being the sacred depositary of the history of his Providence, the truth of which it was deemed the highest crime to violate; the invention and construction of an epic fable could never be the result of a natural and untaught progression.

As the origin of the epic was thus prevented, the Author asserts, upon his own principles, that the rise of tragedy was prevented of consequence; since the native and original tragic species was but an union of the ode and epic fable, animated by personal representation. 'To this, says he, we may subjoin that an additional absurdity would here present itself; the absurdity of cloathing the Deity in a visible and human form: a circumstance strictly forbidden by the Jewish law.'

There might be something in this, but we think it ought to have been observed, that though the Jews had not a personal, they had a narrative drama, which was even capable of theatrical exhibition: of this we have an instance in the book of Job.

The subject of the eleventh section, is the State of Music and Poetry in ancient Rome. In this we find little or nothing but conjecture. For that, however, we should have no quarrel with the Author, as, by this time, he hath pretty much accustomed us to it; but we cannot forbear to express our displeasure at his characterizing so very imperfectly, and unjustly, our favourite VIRGIL. Virgil, alas! was no *legislative* Bard. This, indeed, would bear hard upon that sweetly amiable, and moral Philanthropist, that genuine son of elegance and harmony, did not this same term of *Legislation*, like some others in this book, ROWL chiefly on affectation.

In the twelfth section, which treats of the State and Separation of Poetry and Music among the polished nations of Europe, through the succeeding ages, the Writer has visibly gone out of his way, to express his contempt of the dramatic poems of a cotemporary Bard. But, notwithstanding this pointed censure, we presume that Caractæus will be allowed by every Judge of poetry, to be much superior, in point of Composition, to Athelstan.

We perfectly agree with Dr. Brown in condemning the modern Opera; but who can forbear smiling when he tells us, that it is the offspring of ancient Tragedy, which had slept in security; during the barbarous ages, preserved by the seas and morasses of Venice? How easily may it be conceived that tragedy, after sleeping a few centuries, should shake her plumes, rub her eye-lids, and be delivered of the Opera! And then, how palpable to analyze the whole again! 'If we regard it as a mere imitation, or continuance of the old Roman tragedy, and trace this upwards to its true foundation, the Greek Drama; and again, follow this to its original source, the savage song-



song-feast; we then see how naturally these extremes unite, and discern the rude melody and song of the barbarous Greek tribes gradually melted into the refinements of the modern Opera.

This justifies the censure we first passed upon this performance; and we could produce many more instances of the same kind: but we are, as the Poet says,

Wearied of conjectures;—this shall end them.

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*The Death of Adam. A Tragedy, in Three Acts, From the German of Klopstock\*. 12mo. 1s. Becket.*

**I**N the preface to this translation, it is sensibly observed, that the antients have been unjustly dealt with, both by their admirers and opposers; the first having been studious to find a merit which is not in them, and the latter to depreciate that which is evidently their characteristic. This our ingenious Translator remarks, is simplicity; while, in the elegant construction of their fable, they have been hitherto unequalled. Struck with their beauties, but not blind to their errors, or implicitly attached to all their modes of tragedy, the sublime and pathetic Author of the following piece, hath improved on his Masters; not servilely copying them, in the plan of the ancient drama, or writing, if the expression may be allowed, according to the letter, but the spirit of those great originals.

The tragedy before us may serve to shew, that Mr. Klopstock, is not unacquainted with the master-pieces of the Grecian stage; the present piece having a near resemblance to the *Œdipus Coloneus* of Sophocles. In the Greek Poet, the subject is the Death of *Œdipus*, foretold by an oracle, and of which he is to be forewarned by certain signs and omens. In the German, the death of Adam is pronounced by an angel, the time of his dissolution ascertained, and the dreadful omens which are to accompany it foretold. In Sophocles, the unhappy King is dethroned and banished, by his children and subjects; a distressed, sightless wanderer, who hath left his sons the dreadful inheritance of a bloody war, and the horrible maledictions of an injured parent. In Klopstock, the father of mankind, driven from the seat of happiness, condemned to labour, pain, and death, transmits that curse which he hath brought on himself, to his posterity. *Œdipus*, stung with their cruelty and ingratitude, in the bitterness of his anguish, curses his own children. Adam blesteth his; and, whilst he is dying, sheds tears of blood for the

\* The MILTON of Germany. This Gentleman is Author of a noble poem, entitled *THE MESSIAH*; which will render his name immortal.

miseries which his disobedience had entailed on them. The former is supported in death by his daughters, Antigone and Ismene, who endeavour to console him in the midst of his sorrows. The latter, unwilling to increase the distress of his family, by so humiliating a spectacle, chuses to impart alone to his beloved Seth, his secrets and afflictions. Both *Ædipus* and *Adam* are shocked, by an interview, with their unnatural son; which *Ædipus* consents to at the request of *Theseus*, and *Adam* from his resignation to the will of God.

As to the farther resemblance between the Greek and German Poets, the learned, and, indeed, the English Reader, into whose hands a late translation of the former may have fallen, may pursue at his leisure. In the mean time, that our Readers in general may have some idea of the merit of this piece, we shall quote a scene or two for their perusal.

ACT II. SCENE II.

ADAM, SETH, SELIMA.

SEL. Father, against your orders I return,  
Imploring your paternal goodness; list!  
O I conjure you deign to list!—A man,—  
His like I ne'er beheld,—prouls round the bow'r,  
Menaces me, and would confer with you.  
E'en yet I stand dismay'd—Beyond a doubt,  
In other regions there exists a race  
Of men, who're not thy children;—no, 'tis certain,  
This is no son of Adam.

ADAM. What's his air,  
And what his features, say!

SEL. ——— His stature's tall,  
Dreadful his air, and from his hollow eyes  
He rolls confusion and dismay; his limbs  
Are cover'd with a shining speckled hide;  
And in his hand he bears a massy club,  
Knotted all o'er; his face is pale and sun-burnt;  
But ah! his paleness is not like to yours.  
O father, O father!

ADAM. ——— Was his forehead bare?

SEL. Scarce durst I cast my fearful looks upon him;  
Yet on his forehead I descried a sign,—  
Such as I can't describe;—I know not what,  
Of terrible and dreadful.

ADAM. ——— It is Cain;  
O Seth, 'tis Cain. The Lord hath sent him now,  
To render death more bitter to me. Go!  
Go Seth, and see if it be true that God  
Hath sent him; tell him to depart in peace.  
Tell him to fly my presence!—but if still  
He will appear before me, let him come.—



'Tis God who sends him; I have well deserv'd it.  
Cover the altar, that the guiltless blood  
Of his poor brother, whom he massacred,  
Wound not his eyes!

S C E N E III.

ADAM, SELIMA.

SEL. — My father, Why that pit  
Just dug at foot of th' altar?

ADAM. — O my child!  
Didst never see a grave?

SEL. — A grave? my father!

ADAM. [*Apart.*] O day too bitter! Cain will soon approach,  
And Selima is here.

SEL. — O answer me!  
Say, is my father angry with his Selima?  
Alas! there was a time, wherein you deign'd  
To call me your dear Selima.

ADAM. — Still most dear;  
Still my beloved child.

SEL. — You said but now,  
That Cain was come to render death more bitter;  
Alas! I scarce can breathe; my voice too fails:  
Ah, my dear father, mean you now to die?

ADAM. Grieve not, my daughter, death is due to all:  
From dust we came, and shall to dust return.  
So God himself hath order'd, and you know it.  
Long time before those eyes of yours, my child,  
Were open'd on the light, had hoary age  
Whiten'd my locks.— But Cain—

SEL. O father, father, [*Embracing his knees.*  
By your paternal tenderness, by that  
Love which you once bore Abel, and which now  
Eman and Seth partake; by those dear babes  
Who shall to day take blessings from your hand,  
Live, I conjure you; O, my father, live!  
Do not die yet.

ADAM. — O daughter of my heart,  
Arise; behold them here!

Cain is accordingly introduced by Seth; when the former  
addresses his unhappy father, with all that rancour of speech,  
and bitterness of expression, which one naturally conceives in  
his character.

S C E N E IV.

ADAM, CAIN, SETH, SELIMA.

CAIN. — Is't Adam that I see?  
Adam, thou wert not wont to turn so pale  
At sight of men, thy crime hath render'd wretched.



ADAM. Hold, I conjure thee! look on that *young girl*,  
Whose eyes o'erflow with tears: respect her grief,  
Nor stain with blasphemies her innocence.

CAIN. Her innocence! has that remain'd on earth,  
Since Adam has had children?

ADAM. ——— Selima,  
Retire; and Seth in due time shall recal you.

S C E N E V.

ADAM, CAIN, SETH.

ADAM. Cain!  
Why hast thou disobey'd me? Why return'd  
To this abode of peace?

CAIN. ——— Inform me first,  
Who's he has brought me now before you?

ADAM. Seth;  
My second son.

CAIN. ——— Insult me not with pity!  
I ask for none. He is thy third son, Adam.  
—I am now come to take full vengeance on thee.

SETH. Inhuman! Wouldst thou then, with thy own hands,  
Murder thy father?

CAIN. [*To Seth*] ——— Long e'er thou wast born,  
I was already wretched. ——— Let us talk?  
Father, I mean not to attempt your life.

ADAM. And what's the injury you would revenge?

CAIN. The injury of having given me life.

ADAM. My first born child, does that excite your vengeance?

CAIN. Yes, — I'll revenge the murder I committed;  
I'll revenge Abel's murder; he whose blood  
Goes up to heav'n, and cries for vengeance on me;  
I will revenge myself, for that I am  
The most unhappy of all children born;  
And of all such as shall be born hereafter.  
Sunk with the weight of guilt and misery,  
An outcast and a wanderer, every where  
I bear my steps, and find no rest on earth;  
Without a hope of finding it in heav'n.  
That, that's my cause of vengeance.

ADAM. ——— Ere I first  
Commanded you to come no more before me,  
Thy mouth an hundred times hath vomited  
The same reproaches, which I've often answer'd,  
But never did your words or ravings strike  
So near upon my heart, as on this day,  
Most cruel and most dreadful of my life.

CAIN. I was ne'er satisfied with those your answers.  
But if perchance to-day, the force of truth  
Strikes deeper on the soul, believe not that

My

My vengeance shall stop there.—O sole amends  
For all the woes I suffer, great revenge,  
Whose flame consume me! Many an age I've sworn it,  
I'll satiate thee,—and now thy hour is come.

SETH. Wretch! if thy fury has not dimm'd thy eyes,  
Cast but a look on those grey hairs. —

CAIN. ——— And what  
Are they to me? I am the most unhappy  
Of all his children: he gave me that life  
Which now I drag in misery, and I will  
Punish him home for't. Nought I see, or feel;  
But my own wretchedness and my despair.  
I will have vengeance.

ADAM. [*To Seth*] — Our dread judge hath sent him,  
How wilt have vengeance on me? [*To Cain*]

CAIN. ——— I will curse thee.

ADAM. O son! this is too much; curse not thy father!  
Now in the name of mercy, and that pardon  
For which you still may hope, I do conjure thee,  
Curse not thy father Adam!

As to the merits of the translation, the Reader will probably form no very favourable notion of it from the above specimens. We cannot help observing, moreover, that the sentiments are in many places different from what they are in the original; whether owing to an intended or incidental perversion, we cannot take upon us to say, as it does not always appear to be for the better. It is the usual fault of Translators to be misled by the idiom of the original; of which, however, we have but few instances in the piece before us; unless we may rank the expression marked in italics, in the last quotation, among that number. The epithet *young* when applied to *girl*, is as evidently redundant, as it is a misconstruction of the original; for, tho' both the Germans and Dutch say a young son, or a young daughter, they never say a young boy, or a young girl, and very seldom a young child. On the whole, indeed, it were to be wished, that the present version had been as correct as it is, in general, easy, spirited, and pathetic.

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*An Introduction to the Knowledge of the Laws and Constitution of England.* By a Gentleman of the Middle Temple. 8vo. 2s. 6d. Worrall.

THIS little work bears a most inviting title, and many purchasers, no doubt, have flattered themselves with the pleasing hope of being cheaply provided with a clue to unravel all  
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the intricacies of jurisprudence. But how great must their disappointment be, when they find that an introduction is still wanting, to render this Introduction intelligible; and that the Author, with all his learned compilation, has only laboured to explain *Ignotum per Ignotus*!

That there is, in the course of this Tract, a great display of juridical erudition must be confessed; but the man who reads, without thinking in proportion, is generally a slave to authority; and, if he writes, his works only tend to perpetuate, if not to multiply, error and absurdity; which is but too apparent in the very first paragraph of this Introduction.

The Writer begins, with explaining the nature of Laws in general; and he very gravely tells us, that 'Law is the bond of men's actions; the rule of well governing a civil society; the perfection of reason; the encourager of virtue, and punisher of vice; the spotless mirror of the Divine Majesty, and the Image of God, given as a guide for regulating the thoughts and actions of men.'

This sounds very sublime, and we may admire it with the same reason that the old man in the play admired his son's Greek. But after all, we are as much puzzled as before, to know the nature of Law in general. Of these explanations or definitions, the only one which gives us a tolerable idea of the subject, is the second, taken from Sir Henry Finch: yet even that is not a definition of Law in general, but of a particular species of Law. If Sir Henry's definition, however, is not so comprehensive as it might be, nevertheless as far as it goes it is intelligible. But how is our knowledge of the nature of Law improved, by telling us that it is 'the spotless mirror of the Divine Majesty, and the Image of God, &c.?' This is mere rhapsody; and from these premises we might, with the help of a little logic, conclude Law to be an animal; and were we to define it as Aristotle has defined man, it would be equally intelligible. We wonder that our Author, who, we find, has been groping in the pages of obsolete learning, did not tell us that Law is *αυκυλοπαιδεια*, the golden chain of all good learning; that it is not only *επισημη*, but *επισημονικωτατη*; that it is *noeticum* and *dianoeticum*, with all the fine things which Plato and Cicero, &c. have said about it. It is amazing likewise that he should forget Lord Coke, who says Law is *rectum*, as it discovers that which is crooked or wrong.—Away with such learned trifling! Let not authority sanctify absurdity. How much easier would it have been for our Author, instead of referring to Time-eaten volumes, to have opened Blackstone's Analysis, where that ingenious Writer defines Law to be "a rule of action prescribed by a superior power?"—How much more satisfactory is this, than



to mount on metaphysical stilts, and tell us that it is 'the perfection of reason,' and we know not what besides?

Having thus displayed the depth of his researches into the nature of Law, he proceeds to the division of Laws into natural and arbitrary, which he illustrates by great authorities, placing a saint in front.

"St. Augustine says, the Law of Nature hath but two precepts. First, *Do as you would be done unto.* Secondly, *Do not that to others which you would not have done to yourself.*"

With great reverence to this holy saint and venerable father, these two precepts, in our computation, make but one in substance, though the former be mandatory, and the latter prohibitory.

Again, says our Author, 'Isidore reckons. 1. The conjunction of the male with the female. 2. Education. 3. Succession of children. 4. Common possessions. 5. Common liberty. 6. Acquisitions of things in the air, earth, and sea. 7. *Restitution of the thing intrusted.* And 8. Repelling force by force.' These, our Author adds, are the *Rights*, not the *Laws*, of Nature.

It is a little unlucky, that a Writer who so seldom hazards a reflection of his own, should be so inaccurate in his animadversions. We would ask him with what propriety he can call the 7th article in the above enumeration, a *Right* of Nature? Certainly, 'Restitution of the thing intrusted,' is not a *Right*, but on the contrary, an *Obligation*.

In the next place, he enumerates the precepts of nature according to Cicero's computation: and lastly tells us, that 'LAWYERS reckon. 1. To worship God. 2. To live honest. 3. To obey superiors. 4. To hurt no man. 5. To give every one their own. 6. To take away evil doers from mankind.' We candidly confess, that we are not learned enough in the Law even to conjecture from whence the Gentleman collected this enumeration. But if 'to give every one their own' be, as we apprehend it is, included in the precept 'to live honest,' these lawyers will certainly fall short of their reckoning.

As our Author chose to draw these *νομιμα εννοια* from Philosophers, &c. he might at least have recurred to better authorities. Even Sharrock's *Υποθεσεις ηθικη* might have furnished him with a more sensible enumeration. But it was indeed needless to give himself the trouble of repeating what Saints and what Philosophers, &c. have said concerning natural Laws, since he assures us, that *as many as we are bound to observe*, appear in the New Testament; 'for,' he adds, 'all natural Laws are derived from God.' Now, he continues, 'Christ told the Apostles all his Father's will; and the Apostles taught what Christ taught them:

therefore what is not in their doctrine, is not in nature's Law. From hence it follows, that the Law of nature, is the only measure and rule of all other Laws; and is as necessary to the support of the mind, as nourishment is to the body. No man can create new appetites, or make hay or stone his nourishment. Neither can our nature be maintained in its *perfective end*, without these Laws; and he, who dispenses with them, must have power to alter the reason of them. This cannot be done but by superinducing something upon them, greater than the natural need; which none is able to do but the eternal Goodness. This is the reason why the commands or prohibitions of the Laws of Nature cannot be altered by the Civil Law; tho' the *strictness* of them may be allayed in cases of necessity. As every man is bound to restore goods entrusted to his care, when demanded; but if one calls for his sword to kill a man, I am not guilty of a breach of the natural Law, if I refuse to give it while he remains so violent and passionate. Or if I promise to meet a person at a certain place, and in my journey thither I break my leg: Now, though by the Law of Nature I am bound to perform my promise, yet it becoming accidentally impossible, I am dispensed with. Thus the Law of Nature is a transcript of the wisdom and will of God, engraved in the tables of our mind, and set down in the New Testament, as our entire guide in the natural and essential duty we owe to the All-supreme Being, as well as to one another; and this is never to be changed by any succeeding lawgiver.

If it was possible to decompose this paragraph, *reddendo singula singulis*; that is, by restoring every Writer his own, we might probably find out some meaning in it: but the composition is so corrupted, that it is beyond the skill of refinement to separate the dross. That 'no man can create new appetites,' is a proposition not so uncontrovertible as to be received for an axiom. We agree, however, that 'man cannot make hay or stones his nourishment,' because man is neither a horse nor an ostrich. But still the inference is incomprehensible. If he had a mind to talk syllogistically, he might as well have said that — the Law of Nature is to the mind, what nourishment is to the body — the body cannot be sustained without beef and mutton, *ergo* — the mind cannot be supported without the Law of Nature. Even this would have been somewhat more intelligible than to talk of the *perfective end*, and to introduce that scholastic jargon which all sensible Writers have long since exploded, and which, in particular ought to be rejected in an *introduction* to science, which should be adapted to the use of young students. Our Author is not much more happy in his illustrations than in his doctrine. The two instances he produces to shew that 'the

strictness



strictness of natural Laws may be *alloyed* in cases of necessity, depend on very different principles. The first indeed is applicable; but the latter proves more than is included in the proposition; and the Writer is so little master of argument, that he draws his inference only from the latter, which does not apply. When it becomes *impossible* for a man to keep his promise, he is absolved upon the principles of *positive*, as well as of *natural*, Law: for it is a maxim that *lex non cogit ad impossibilia*. But the Writer talks so inaccurately about the Law of Nature, that he leaves it a matter of doubt, whether there be any such Law or not. One while he tells us, in the words of Lord Coke, and many other Writers, that it is engraved in the tables of our mind: at another time he maintains, that what is not in the Apostles doctrine, is not in Nature's Law. But to refer us to Scripture for an enumeration of natural Laws, is indirectly to affirm that there are no such Laws: for the Law of Nature is antecedent to all Scripture; it is *NON SCRIPTA sed nata lex, quam non didicimus, accepimus, LEGIMUS, verum a natura ipsa arripimus, hausimus, expressimus; ad quam non DOCTI sed nati, non instituti sed imbuti sumus*. If this Law is to be read or taught, it is not the Law of Nature; for of that, *non est querendus explator, aut interpres*: and it is an idle attempt to enumerate its precepts, which multiply as occasions rise.

So much for natural Laws. Arbitrary Laws fall next under our Author's consideration. Speaking of their abrogation, he says, 'If a Law be unjust, it ceases of itself; if useless, it falls into neglect: if *not punished*, it is not born; and if it is generally disliked, it is supposed to be uncharitable, and is as if it were unborn; for it will be starved at nurse.' Here first, we are told that 'if a Law be unjust, it ceases of itself.' So far is intelligible; and if the proposition was likewise true, it would be a great blessing to society. Unfortunately, however, there are many political Laws which, though unjust, still subsist in their full vigour, as, among others, many half-starved younger brethren, and baggard females, most wofully manifest. But the Writer gets quite out of our depth, when he affirms that 'if the Law is not *punished*, it is not born' (nay do not laugh, good Reader, for such, we assure thee, is the grammatical construction). What follows is full as incomprehensible. 'If the Law,' says he, 'be generally disliked, it is supposed to be uncharitable; and it is as if it were unborn; for it will be starved at nurse.' Here we cannot so much as guess at the Author's meaning. It would puzzle a Dublin Casuist to conceive it. He does not mean surely that any thing unborn can be starved at nurse. If it is starved before it is born, it must be starved in its mother's belly.



Our Author in the next place proceeds to the subdivisions of arbitrary Laws, beginning with the *Common Law*, which, to our Readers in general, will be very dry and unentertaining; therefore we shall be brief in our animadversions. A manifest inaccuracy runs through the whole. Some articles are redundant: others imperfect. Titles *chace* and *park* recur twice; and a much more material article is left defective, in a most essential point. We mean title *administration*, wherein the Author, in giving an abstract of the statute of distribution, omits taking notice—that *half blood* are equally intitled to distribution with the *whole blood*.

The same may be said of the following article 'ESTATE FOR LIFE; which is lands, tenements, goods, or an annuity given to a particular person for his peculiar benefit. And if one grants to another, and his heirs and assigns for his life, and a year over this, it is an estate for life only. Also when a tenant for term of another's life dies, whilst the *cestui que vie* is living, he that first enters can hold the land as occupant: for it does not go to the heir; it being only an estate for another man's life; which is not descendible, unless the heir be specially named in the grant: nor can the executor of the deceased claim it; as it is not an estate testamentary, that should go to them as goods and chattels: so that no man can entitle himself into these lands, and therefore the Law preferreth him who enters first, and who is called *occupant*; and who shall hold the land during the life of the *cestui que vie*, paying the rent, and performing the same covenants and conditions as the deceased was obliged to do. And not only if the tenant *pur terme d'auter vie* dies, while the *cestui que lives*; but if the tenant for his own life grants over the estate to another, and the grantee dies before him, there shall be an occupant. But occupancy may be perverted, by making leases for the lives of others to the lessee, his heirs, or executors, during life of the *cestui que vie*. A lease made to a person during life, is determinable by a civil death; but if it be during his *natural* life, it is otherwise. And tenants for life have freeholds.'

Now, in an *introduction* to the study of the Law, it appears highly injudicious to perplex the young student with so much crabbed matter. But the impropriety is still the more glaring, when we consider that all this jargon is rendered unnecessary by two acts of parliament, of which the Writer does not take the least notice. 1. The 29 Car. 2. c. 3. which enacts, that "any estate *pur autre vie* (that is, for the life of another person) shall be devisable; and if no devise be made, it shall be chargeable in the hands of the heir, if it shall come to him by reason of a special occupancy, as assets by descent; and in case there  
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be no special occupant, that it shall go to the executors or administrators of the party that had the estate, and be assets in their hands." Farther, 2. By 14 Geo. 2. c. 20. it is enacted, that "estates *pur autre vie*, in case there be no special occupant, nor devise thereof, or so much thereof as shall not be devised, shall be distributed in the same manner as the personal estate of the testator or intestate."—This would have been useful information to the student; but to tell him what *was*, without acquainting him how it has been altered, serves only to confound and mislead him.

But our Author seems fond of unnecessary parade. In enumerating the several particulars which may be claimed by prescription, he mentions WATER, which he tells us, 'Is an element composed of unvolatile particulars; grosser and of a more languid motion than the air; yet *separated* from the earth by reason of its liquid, and less gravitating quality.' It is difficult to conceive what purpose this philosophical account of water can answer in a Law Treatise, unless it be to perplex the student, and shew that the Author has read *Burnet's Theory of the Earth*. Lord Coke, who, in matters of Law, is better authority than *Burnet*, would have informed the Writer, that *land*, in the legal signification, comprehends *waters*, &c. Consequently whatever they may be in Philosophy, yet in Law they are not considered as separated: though, indeed, by particular words, they may be made distinct.

In some instances the Writer is mistaken in his references. Speaking of *rents seck*, he says that 'It is a certain rent, without any clause of distress in the deed; whereby a person had no remedy at Common Law, till the 4 Geo. 2. c. 28. enabled any person to bring assize of *novel disseisin*.' Now we are bold to say, that, in no part of the act, is there the least mention concerning assize of *novel disseisin*. The act only provides that "In cases of *rents seck*, all persons may have the like remedy by, &c. as in case of rent reserved upon lease."

It would be needless, as well as disagreeable, to extend our animadversions on this inaccurate and superficial performance. In short, the Writer having dispatched the several branches of Common Law, proceeds to treat of particular customs: and we must not omit taking notice of one, which is a kind of jocular purgation in case of incontinency, where a woman holds in 'free bench, or that estate in copyhold land, which the wife hath on the death of her husband for her dower, according to the custom of the manor; if she was a virgin when espoused; and she is to hold the lands only so long as she lives sole and continent: though in the manor of *East and West Enbourne*, in the



the county of *Berks*, and the manor of *Torre* in *Devonshire*, and other parts in the West of *England*, after committing incontinency, if the widow comes into the court of the manor, riding backwards on a black ram, with his tail in her hand, saying,

Here I am.

Riding upon a black ram, &c.

(the rest every body has read in the *Spectator*) the steward is bound by custom to re-admit her.

In the last place, our Author takes the Statute Law into consideration, which he runs over in a single page. Upon the whole, we are sorry to observe that he has mistaken his talents. Yet, to do him justice, he appears, to have exerted great industry, and to be a man of extensive reading; but every page abounds with proofs that he is not a man of learning. It is of little purpose to know what great Writers have said, unless we have discernment and sagacity to select from their works what is worthy of recollection. Great readers often, as Young observes,

Digest not into sense their motley meal.

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*Jerusalem delivered, an Heroic Poem; translated from the Italian of Torquato Tasso.* By John Hoole. 8vo. 2 vols. 12s. T. Davies, &c.

**I**N a nation that has been industrious to naturalize whatever was valuable in foreign literature, it may be thought extraordinary that one of the first of modern Poems has met with no adequate Translator: it may appear strange, till the difference which prevails in the genius of times and languages is considered, till it is remembered that few men of parts have had sufficient industry, and critical skill in foreign languages, to undertake the most arduous of all tasks, the translation of a capital Poem: and that fewer still, who have been favoured by the Muse, have been willing to quit the original path to fame, which their own compositions pointed out, to labour in propagating the praise of another.

Fairfax, however, translated Tasso's *Jerusalem*. He had the powers of Genius and Fancy, and broke through that servile custom of translation which prevailed in his time; his liberal elegance rendered his versions more agreeable than the dryness of Johnson, and the dull fidelity of Sandys and May: and he would have translated Tasso with success, had he not unhappily chosen a species of versification which was ill adapted to the English language.

Since



Since the time of Fairfax, no one has given us a complete translation of *Jerusalem delivered*, but Mr. Hoole:—who has also favoured us with the life of his Author; of which we shall take a short view before we enter upon the merits of the translation. We have always a curiosity to know the circumstances of that Writer's life with whose works we are acquainted. From his sentiments, and the general spirit of his writings, we form an idea of the Man; and we wish to be acquainted with his private conduct, in the hope of being gratified with a proof of our sagacity.

But whatever may be the motive, the desire is reasonable: for frequently the circumstances of an Author's Life, as they gave a colour to his writings, serve as a comment upon them. Bobours has remarked it as a beauty in Tasso, where he says, 'Rinaldo brandished his sword with so quick a motion, that the dazzled eyes of the enemy took it for three swords.' When we have read the history of the life of Tasso, and are informed that he was the best swordsman of his time, we know how he came by the thought, and no longer wonder that he who was accustomed to observe the quick vibrations of a well managed weapon, should make such a remark:

— *Credea lui la stragittata gente  
Con la rapida man girar tre spade.  
L'occhio al moto deluso il falso crede;  
E'l terrore à que mostri accresce fede.*

As the following account of Tasso is principally taken from Giovanni Battista Manso, a Neapolitan nobleman, who was his intimate friend, had many of his papers, and was witness to several of the particulars which he relates, the authority is the less exceptionable.

TORQUATO TASSO was descended from the illustrious house of the *Torregiani*, lords of Bergamo, Milan, and several other towns in Lombardy. His father, Bernardo Tasso, whose fortune was, by family distresses, rendered unequal to his birth, was a man of superior understanding: and his works in verse and prose are recorded as monuments of his genius.

His son, Torquato, was born at Sorrento in 1544; but, as his mother was there only upon a visit, several cities afterwards claimed the honour of his birth.

At three years of age they tell us little Tasso began to study grammar; and at four was sent to the college of the Jesuits, where he made so rapid a progress, that at seven he was pretty well acquainted with the Latin and Greek tongues: at the same age he made public orations, and composed some pieces of poetry, of which the style is said to have retained nothing of puerility.

puerility. The following lines he addressed to his mother [*act. 9.*] when he left Naples to follow the fortune of his father, who attended the prince of Salerno, as his secretary:

Relentless fortune in my early years  
Removes me from a mother's tender breast:  
With frequent sighs I call to mind her tears  
When with a farewell-kiss my lips she press'd!

I hear her prayers with ardour breath'd to heav'n,  
Aside now wafted by the devious wind:  
No more to her unhappy son 'tis giv'n  
A mother's soft indulgent cares to find!

No more her fondling arms around me spread,  
Far from her sight reluctant I retire;  
Like young Camilla, or Ascanius, led  
To trace the footsteps of my wand'ring Sire.

Such is our Biographer's translation, which, in our opinion, wants much of the beautiful simplicity of the original.

After the prince of Salerno's death, Bernardo entered into the service of Gonzaga duke of Mantua. As death had deprived him of his wife, he took young Tasso, who was now about twelve years of age, from Rome, that his presence might in some measure alleviate the loss of his mother. Bernardo was surprised at the progress his son had made in learning; for, according to the testimony of his Biographers, he had completed his knowledge of the Latin and Greek tongues, was well acquainted with Rhetoric and Poetry, and versed in Aristotle's Ethics.

At the age of seventeen he was sent to the university of Padua, to study the laws, in company with Scipio Gonzaga, afterwards cardinal. With this nobleman Tasso contracted a friendship that ended only with his life.

He prosecuted his studies at Padua with great diligence and success; at the same time employing his leisure hours upon Philosophy and Poetry, he soon gave a public proof of his genius, by his poem of RINALDO, which he published in the eighteenth year of his age.

Bernardo, tho' a poet himself, saw with regret the success of his son's poem; for he was apprehensive, and not without reason, that the charms of Poetry might draw him from more profitable studies. He therefore went to Padua on purpose to reprimand him. Though he spoke with great vehemence, and made use of several harsh expressions, Torquato heard him without interrupting him, and his composure contributed not a little to increase his father's displeasure. 'Tell me, said Bernardo, of what use is that vain Philosophy, upon which you value yourself so much?' 'It has enabled me, said Tasso, modestly, to endure the harshness of your reproofs.'

In



In short, Tasso resolved to devote himself to the Muses; and his friend Scipio Gonzaga being elected prince of the academy established at Padua, under the name of *Etherei*, Tasso was, in his twentieth year, incorporated into that society, and took upon himself the name of *Pentito*, by which he seemed to shew that he repented of all the time he had employed in the study of the Law.

Here he applied himself again to the study of Philosophy and Poetry, and formed the design of his celebrated poem, *JERUSALEM DELIVERED*: he invented the fable, disposed the different parts, and determined to dedicate this work to the glory of the house of *Este*. He was greatly esteemed by Alphonso II. the last duke of Ferrara, that great patron of learning, and by his brother, cardinal Luigi. There was a sort of contest between these two brothers in relation to this poem. The cardinal imagined that he had a right to be the *Mæcenas* of all Tasso's works, as *Rinaldo*, his first poem, had been dedicated to him: the duke on the other hand thought, that as his brother had already received his share of honour, he ought not to be offended at seeing the name of Alphonso at the head of *JERUSALEM DELIVERED*. Our Poet was invited to Ferrara; the duke gave him an apartment in his palace, where he lived in peace and affluence, and pursued his design of completing his *Jerusalem*, which he now resolved to dedicate to Alphonso.

The name of Tasso now became famous through all Europe: and the caresses he received from Charles IX. in a journey he made to France with cardinal Luigi, who went thither in quality of legate, shewed the universality of his reputation.

When Tasso returned from France, he applied himself to complete his *Jerusalem*, and in the mean time published his *Aminta*, a Pastoral Comedy, which was received with universal applause. This was the original of the *Pastor Fido*, *Filidei Sciro*, &c.

Tasso, who had so well painted the passion of Love, could not be supposed insensible to it himself. It was suspected, however, that, like another Ovid, he had raised his desires too high; and some passages in his Poetry countenanced this suspicion:

*Ma, ibi do paventare in alta Impresa,  
S'avvenen, ch' amor s' affide?*

But who, inspir'd by Love, can dangers fear?

The object of his passion was supposed to be the princess Leonora of *Este*, sister to his noble patron; a lady distinguished by her literary accomplishments, and the elegance of her taste.

If this was the case, as the Historian seems to think, ye Maiden Aunts have mercy on poor Tasso! His passion might be involuntary:



involuntary : for there is (what, perhaps, is little known to you) a secret irresistible sympathy between congenial minds, which unites them, exclusively of every meaner motive, independently of every imaginary distinction. And what should oppose the union ? Should the farce of birth—or a superior number of crooked six-pences ? Are these sufficient causes for separating congenial hearts ? Absurd vanity !

In the thirtieth year of his age, Tasso completed his *Jerusalem* : but this poem was not published by his own authority ; it was printed contrary to his will, as soon as he had finished the last book, and before he had time to give the revisions and corrections that a work of such a nature required. The success of it, however, was prodigious ; it was translated into the Latin, French, Spanish, and even the Oriental Languages, almost as soon as it appeared.

The illustrious Author might now have sat down under the shade of his own laurels, and enjoyed the security of immortal fame ; but he soon found that great talents afford no protection from human misfortunes. He met with many evils against which Philosophy is no shield, and with some that are peculiar to genius and sensibility.

The death of his father, which happened about this time, seemed to forbode other misfortunes to Tasso ; and the remainder of his life proved almost one continued scene of vexation and affliction. A swarm of Critics began to attack his *Jerusalem*, and the academy of Crusca, in particular, published a Criticism on his Poem, in which they scrupled not to prefer the Rhapsodies of *Pulci* and *Bojardo* to the *Jerusalem* delivered.

During Tasso's residence in the duke's court, he had contracted an intimacy with a gentleman of Ferrara ; and having entrusted him with some transactions of a very delicate nature, this person was so treacherous as to speak of them again. Tasso reproached his friend with his indiscretion, who received his expostulation in such a manner, that Tasso was provoked to strike him : a challenge immediately ensued : the two opponents met at St. Leonard's gate ; but while they were engaged, three brothers of Tasso's antagonist came in, and basely fell all at once upon the Bard ; who defended himself so gallantly, that he wounded two of them, and kept his ground against the others till some people came in and separated them. This affair made a great noise at Ferrara ; nothing was talked of but the valour of our Poet ; and it became a sort of proverb, " that Tasso, with his Pen and Sword, was superior to all men ;"

*Con la Penna, e con la Spada,  
Nessun val quanto Torquato.*

Some

Some time after this *rencontre*, Tasso went to Rome to visit his old friend and tutor, *Maurizio Cathaco*. The whole city of Rome seemed to rejoice at the presence of so extraordinary a person: he was visited by princes, cardinals, prelates, and by all the learned in general.

But the desire of revisiting his native country, and seeing his sister Cornelia, soon made him uneasy in this situation. He left his friend one evening, without giving him notice, and beginning his journey on foot, arrived by night at the mountains of Velatri, where he took up his lodging with some shepherds: the next morning disguising himself in the habit of one of those people, he continued his way, and in four days time arrived at Gaeta, almost spent with fatigue: here he embarked in a vessel bound for Sorrento, at which place he arrived in safety the next day. He entered the city, and went directly to his sister's house: she was a widow, and the two sons she had by her husband being at that time absent, *Tasso* found her with only some of her female attendants. He advanced towards her without discovering himself, and, pretending that he came with news from her brother, gave her a letter which he had prepared for that purpose. This letter informed her, that her brother's life was in great danger\*, and that he begged her to make use of all the interest her tenderness might suggest to her, in order to procure letters of recommendation from some powerful person to avert the threatened misfortune. For farther particulars of the affair, she was referred to the messenger who brought her this intelligence. The lady, terrified at the news, earnestly intreated him to give her a detail of her brother's misfortune. The feigned messenger then gave her so interesting an account of the pretended story, that, unable to contain her af-

\* The Biographer has not given us all the satisfaction we could have wished, either with respect to the danger here mentioned, or the motives of several other unaccountable circumstances in the future conduct of Tasso. After his engagement with the four brothers at Ferrara, we are told, indeed, that the duke put him under arrest, declaring that he did it to screen him from any future designs of his enemies. But if this was the duke's only motive, why did he keep Tasso under confinement so long against his will, that at last he was glad to make his escape? The danger Tasso mentions to his sister, was what he apprehended from the duke's resentment on account of his flight. But if the duke had no other view than Tasso's safety, why these apprehensions? From all circumstances we are inclined to believe, that the affair of a *delicate nature*, divulged by Tasso's acquaintance, might relate to the princess Leonora, the duke's sister. This would throw a light on many circumstances, which otherwise appear unaccountable; and M. Mirabaud, in his *Abregé de la Vie du Tasse*, seems to make no doubt of his passion for that lady.



sion, she fainted away. Tasso was sensibly touched at this convincing proof of his sister's affection, and repented that he had gone so far: he began to comfort her, and, removing her fears by little and little, at last discovered himself to her. Her joy at seeing a brother, whom she tenderly loved, was inexpressible. After the first salutations were over, she was very desirous to know the occasion of his disguising himself in that manner. Tasso acquainted her with his reasons, and, at the same time giving her to understand that he would willingly remain with her unknown to the world, Cornelia, who desired nothing farther than to acquiesce in his pleasure, sent for her children, and some of her nearest relations who, she thought, might be entrusted with the secret. They agreed, that Tasso should pass for a relation of theirs, who came from Bergamo to Naples upon his private business, and from thence had come to Sorrento to pay them a visit. After this precaution, Tasso took up his residence at his sister's house, where he lived for some time in tranquility.

But he continued not long in this repose before he received repeated letters from the princess *Leonora* of Este, who was acquainted with the place of his retreat, to return to Ferrara: he resolved to obey the summons, and took leave of his sister, telling her he was going to return a voluntary prisoner. In his way he passed through Rome, where, having been detained some time with a dangerous fever, he repaired from thence to Ferrara, in company with *Gualingo*, embassador from the duke to the pope.

The Author observes, that various reasons have been assigned for Tasso's return to Ferrara; but he thinks, and so do we, that his attachment to *Leonora* was the principal motive, and that he returned at her particular injunction.

The duke received Tasso with great seeming satisfaction, and gave him fresh marks of his esteem; but refused him what he very much wanted, the possession of his own manuscripts. To add to his mortification, he was denied access to the princesses; he therefore quitted Ferrara; but, after being disappointed of that protection which he hoped to find in other courts, once more returned thither.

Alphonso pretending that study had disordered Tasso's understanding, while he was most probably only exasperated at his flight, caused him to be strictly confined in the hospital of St. Anne. Tasso tried every method to soften the duke, and obtain his liberty. But the duke coldly answered those who applied to him, that instead of concerning themselves with the complaints of a person in his condition, who was very little capable of judging for his own good, they ought rather to exhort him pa-  
tiently



tiently to submit to such remedies as were judged proper for his circumstances."

Poor Tasso was kept in this confinement for seven years. And that madness which, possibly, at first was only pretended, in length of time, through impatience and melancholy, became real; insomuch that he would sometimes fancy himself haunted by a spirit which disordered his books and papers. At length the importunities of his friend, the prince of Mantua, procured him his enlargement; and, with that prince, he removed to Mantua.

In this place he gave one proof at least that his disorder had not overcome his prudence.

'It is said that the young prince of Mantua, who was naturally gay, being desirous to countenance his pleasures by the example of a Philosopher, introduced one day into Tasso's company, three sisters to sing and play upon instruments: these ladies were all very handsome, but were not of the most rigid virtue. After some short discourse, he told Tasso that he should take two of them away and would leave one behind, and bad him take his choice. Tasso answered, "that it cost Paris very dear to give the preference to one of the goddesses, and therefore, with his permission, he designed to retain the three." The prince took him at his word, and departed; when Tasso, after a little conversation, handsomely dismissed them all with presents.

From Mantua he went to Naples, and from thence, being in the forty-fifth year of his age, he retired to Bisaccio, with his friend Manfo, in whose company he lived some time, with great tranquillity.

In this place Manfo had an opportunity of examining the singular effects of Tasso's melancholy; and often disputed with him concerning a familiar spirit, which he pretended to converse with. Manfo endeavoured in vain to persuade his friend that the whole was the illusion of a disturbed imagination; but the latter was strenuous in maintaining the reality of what he asserted; and to convince Manfo, desired him to be present at one of those mysterious conversations. Manfo had the complaisance to meet him next day, and, while they were engaged in discourse, on a sudden he observed that Tasso kept his eye fixt upon a window, and remained in a manner immoveable. He called him by his name several times, but received no answer. At last Tasso cried out, "There is the friendly spirit who is come to converse with me: look, and you will be convinced of the truth of all that I have said." Manfo heard him with surprise; he looked, but saw nothing except the sun-beams dart-

ing through the window : he cast his eyes all over the room but could perceive nothing, and was just going to ask where the pretended spirit was, when he heard Tasso speak with great earnestness, sometimes putting questions to the spirit, and sometimes giving answers, delivering the whole in such a pleasing manner, and with such elevated expressions, that he listened with admiration, and had not the least inclination to interrupt him. At last this uncommon conversation ended with the departure of the spirit, as appeared by Tasso's words, who turning towards Manso, asked him if his doubts were removed ? Manso was more amazed than ever ; he scarce knew what to think of his friend's situation, and waved any farther conversation on the subject.

After this we find Tasso once more at Rome, and that he lived about a year there, in great esteem with pope Sextus V. when being invited to Florence by Ferdinando, grand duke of Tuscany, who had been cardinal at Rome, when Tasso first resided there, and who now employed the pope's interest to procure a visit from him, he could not withstand such solicitations, but went to Florence, where he met with a most gracious reception. Yet not all the caresses he received at the duke's court, nor all the promises of that prince, could overcome his love for his native country, or lessen the desire he had to live a retired and independent life. He therefore took his leave of the grand duke, who would have loaded him with presents ; but Tasso, as usual, could be prevailed upon to accept of no more than was necessary for his present occasions.

However, notwithstanding his love of retirement, and of his native country, passions that are born with poets, we find him prevailed upon to visit the prince of Conca, and to accept of an apartment in his palace. \* Here he applied himself to a new work, entitled, *Jerusalem conquered*, which he had begun during his first residence at Naples. The prince of Conca being jealous lest any one should deprive him of the Poet and the Poem, caused him to be so narrowly watched that Tasso observed it, and being displeased at such a proceeding, left the prince's palace, and retired to his friend Manso's, where he lived master of himself, and of his actions : yet he still continued upon good terms with the prince of Conca.

\* In a short time after he published his *Jerusalem conquered*, which poem, as a French Writer observes, is a sufficient proof of the injustice of the criticisms that had been passed upon his *Jerusalem delivered*, since the *Jerusalem conquered*, in which he endeavoured to conform himself to the taste of his critics, was not received with the same approbation as the former Poem, where he had entirely given himself up to the enthusiasm of his  
genius.



genius. He had likewise designed a new correction of his *Jerusalem delivered*, which, as we are informed, was to have been combined with the *Jerusalem conquered*; but this design was never completed. The above-cited Author remarks, that in all probability this last performance would not have equalled the first, and indeed our Poet seems to owe his fame to the original work, *Jerusalem delivered*, the second Poem on that subject being little known.

Our Readers will here remark a striking resemblance of circumstances between Tasso and Milton. Tasso, we are told, wrote a *Jerusalem conquered*, which we have not seen; Milton wrote a *Paradise regained*, which we have seen, and have been sorry for.

When Clement VIII. succeeded to the papacy, Tasso was invited to Rome by the pope's nephew, the cardinal of St. George, a great patron of science. He accepted the invitation, and once more abandoned his peaceful retreat at Naples.

The following circumstance which happened in his journey to Rome, affords us a proof of the great veneration which, in those days, was paid to the characters and persons of Poets.

‘The confines of the ecclesiastical state being infested with banditti, travellers, for security, go together in large companies. Tasso joined himself to one of these; but when they came within sight of Mola, a little town near Galeta, they received intelligence that Sciarra, a famous captain of robbers, was near at hand, with a great body of men. Tasso was of opinion that they should continue their journey, and endeavour to defend themselves, if attacked. However, this advice was over-ruled, and they threw themselves for safety into Morla, in which place they remained sometime in a manner blocked up by Sciarra. But this outlaw hearing that Tasso was one of the company, sent a message to assure him that he might pass in safety; and offered himself to conduct him wherever he pleased. Tasso returned him thanks, but declined accepting the offer, not chusing, perhaps, to rely on the word of a person of such character. Sciarra, upon this, sent a second message, by which he informed Tasso, that, upon his account, he would withdraw his men, and leave the ways open. He accordingly did so, and Tasso, continuing his journey, without any accident, arrived at Rome, where he was most graciously welcomed.’

From Rome Tasso retired to Naples to prosecute a law-suit for the recovery of his family-estate. But he had not long been in that place before his friend, the cardinal of St. George, again drew him to Rome, having prevailed on the pope to give him the honour of being solemnly crowned with laurel in the capitol.



Though Tasso himself was not in the least desirous of such pomp, he yielded to the persuasion of others, particularly of his dear friend Manso, to whom he protested that he went merely at his earnest desire, not with any expectation of the promised triumph, which he had a secret presage would never be. He was greatly affected at parting with Manso, and took his leave of him as of one whom he should never see again.

At his entering Rome he was met by many persons of distinction, and was afterwards introduced to the presence of the pope, who was pleased to tell him "that his merit would add as much honour to the laurel he was going to receive, as that crown had formerly given to those on whom it had been bestowed."

Nothing was now thought on but the approaching solemnity: orders were given not only to decorate the pope's palace and the capitol, but all the principal streets through which the procession was to pass. Yet Tasso appeared little moved with these preparations, which he said would be in vain: and being shewn a Sonnet composed on the occasion by his relation Hercole Tasso, he answered by the following verse of Seneca:

*Magnifica verba mors propè admosa excutit.*

His presages were but too true; for while they waited for fair weather to celebrate the solemnity, Tasso was seized with his last sickness.

Though he had only completed the fifty-first year of his age, his studies and misfortunes had brought on a premature old age. On the tenth of April he was seized by a violent fever, and the most famous physicians in vain exerted their art to relieve him. Rinaldini, the pope's physician, and Tasso's intimate friend, having informed him that his last hour was near at hand, Tasso embraced him tenderly, and with a composed countenance returned him thanks for his tidings; then looking up to heaven, he "acknowledged the goodness of God, who was at last pleased to bring him safe into port, after so long a storm."

Being desired to dictate his will and his epitaph, he smiled, and said, that "in regard to the first, he had little worldly goods to leave; and as to the second, a plain stone would suffice to cover him."

He desired his friend the cardinal, with great earnestness, to collect the copies of all his works, particularly his Jerusalem delivered, which he esteemed most imperfect, and commit them to the flames.

Whence

Whence could this strange request proceed? Surely not from *affectation*, for she drops her plume at the grave. Possibly it might arise from some religious scruple.

This celebrated Poet died on the twenty-fifth of April, 1595, uttering this unfinished sentence, *In manus tuas, Domine* —

With respect to his person, he was tall and well-shaped; his complexion fair, but rather pale through sickness and study; his hair was of a chestnut colour; his beard thick and bushy; his forehead square and high; his head large; his eye-brows were dark; his eyes full and piercing, and of a clear blue; his nose was large; his lips thin; his teeth well set and white; his breast full; his shoulders broad; and all his limbs more sinewy than fleshy: his voice was strong, clear, and solemn: he spoke with deliberation; seldom laughed; and never to excess.

In his oratory he used little action, and rather pleased by the beauty and force of his expressions, than by the graces of gesture and utterance that compose so great a part of elocution.

As to his mental qualities, he appears to have had a soul elevated above the common rank of mankind. It is said of him that there never was a scholar more humble, a wit more devout, or a man more amiable in society. Never satisfied with his works, even when they rendered his name famous throughout the world; always satisfied with his condition, even when he wanted every thing; entirely relying on Providence, and his friends; without malevolence towards his greatest enemies; only wishing for riches that he might be serviceable to others, and making a scruple to receive or keep any thing himself that was not absolutely necessary.

Thus, for the entertainment of our Readers, we have abridged the life of the illustrious Tasso. For an account of the new translation of his *Jerusalem delivered*, we must refer them to a future number of our work.

*Tracts on the Liberty, spiritual and temporal, of Protestants in England; addressed to J. N. Esq; at Aix la Chapelle. By Anthony Ellys, D. D. late Lord Bishop of St. David's. Part I. 4to. 7s. 6d. sewed. Bowyer, Whiston, &c.*

WE have been informed, by persons who, from their situations and connections, were likely to have an opportunity of knowing, that these Tracts are the papers which the Right Reverend Author frequently declared his intention of publishing, under some such title as, *A Defence of the Reformation*. It had for many years been understood, that Dr. Ellys

was engaged in this work; and that his great intention was, to illustrate, confirm, and vindicate the *Principles of religious Liberty*, and the *Reformation from Popery*, founded upon them: a design which could not but recommend him to the notice of the excellent persons at that time in the administration; whose glorious character it was, that they were the steady friends of public Liberty, both civil and religious; and, upon all occasions, the Patrons of those learned men who appeared in the defence of this important interest. It was the reputation of being employed in this work, and with such views, that was undoubtedly the means of advancing our Author to the station he filled in the Church: and why he never completed his design in his life time; why he never received any farther marks of favour from the great Personages who first countenanced him; and why the work, as now published, is so materially different from what it was once expected to be, we are only left to conjecture.

The account which the Editors give us, in their preface, of the Author, and the present publication, is as follows.

“ He was not only eminent for his fine parts, extensive knowledge, and sound judgment, jewels truly valuable in themselves; but they were set in him to the highest advantage, by a heart so overflowing with benevolence and candour, as never even to conceive terms of acrimony or reproach, towards the persons, or opinions, of those who differed from him. This Christian temper of his is discoverable in all the parts of these Tracts that are taken up in controversy; for he always thought a person, though on the right side of the question, with principles of persecution, to be a worse man than he that was in the wrong.— These dispositions engaged him in defence of Toleration, and all those indulgencies that he thought ought to be allowed to tender consciences: but when that liberty was granted (as it was by law to our Dissenters) he saw no necessity it should be attended with civil power, which might endanger the ecclesiastical establishment; and if he has shewed, beyond all doubt, the right of private judgment in matters of religion, and a liberty of publicly worshipping God, in consequence of that judgment; he has also as undoubtedly proved the necessity of a *Toll*, as a just security to the established church, and a proper guard to the welfare of the State; for he was persuaded, that human laws cannot bind conscience; but they may exclude those from civil power, who profess a private conscience repugnant to the public conscience of the State: all which he has managed with such gentle, charitable, and christian liberty, as meant only to answer the arguments, not inflame the resentments, of the Opponents.”

But



But leaving his Editors, let us attend to our Author, himself, and judge for ourselves.

We are told in the introduction, "That the tracts in the first part being upon liberty in spiritual affairs, begin with some questions relating to it, which, on account of their importance to the welfare of mankind, and of several difficulties formed by the Romanists, and others, about them, were proper to be treated at large, and with care. The questions are, first, Whether every man hath a right to judge, and on the whole to determine for himself, about all matters of religion?

Secondly, How far men ought to be permitted to worship God in public, according to their own judgment, even though it is erroneous? And, lastly, Whether, in every country, the Sovereign, meaning all along in these papers, the person or persons invested with the supreme authority, both legislative and executive, has a right, or is obliged to make and maintain a public establishment of some religion\*?"

The Bishop having thus opened the general design of his work, divides it into seven tracts, under the following titles.

*Tract 1. Of the right of private judgment in all matters of religion. 2. Of the liberty of publicly worshipping God. 3. On the liberty as to matters ecclesiastical, when a religion is publicly established: to which is added, A Plea for the Sacramental Test. 4. On the liberty recovered to the people of England, by suppressing the authorities formerly exercised over this realm by the Bishop of Rome.*

*5. An answer to the objections to the ill use which, it is alledged, has been made of the liberty we have gained, by having broke with the See of Rome.*

*6. The nature of Supremacy in matters ecclesiastical vested in the Crown.—7. The claim of some English Protestants to greater liberty than they now enjoy.*

It shall be our business to give the public as full and impartial a view of the manner in which these interesting subjects are treated, as the nature of our work will admit of.

The points which our Author endeavours to prove in the first of these tracts, are these; "That in the present state of the church of Rome, and of all other churches in communion with her, of which, and which only, the catholic church, in her judgment, consists, it is not possible that either she, or any of them, can be invested by God with that absolute authority to

\* Besides the word *Sovereign*, there are others, such as *matters of religion, right, obliged*, which unavoidably occur in the management of this subject, and which we could wish to have been settled with equal accuracy and precision,

which she pretends, in all questions concerning religious faith: and 'that if any other church independant on Rome, does now, or should hereafter, make a claim to this authority, there never can be any real ground from reason, or the holy scripture, sufficient to support it: which points being proved, it will follow, 'that the right of private judgment in every person will be firmly established.'

In proof of the first of these points, the following method of reasoning is introduced:

'No church which enjoins a thing to be believed, that is really false, and in consequence of it a thing to be done that is morally evil, can have authority from God to require of any persons an absolute submission to her judgment, concerning all points of religious faith:

'But the church of Rome, and all other churches in communion with her, enjoin a thing to be believed that is really false; and in consequence of it a thing to be done that is morally evil.

'Therefore, neither the church of Rome, nor any other church in communion with her, can have authority from God, to require of any persons an absolute submission to her judgment concerning all points of religious faith.'

Should it be asserted, that a church, such as the first proposition describes, enjoining the belief of what is false, and the doing of what is morally evil, hath such authority from God; then two things will follow, viz. That all who acknowledge the authority of this church, must *unavoidably* be led into erroneous faith, and immoral practice: and that however gross the error, or evil the practice, both would be *really caused by God himself*; which is a supposition totally inconsistent with all our ideas of the holiness and goodness of God.

The doctrine of the church of Rome, and all churches in communion with her, relating to the Transubstantiation which she supposes to be wrought in the sacrament of the Lord's supper; together with her practice of adoring the consecrated substance in that sacrament, with the highest kind of religious worship, are urged in proof of the second proposition, That the church of Rome does enjoin a truth to be believed, that is really false; and, in consequence, a thing to be done which is morally evil.

The Bishop's manner of proving the doctrine false, and the practice founded upon it immoral, is very sensible and masterly; and shews both the Scholar and the Philosopher. The two propositions being well supported, and fully proved, as we apprehend they are beyond doubt, *vis consequentie apparet*; That neither the church of Rome, nor any church in her communion, hath



hath the authority above-mentioned; but that notwithstanding all her claims, every person is fully entitled to a freedom of using his own judgment, in all points of religious faith.

Our learned Prelate next passes on to the second point he proposed to treat in this tract, viz. That if any other church doth now, or shall hereafter, claim such authority in religious matters, there is no real ground either from reason, or the scriptures, sufficient to support it. 'It is not certain, says he, that any church besides that of Rome, hath ever laid claim to infallibility, and absolute authority in all points of faith. The Greek church and others, have been said to do it; but the facts have not been sufficiently proved\*. However, as some other church may possibly hereafter become so corrupt, as to make the same claim, I shall here use an argument that will, I hope, appear to be decisive against any such pretension, by what church soever it may be made;' the substance of which argument is this:

The evidence of the gospel rests upon human testimony: human testimony may be false: whenever it is so about matters of religion, it is very dangerous: all men, therefore, must be greatly concerned, and have a right to judge of the credibility of such testimony.—Again, the credibility of human testimony with respect to religion, depends on the nature of the things testified: for if it testifies that things have been done by persons pretending divine revelation, which are not possible to have been done, and to have declared things unreasonable, absurd, or immoral, this must invalidate the testimony. Every man, therefore, must have a right to judge of all things to which this testimony relates. To exempt any part, affects the credibility of the whole. Almighty God, in the constitution of our rational natures, supposes this right to judge to be in every man; and so as fully proves that he cannot have invested any man, or body of men, with absolute authority to judge for all others about matters of religion.

In confirmation of this reasoning, many express and strong passages are brought from the New Testament to shew, that it was our Saviour's intention to allow, and encourage, all men to exercise their private judgment in every matter of religion; not to lay them under an obligation of submitting absolutely, to the decision of any man, or body of men, concerning those matters. These passages are so well known, that it is sufficient to refer the Reader to them below †.

\* There are churches, perhaps, which disclaim all pretence to infallibility, but whose constitutions seem to suppose it, and can only be defended upon such supposition.

† Luke xii. 57. Matt. xxiii. 8. and xxiv. 24. John v. 39. Ib. x. 37. 1 Epist. iv. 1. 1 Thess. v. 21. &c. &c.



The remaining part of this tract is taken up in considering an objection which hath been urged against the doctrine here maintained, by Archbishop Fenelon, and others, in their writings against the Protestants. The objection is thus stated—  
 ‘ Are all men able to judge of such points with any good effect? Can wholly unlearned and labouring people, examine and determine rightly about the genuineness and divine inspiration of the Scriptures, the exactness of translations, and the sense of many passages in them? Must they not, by their presumptuous attempts to do things so much, and so plainly, beyond their abilities, be led into errors pernicious to them? Will they not often pervert the holy Scriptures to their own destruction?’

In reply to this, our Author says, ‘ The Protestants do not pretend, that unlearned persons are able, *merely of themselves*, to judge rightly, or to gain a competent satisfaction, about questions of this sort: but that in such a country as Great Britain, where the Christian religion is publicly professed and preached, and a *proper* degree of freedom in speaking and writing about it is allowed, men of common sense, and due application, tho’ they be unlearned and in low ranks of life, are yet capable of having such evidence, as may be to them sufficient grounds of a rational faith.’ And here a short, sensible, and comprehensive view is given of the credibility of the gospel history, and such as, we cannot help thinking, is, upon the whole, easy and perspicuous, and to which the understandings of the generality of mankind, with a moderate degree of attention, are equal.

In opposition to this, it is said by the Romanists, and particularly by the celebrated Bishop Bossuet, ‘ That such a faith as this, depending upon human testimony, which is acknowledged to be fallible, is not the *divine faith* of a Christian, but is merely *human*; and that divine faith is only to be had upon the authority of the *infallible church*, which, therefore, God hath provided for that purpose.’

‘ But by this notion, says our Protestant Bishop, concerning Divine Faith, the Romanists are carried into an absurdity not to be avoided. For how does any one know, that the church is infallible? Experience shews us, that this knowledge is not owing to a divine revelation made to every single person. The Romanists do not pretend to this. They agree, it can only be derived from the holy Scriptures. But withal they insist, that these very Scriptures, in order to be in a condition to afford this knowledge or faith, must themselves have been first proved, by the authority of the infallible church, to have been divinely inspired. So that, in this scheme, the truth of one fact is necessary to be proved by another; which latter, at the same time, needs equally to be proved by the former; from whence it is  
 visible,

yisible, that neither of them, in reality, can have any proof at all.'

It might have been added in this place, that common and illiterate people are, at least equally capable of judging of any evidences that may be offered in support of the truth of Christianity, as of the infallibility of the church of Rome. If their belief of the latter must depend upon the assurance and testimony of others, then, according to their own reasoning, neither that faith, nor any faith founded upon it, can be a *divine*, but is merely a *human* faith.

If it should be alledged, that the claim of infallibility made by the Romanists, hath been established by miracles, the difficulty will return, that all who have not been eye-witnesses of these miracles, must receive them upon the credit of human testimony; and that the generality of mankind are as capable of judging of the truth and credibility of the Christian, as of any popish miracles.

It hath been frequently said, and we believe with truth, that Archbishop Fenelon gained more proselytes to the church of Rome by this argument, than any other: and the protestant Writers all seem to think themselves under a necessity of proving, that the evidences of the Christian religion, are of such a nature, as to be obvious to the common understandings of mankind. That they are so in a good degree, will easily be maintained: but if there be some particular instances wherein they are not so, what consequence could be deduced from this? Would it follow, that the Supreme Being would be obliged to raise up an infallible guide; that there must be somewhere an infallible authority? and that this authority is in the Bishop of Rome, or in the Bishop of Rome and his Clergy?

Mankind are so circumstanced with respect to many of the most important affairs of human life, as necessarily to act upon the authority of the sentiments and judgments of others: men are naturally disposed to follow the advice of those whom they esteem for their wisdom and goodness, and it is very fit it should be so: men will do this in protestant as well as in popish countries; and in mahometan countries as well as either. And if in all the affairs and transactions of life, men are under such influence, why not in their judgments and opinions with respect to religion? It is probable, from the nature of the thing itself, that the evidences of religion would be attended with difficulties; not only the evidences of the Christian, but of natural religion itself: and we have reason to conclude, from the conduct of Providence, that it is upon the whole best, that things should be thus. And what follows from this? That an infal-

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lible authority must be set up? No; let us take another method, a much more easy and natural one; let every man make the best use of that reason and understanding which God hath given him; and in all cases of difficulty, either civil or religious, let him get the best information he can from those, of whose goodness and wisdom he has reason to think well, and act accordingly. But to return to our Author.

‘What inference then are we to draw from these observations? [meaning the unlearned state of mankind, and their inability to judge of questions relating to the Scriptures] Are we to conclude with Archbishop Fenelon, and the church of Rome, that God in his goodness must have provided an infallible authority for the assistance of such persons? No; this conclusion would be visibly false. For if his perfections made it morally necessary for him to do this, they would also make it necessary for him to provide, that all such ignorant Christians should, in some way or other, have benefit from it. But this we find is not actually done. The right inference is, that God, who is perfectly good, and whose *mercies are over all his works*, will not require more from men than they have been able to perform; but will reckon it sufficient, that they make the best use they can, of the abilities and opportunities he hath offered them.’

This then is the substance of our Author's first tract;

From the very gross error held, and the sinful practice enjoined by the church of Rome, which pretends to infallibility:

From the nature of the testimonial evidence given for the Gospel, as being a revelation from God: and

From the express and repeated declarations of the Scriptures of the New Testament; it is evident, ‘That God intended to give to every one a right to judge at all times ultimately for himself in all matters of religion.’

A noble and most important conclusion, indeed! worthy to be asserted and defended by a learned protestant Bishop; and deserving the attention of every reasonable Being in the world.—We hope to find our Author steadily and consistently adhering to this great principle throughout the whole of his work, which we have before us; and freely following it through all the consequences which will arise from it. If the conclusion be true, nothing but truth can arise in the train of consequences from it: and from truth nothing can follow but what will be friendly to the interests of virtue and religion, and, indeed, to all the valuable interests of human nature and human life.—But we attend our Author to his second Tract,

*On the Liberty of publicly worshipping God;* in which, after having



Shewn the obligation mankind are under to worship the Deity in a solemn public manner, deduced from the constitution of human nature, the state of men in civil life, and the positive precepts of the Christian religion; he proceeds to state the arguments that have been employed for, and against, a *Toleration*, or liberty of publicly worshipping God, to persons erroneous in religion.

‘ From the obligation, says he, that all men are under, to assist at the public worship of God, they must have a right to meet together, and perform it, as they ought, without suffering any punishment, molestation, or hindrance whatsoever, [from any Sovereign, or other person, upon that account. For what God obliges any person to do, no one else can have a right to hinder, or by any means to deter him from doing. All methods of restraint, or even menaces used to that purpose, would be acts of opposition to the will of God. Every Sovereign is, indeed, by his office, the guardian of the peace and welfare of the nation over which he presides; for securing which, it is fit he should have a watchful eye on all numerous assemblies of his subjects, even those which are professedly held for the worship of God; since it is possible, that such assemblies may sometimes be made occasions of inciting those who assist at them, to disturb the peace of the civil state: he may send persons to inform him of what passes in any worshipping assembly, of which he has any suspicion; he may oblige them to perform their worship with open doors; and hath a right to punish those whom he finds guilty of a breach of the public peace, in proportion to the nature of their offence. But civil disturbances which, in reality, are not caused, nor continued, by any fault of the worshippers according to truth, cannot be justly charged upon them, nor give reason sufficient to a Sovereign for hindering them from the profession or quiet exercise of their religion. He ought, by fit methods, to restrain the persons by whose means or incitement those tumults have been raised: but he cannot have a right to prevent such disorders, by totally restraining the innocent and inoffensive professors of the *true* religion, from worshipping God in public, agreeable to it. For the peace of civil society, tho’ it be, indeed, of great importance, is not to be obtained by unlawful means. But hindering persons of the *true* religion, for any long time, from peaceably worshipping God in public, must be unlawful; and therefore no Sovereign ought ever to do it.

‘ The chief difficulties on this subject regards those persons who err in points of importance in religion; and the question is, — Whether a Sovereign be obliged to permit any such erroneous persons to worship God in public, and by their examples, as well as exhortations and instructions in that public worship, to seduce

seduce others, and propagate their errors, as far as that liberty will afford them an opportunity of doing it. The Romanists, and other Intolerants, deny this, and, on the other hand, insist, that the *use of penalties against blameable errors* in religion, is not only *lawful*, but expedient and necessary, on the part of the Sovereign. For which opinion their arguments have been chiefly these.

‘ That errors in religion, when publicly maintained after proper declarations and admonitions given to the contrary, by the Catholic church, which errors are then to be considered as heresies, are, in many cases, sins of heinous kind against God, and therefore ought not to be permitted.

‘ Such heretics are very dangerous to the spiritual welfare of many well-disposed people in common life; who being unskilful, and generally unguarded, may, by the artful and ensnaring discourses heard in their public worship, be unavoidably infected with the venom of their heresy: and these wrong notions of religion will naturally carry them into ill practice, and be productive of their eternal ruin.

‘ Heretics, when numerous, and not punished as they ought to be, tend to draw down God’s indignation upon the civil States where they are suffered.

‘ Civil penalties are means not improper to be used for this purpose; because they may sometimes, by the grace of God, cause heretics themselves to consider, to see and quit their errors.

‘ Malignant heretics have by this means, in many instances, been suppressed, and extirpated; by which otherwise not only great numbers of private persons, but whole nations would have been over-run and corrupted, as in Spain, France, Austria, and the kingdom of Poland. These, say the Intolerants, are clearly the dictates of natural reason, supported by known facts.’

‘ In this they are further confirmed by divine revelation, which evidently prescribes the civil punishment of such errors in religion, and such ill practices occasioned by them, as are in their nature clearly repugnant to sacred truth, dishonourable to God, and very hurtful to men.

‘ The proofs adduced in support of this are, that the Jewish law, instituted by the immediate authority of God, punished one species of idolaters with death. That Job referring to this, says, *it ought to be punished by the Judge*\*: and it is added, that the word *שֹׁפֵט* translated Judge, is the same word used in the same chapter in the case of adultery.

‘ If there be not much said of this in the New Testament,

\* Job xxxi. 28.





same opinion. But it is very well understood, that human laws cannot operate to convince the judgments of the human mind. Nothing but real or apprehended evidence can do this. Human laws may force the Atheist to conceal or suppress his sentiments, but can never make him a Believer. As to the ill effects of publishing atheistical opinions to the world, our imaginations are, perhaps, apt to carry us too far, and to enlarge them beyond the truth. If we may judge from the effect of the late writings of some sceptical Philosophers, who have thrown out some very remarkable objections against the very first principles of religion, we need not be apprehensive of any very bad, or extensive consequences. The common sense of mankind, their natural apprehensions of Deity and Providence, together with the many excellent defences and illustrations of the doctrine of natural religion, which are in the hands of great numbers, are a very powerful security against dangers of this kind.

It deserves likewise to be considered, by Statesmen and Legislators, whether by interfering their power, and inflicting the penalties of laws, in support of the first principles of religion, tho' from the best intention, there be not some danger of rendering them, by this means, more suspected, and of diminishing their salutary influence upon the minds of men?

It is the observation of a very wise man, and a good Philosopher, that 'If there be on earth a proper way to render the most sacred truth suspected, it is by supporting it with *threats*, and pretending to *terrify* people into the belief of it.'

A man of common sense and understanding believes there is a God, who will reward the good, and punish the wicked: he believes this upon apprehended evidence, and will probably act in consequence of it. When he comes to be told, that the State under which he lives, has prohibited men from speaking or writing against these doctrines, under the severest penalties, is there no danger of his making such a reflection as this, 'There certainly must be some great objections against these doctrines, which I do not see, and which our Governors do not care should be publicly known.' It is the natural consequence of such policy to create suspicion and distrust in the minds of men, where there was none before: and when once suspicions are received, it matters not how unjustly, against the great doctrines of natural religion, their moral influence is unavoidably weakened.

In a word, many of the Friends of Liberty, sensible how remote the operations of human law are from the nature and understanding of the human mind; how many ill, nay most fatal consequences, have arisen from their interference with religious matters;

matters; and what a firm and stable foundation the great Creator hath laid in the heart of man, for the profession and practice of religion, sufficient for all the valuable purposes of human life and happiness, are of opinion, that there is no necessity for the influence of the Magistrate in these first principles of piety; and that upon the whole, all probable consequences considered, it would be more for the real interests of religion itself, as well as the good and peace of mankind, that civil laws and penalties should be strictly confined to matters *purely civil*, as their only proper province.

The next which our Author mentions, is the case of those who maintain, as a principle of their religion, 'That no toleration is to be allowed to, or faith kept, with heretics; but that they are to be, in all ways, molested, oppressed, harassed, and persecuted, even to death; and that heretical Princes themselves, may justly be deposed and murdered by their subjects, at the command of a foreign ecclesiastical Potentate.'

The persons here referred to are the Romanists, who are properly subjects to the Bishop of Rome; and though they live under free protestant Governments, cannot be deemed subjects to those Governments. If they be not subjects, and have not, or cannot give sufficient security for their allegiance, it will be allowed they have not an equal right to protection. In a time of danger, when it is apprehended they may intend to carry their religious opinions into overt acts, they may be prohibited from holding assemblies, sent out of the country, and by these, or other means, prevented from endangering or disturbing the State.

The Friends of Liberty will admit this: but we apprehend they would not willingly allow, that these people should be deprived of Toleration, merely for their opinions, considered as religious.

The other whom the Bishop mentions as having no right, according to the general sense of the Friends of Liberty, to toleration, are those who maintain, 'That dominion and property are founded only in divine grace; that oaths are unlawful to be taken on any occasion; and that all, even defensive war, and the bearing any magistracy, are things inconsistent with the duty of a Christian.' Of those who retain the first of these opinions, it is apprehended there are none remaining in these kingdoms; that if there were, instead of being persecuted and harassed, and deprived of the privileges of toleration and protection, the Friends of Liberty would think them rather intitled to the lenity and compassion due to ignorant and deluded enthusiasts; and that it would be time enough to treat them with severity and restraint, when



their numbers became very great, or when they proceeded to claim the possessions, and invade the property, of their *less righteous* neighbours; circumstances, in which it might be very proper to interfere, at least till the *divine title* was fully made to appear in some of the King's courts at Westminster.

The other set of people here referred to, are those called Quakers; a body of men as peaceable, as dutiful, as good members of the community, and as good subjects in the State, as any others without exception. If these men think themselves under an injunction from God, by the authority of Jesus Christ, not to invoke the name of God, in the form of an oath, there is hardly a free government upon earth that would oblige them to it, or punish them for not doing it, when all the valuable purposes of civil life may be most fully and effectually answered by a *solemn Affirmation*, attended with the same penal consequences if false, as wilful and corrupt perjury itself? Would the Friends of Liberty, in general, join with our Author in saying, that this people, on *this account*, have no right to toleration, connivance, and liberty, but might be restrained from holding assemblies, put under confinement, or sent out of the country? We do apprehend quite the contrary; and that such treatment of them would be generally esteemed a cruel persecution.—As to the other position, relating to the use of arms, and the right of making war, particularly defensive war, it is acknowledged that a possible case may be put, in which a commonwealth may be reduced to so great difficulties, and imminent dangers, by carrying this principle to a great extent, as to justify the rest of the State in obliging them to contribute to the common safety\*. But these are cases which do, and can so seldom happen, in the present populous state of nations, that it hardly merits the notice of a Legislature, and need not be made an exception to a general toleration.

These cases being thus stated, the Bishop proceeds in the latter part of this essay, to represent the arguments of the Friends of Toleration and Liberty, in opposition to the reasonings of the Intolerants.—‘From the mere light of reason, says he, they argue thus. The end of instituting civil societies was not, that men might know and practice true religion; for those things depending on themselves only, they could have done them in a state of nature. It was the necessity of being protected in their persons and properties, against violence and fraud, that induced

\* The conduct of some Quakers in Pennsylvania in this last war, was undoubtedly very exceptionable: but they soon saw their mistake, and permitted the other people in the province to set things right: an apology was likewise made for it to the Government in this country.



them to form those societies, and to grant to the Governors of them authority to employ the joint force and wealth of the whole society, or such part of it as should be needful, in protecting and securing the person and property of each individual from all injurious treatment. There is no reason to suppose, they intended to grant to their Governors any authority to judge for them about matters of religion; for that is a right which no man can lawfully give up or transfer to another; much less is it supposeable, that they would grant to their Governors, an authority to force them by violence and terror, to act against their judgment and conscience, as to the truth of religion.

— As it is not to be supposed that men have granted a right to their Governors to inflict punishments for errors in religion, not hurtful to the State; neither is it consistent with the perfections of God, to suppose that he hath granted such authority. For was this the case,

1st, ‘As there will probably be at all times many more Sovereigns of false religions than of the true one, civil punishments will be much oftner employed against this true religion than on its behalf.

2dly, ‘When such compulsive punishments are used against errors in religion, they will do very little or no good; they probably do a great deal of mischief. For they cannot, in any degree, influence the understanding, so as to make men really see things otherwise than they do.

3dly, ‘Such punishments, when used in any Christian country, we will add, *especially in a protestant country*, will, in a great measure, prevent the unlearned and ignorant part of mankind from having any credible grounds of faith as to the Christian.’

This surely is a just and most important observation, and worthy the attention of our Governors in church and state: when mankind see religion vindicated by mere authority, without reason; force made use of instead of persuasion; and civil statutes instead of rational arguments: when free enquiry is discouraged; free speaking and writing punished; and all opposition to the public religion discountenanced by the terror of the severest penalties, such as corporal punishment, the loss of liberty, and often life itself; and finally, when they see Christianity itself vindicated by the very same methods that would vindicate and protect Mahometism, or any other false religion in the world, this must lead them to suspect that Christianity is not an institution of God, as it is pretended to be; that it is not capable of a rational defence; or, at least, that those who should be the Advocates and Apologists for it, are not able to defend it in a rational way. Nor, indeed, where the policy of any particular

countries is inclined to the method of violence and persecution, in support of religion, have learned men sufficient encouragement to appear in its defence, in the way of reason and argument; the Magistrate invades his province, and supercedes reason and debate. The present learned Bishop of Gloucester, in his dedication of the *Divine Legation* to the Free Thinkers, says admirably, "How could a man, who is in earnest convinced of the strength of evidence in his cause, desire an adversary, whom the laws had before disarmed, or value a victory where the Magistrate must triumph with him? Even I, the meanest in this controversy, should have been ashamed of projecting the defence of the great Jewish Legislator, did I not know, that his assailants and defenders skirmished under one *equal law of liberty*."—All this is extremely generous, candid, and handsome: but the misfortune is, that from some recent instances of the application of *Pillories* and *Bridewells*, we find it is not true.—Our learned Advocate for Liberty adds;

4thly, 'The use of civil punishments against men venomous in religion, will naturally tend to diminish very much, and often will destroy the proper Christian benevolence, and by degrees even common humanity among men.' And,

5thly, 'The use of the punishments will tend to frighten many men from staying in, or even coming into a country where they will be subject to them: for men of probity and piety will reasonably think the liberty of enquiring about, and openly professing their religion, and worshipping God according to it, to be things of the utmost importance, as well as greatest satisfaction to them; and will dread exceedingly the being in a state in which they must either be restrained from all these, or must practice them, at the hazard of their fortunes, liberties, or lives. No outward circumstances of a country, or a climate, can, in any measure, balance or compensate for the want of this liberty.' From all these reasonings our Author concludes, 'that God does not, by the law of nature, authorize, or allow Sovereigns to use any rigorous punishments in cases that concern religion only, and do not affect the civil state.—But it may be said, that though rigorous punishments may not be allowable, because of their ill effects, yet the same arguments which prove against them, will not be of force against penalties of a lower nature, as small mulcts in money; the loss of some civil advantages of no great moment; slight marks of dishonour, and other things of a like kind.' To this it is answered, 'That the use of such moderate penalties against errors in religion, will hardly ever do any considerable good. For instead of engaging men to consider things impartially, in order to come at the truth; they will, on the contrary, almost always irritate them against the persons  
by



by whom it is offered to them, accompanied by these penalties, and so will at once produce a breach of charity, and even great animosity between them, and strongly indispose the sufferers to regard the arguments alledged for the truth; which therefore they will not come to see. And very few men will be induced by them to profess or practice what they think is not right.

His Lordship, perhaps, had in his mind what a noble Author once said upon this subject, and he was no mean Judge. "There is nothing so ridiculous in respect of policy, or so wrong and odious in respect of common humanity, as a moderate and half-way persecution. It only frets the sore; it raises the ill humour of mankind; excites the keener spirits; moves indignation in the beholders; and sows the very seeds of schism in men's bosoms. A resolute and bold-faced persecution leaves no time or scope for these engendering distempers, or gathering ill humours. It does the work by extirpation, banishment, or massacre; and, like a bold stroke in surgery, dispatches by one short amputation, what a bungling hand would make worse and worse, to the perpetual sufferance and misery of the Patient."

The Bishop next proceeds to consider the arguments drawn by the Intolerants from divine revelation.

In answer to the arguments drawn from the law of Moses, which instituted, that whoever was guilty of worshipping the hosts of heaven, should be stoned to death, it is observed, that the Jewish government was a theocracy; that God had taken upon himself the character and authority of their civil Governor; and that idolatry was properly an act of high treason, without the punishment of which the State could not have subsisted: that, therefore, from this peculiar constitution, no argument or precedent could be drawn by any other nations or governments.

The passage in the book of Job, which says, that the worship of the sun and moon was an iniquity to be punished by the Judge, it is observed, hath not one word in it that necessarily signifies punishment: that the word חַיִּיב, from whence the idea of punishment is deduced, signifies to estimate or judge of the value or nature of things: that the interlineary Latin translation in the Polyglott, *etiam hoc iniquitas judicata, si mentibus sum Deo desuper*; the version of LXX. καὶ τοῦτο μοι εἰς ἀνομία ἢ μεγίστην λαγίστην; the Latin vulgate, *Quæ est iniquitas maxima*; and the Chaldee paraphrase *Est etiam iniquitas maxima*; all lead us to understand,—that it was only the greatness of the crime, that was intended to be expressed: for which, as our Author well

\* Job xxxi. 26, 28.



observes, we may better trust these ancient versions than our modern translation, made in the time of King James I. when the lawfulness of punishments, even capital ones, for great errors in religion, was thought to be indisputable here in England.

From the personal character and example of Jesus; from the general tenor of his instructions; from the mild, gentle, and forbearing spirit of his religion; from the character and examples of his Apostles and Ministers, and their method of propagating the Christian religion, the Author very fully shews, that the Friends of Violence and Persecution can draw no arguments of any weight and efficacy in their favour: that, on the contrary, if they would follow the example of Jesus; and walk in the steps of his Apostles, they should cultivate *that wisdom which is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits; remembering that Jesus came not to destroy mens lives, but to save: and that the weapons of the warfare of his Apostles were not carnal; but that by the power of truth they commended themselves to every mans conscience in the sight of God.*

Thus have we laid before our Readers a full account of the two first Tracts in this work; a work the most considerable in its kind of any that hath been published for many years: the importance of the subject will recommend it to our farther examination; and we flatter ourselves we shall not be performing an useless or unentertaining service, in directing the public attention, as far as may be in our power, to such interesting enquiries.

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*An Epistle to William Hogarth.* By C. Churchill. 4to.  
2s. 6d. Coote.

**I**T is always with regret that we see the understanding made subservient to the heart; and behold the powers of genius employed in the gratifications of rancour. What have the sublime and humanizing Muses to do with the dull squabbles of political altercation? How is their divine office degraded, when they become the tools of malice, envy, and revenge! Evils these are, however, which we must always lament, but shall never see removed: for there is a malignity in human nature, which delights in beholding the defects of others held up to public censure; and the personal Satyrists, if not destitute of genius, will always be gratified with the pleasure of popularity.

How far the Author of this satirical Epistle may be justified by his motives, let our Readers conclude, when they have examined

mined the rise and progress of a late war between the Pencil and the Pen. Mr. Hogarth, from motives best known to himself, entered the lists of politics,—and published a satyrical print called *The Times*. As Mr. Pitt was a principal figure in this ludicrous piece, the Author of the North-Briton employed a whole paper to be revenged on Mr. Hogarth; and Mr. Hogarth, in return, published a hideous caricatura, which he called a print of John Wilkes, Esq;—Mr. Churchill, to revenge his friend, wrote the Epistle before us, in which all that relates to Mr. Hogarth, is merely a paraphrase of the North Briton, N<sup>o</sup> 17. His Sigismunda, of which, with all its imperfections, the Painter was so vain, his arrogance and jealousy, his selfishness and envy, which were so strongly described in that paper, are here circumstantially copied in verse: if any thing more is to be found in the Poet than in the periodical Writer, it is a description of Mr. Hogarth's *supposed* age and decay; but of this Mr. Churchill himself seems to be ashamed, and, by condemning what he had written, prudently softens that resentment which every generous mind must have entertained upon seeing the infirmities of nature made the object of ridicule.

The Author beats about for some time before he starts his game, and has a long *Entretien* with Candour, who thus accosts him:

Canst thou with more than usual warmth, she cried,  
Thy malice to indulge, and feed thy pride,  
Canst thou, severe by nature as thou art,  
With all that wondrous rancour in thy heart,  
Delight to torture truth ten thousand ways,  
And spin detraction forth from themes of praise?  
To make vice fit for purposes of strife,  
And draw the hag much larger than the life,  
To make the good seem bad, the bad seem worse,  
And represent our nature as our curse?

What but rank folly, for thy curse decreed,  
Could into Satire's barren path mislead,  
When open to thy view before thee lay  
Soul-soothing Panegyric's flowery way?  
There might the Muse have saunter'd at her ease,  
And pleasing others, learnt herself to please;  
Lords should have *list'n'd to the sugar'd treat*,  
And Ladies smirking own'd it vainly sweet;  
*Regues* in thy prudent verse with virtue grac'd,  
*Fools*, mark'd by thee as prodigies of taste,  
Must have forbid, pouring preferments down,  
Such wit, such truth, as thine to quit the gown;  
Thy sacred brethren too (for they no less  
Than laymen bring their offerings to success)  
Had hail'd thee good if great, and paid the vow  
Sincere as that they pay to God, whilst thou



In lawn hadst whisper'd to a sleeping crowd,  
As dull as R——, and half as proud.

The last quoted passage is not the only one where *Candour* has shewn her *severit*; yet she has not by that means recommended herself to the Satyrist so much as one would have expected: on the contrary, he thus answers her:

But shall my arm—forbid it manly pride,  
Forbid it reason, warring on my side!  
For vengeance lifted high, the stroke forbear,  
And hang suspended in the desert air,  
Or to my trembling side unnerv'd sink down,  
Palsied forsooth by Candour's half-made frown?  
When Justice bids me on, shall I delay,  
Because insipid Candour bars my way?  
When she, of all alike the puling friend,  
Would disappoint my satire's noblest end;  
When she to villains would a sanction give,  
And shelter those who are not fit to live;  
When she would screen the guilty from a blush,  
And bids me spare whom Reason bids me crush;  
All leagues with Candour proudly I resign,  
She cannot be for Honour's turn, nor mine.

If Candour could be supposed to countenance vice, and give a sanction to villainy, the Poet, no doubt, might very properly resign all connection with her; but if (as we have always apprehended) her name implies nothing more than ingenuity, a love of truth, and justice, and a readiness to allow for the frailties of human nature, surely no good Citizen will think of renouncing all league and alliance with so amiable a Being!

It is plain, however, from the following lines, as well as from the passage above quoted, that the Author has understood her in a different light:

Yet come, cold Monitor, half foe, half friend,  
Whom Vice can't fear, whom Virtue can't commend,  
Come Candour, by thy dull indifference known,  
Thou equal-blooded Judge, thou lukewarm drone,  
Who, fashion'd without feelings, dost expect,  
We call that virtue, which we know defect;  
Come, and observe the nature of our crimes,  
The gross and rank complexion of the Times;  
Observe it well, and then review my plan;—  
Praise if you will, or censure if you can.

When the Satyrist has emptied his whole quiver upon poor Hogarth, he very justly allows him his merit as a comic Painter:

In walks of humour, in that cast of style,  
Which, probing to the quick, yet makes us smile;  
In Comedy, thy nat'ral road to fame,  
Nor let me call it by a meaner name,

Where  
11 C



Where a beginning, middle, and an end,  
 Are aptly join'd; where parts on parts depend;  
 Each made for each, as bodies for their soul,  
 So as to form one true and perfect whole;  
 Where a plain story to the eye is told,  
 Which we conceive the moment we behold.  
 Hogarth unrival'd stands, and shall engage  
 Unrival'd praise to the most distant age.

He shews likewise an amiable generosity and greatness of mind, when, like a truly valiant Conqueror, he mourns over his vanquished enemy, and condemns himself for attacking an object wasted, as he says, with years and infirmities.

I dare thy worst, with scorn behold thy rage,  
 But with an eye of pity view thine age,  
 Thy feeble age, in which, as in a glass,  
 We see how men to dissolution pass.  
 Thou wretched Being, whom on Reason's plan  
 So chang'd, so lost, I cannot call a man;  
 What could persuade thee at this time of life,  
 To launch afresh into the sea of strife?  
 Better for thee, scarce crawling on the earth,  
 Almost as much a child as at thy birth,  
 To have resign'd in peace thy parting breath,  
 And sunk unnotic'd in the arms of death.  
 Why would thy grey, grey hairs resentment brave,  
 Thus to go down in sorrow to the grave?  
 Now, by my soul, it makes me blush to know,  
 My spirit could descend to such a foe.  
 Whatever cause the vengeance might provoke,  
 It seems rank cowardice to give the stroke.

The following verses, with which the poem concludes, exhibit such an affecting picture of the ruins of genius, and leave such a pathetic melancholy on the mind, that every sentiment which the satire had excited, is entirely effaced by it:

Sure 'tis a curse which angry Fates impose,  
 To mortify man's arrogance, that those  
 Who are fashion'd of some better sort of clay,  
 Much sooner than the common herd decay.  
 What bitter pangs must humbled genius feel,  
 In their last hours to view a Swift and Steele?  
 How must ill boding horrors fill *her* breast,  
 When she beholds men plac'd above the rest,  
 For qualities most dear, plung'd from that height,  
 And sunk, deep sunk in second childhood's night?  
 Are men, indeed, such things? and are the best  
 More subject to this evil than the rest;  
 To drivel out whole years of idiot breath,  
 And sit the monuments of living death?

O galling

O galling circumstance to human pride !  
 Abasing thought, but not to be denied !  
 With curious art the brain too finely wrought,  
 Preys on herself, and is destroy'd by thought.  
 Constant attention wears the active mind,  
 Blots out her powers, and leaves a blank behind.  
 But let not youth, to insolence allied,  
 In heat of blood, in full career of pride,  
 Possess'd of genius, with unhallow'd rage,  
 Mock the infirmities of reverend age.  
 The greatest genius to this fate may bow ;  
 Reynolds in time may be like Hogarth now.

The Reader need not be told, that Mr. Churchill has in this poem acquitted himself in his usual manner ; that his expression is equally nervous, and his harmony quite as irregular, as in any of his former productions.

*Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LII. Part II. for the Year 1762. 4to. 6s. 6d. sewed. Davis and Reymers.*

THE papers contained in this part of the Philosophical Transactions, being as unexceptionable, and at least as important as those of many preceding numbers ; we shall without farther preface give our Readers a general view of its contents.

*Papers relative to NATURAL HISTORY and BOTANY.*

Art. 64. *Extract of a Letter from Mr. Wood at Calcutta, to J. Perry, Esq; of Hampstead.*

In this letter is given an account of a burning rock, and a flaming well, in the province of Chetagou, near the factory of Luckipore in the East-Indies.

65. *Some account of the extraordinary Agitation of the Waters in Mountsbay, and other Places, on the 31<sup>st</sup> of March 1761. By the Rev. Mr. Borlase.*

The effect of a very violent earthquake in Portugal, Spain, and other places. The ingenious Author of this paper hath formed a kind of table, setting forth the different degrees of violence and duration of this extensive shock, in different parts of the world. To this he hath added, some sensible queries relative to the causes of these terrible phenomena.

67. *Observations upon some Gems similar to the Tourmalin. By Mr. B. Wilson.*

The similarity of these gems to the Tourmalin, regards their electric virtue and attraction.

68. *Ob-*



68. *Observations on the Tides in the Streights of Gibraltar.* By Henry More, Esq;

It was long imagined, and that by men of great knowledge and experience, that there was a constant influx of water through the Streights of Gibraltar to the Mediterranean. The difficulty of accounting in what manner such a supply of water could be expended, suggested the notion of an under-current in a contrary direction; a suggestion which is said to have been confirmed by experiment. But Mr. More, who resided sixteen years at Gibraltar, and hath been employed in services that gave him an opportunity of enquiring into these circumstances, is of a different opinion, and hath made some remarks on this head, which, in all probability, will serve to make the navigation of these remarkable Streights more easy than heretofore.

He observes, and very justly, that the notion of an under-current is not conformable to nature, and that the pretended experiment, whereby it is proved, is inconclusive: after which he proceeds to give his reasons, founded on actual experiments, for thinking the tide sets both in and out of the Streights, at different places; and that nothing more is requisite than a perfect knowledge of the various currents, and the times of their shifting, to make it easy to pass through these Streights at pleasure. He conceives the different tides between Gibraltar and the opposite shore, to be analogous to those daily observed between Portsmouth and the isle of Wight, called there the tide and half-tide; which is described thus: when it is high-water in the mid-channel, it is half ebb on one side, and low-water on the other; or else, when high-water on one shore, it is half ebb in the middle, and low-water on the other; and *vice versa* changing alternately.

74. *Observations on noxious Animals in England.* By the Rev. Mr. Forster, Rector of Shefford, Bucks.

It was observed near an hundred years ago, by Graunt, in his *Observations on the London Bills of Mortality*, that most men have an abhorrence of toads and snakes, as poisonous creatures, though few can say of their own knowledge, they ever found harm by either. Mr. Forster thinks it a wonder, therefore, that in this age of experiments, some fair trials have not been made to ascertain what animals are really noxious; the good effects of which are obvious: in particular, as it would tend to take off that abhorrence whereby the boldest man sometimes shrinks on coming too near one of these animals. He conceives also, it might be the means of saving the lives of numberless innocent, and perhaps useful creatures.

The viper and slow-worm, says Mr. Forster, are, as far as I know, held to be poisonous by every body. The viper there  
can



can be no dispute about; but as to the slow-worm, or, as it is called in some places, the blind-worm, he concludes from two fair trials, that his bite is quite harmless.

These trials he relates at large; both being accidental; and tho' no remedy was immediately, or in one case at all, applied, no ill consequences attended the bite.

In confirmation of what is here suggested by Mr. Forster, regarding the bite of the slow-worm, we can add, of our own knowlege, that a dog, whose nose was bitten till it bled, by one of these reptiles, enraged by being confined in a cleft stick, suffered no inconvenience after it.

75. *Extract of a Letter to Dr. Birch, from Mr. A. Maſon, of Barbadoes, relating to an extraordinary Agitation of the Sea there, March 31, 1761, and an epidemical Disorder in that Island.*

The agitation of the sea here spoken of, was the same as was mentioned above, art. 65. It is remarked, that the epidemical disorder followed immediately thereon, and was much more general than fatal.

78. *A Catalogue of the Fifty Plants from Chelsea Garden, &c.*

The worshipful Company of Apothecaries have now presented two thousand Plants to the Royal Society, agreeable to the will of Sir Hans Sloane. See Review, vol. XXVIII. p. 52.

79. *Account of a Work entitled, Jacobi Christiani Schaeffer icones et Descriptio Fungorum, &c. By Mr. W. Hudson.*

This work contains the figures and descriptions of some singular and remarkable Fungi, as also proposals for publishing the figures of all the Fungi growing in Bavaria, coloured after nature.

80. *An Account of a remarkable Agitation of the Sea, July 28, 1761, and of two Thunder-storms in Cornwall. By the Rev. Mr. Borlase.*

There is nothing very extraordinary in the first of these phenomena. One of the thunder-storms greatly damaged the church and tower of Ludgvan, and the other the tower of Breag; both esteemed the best built towers in the country.

92. *An Account of a remarkable marine Production. By Dr. Ruffel.*

This production, which was taken up at the mouth of the river St. Laurence, is a very uncommon one, indeed; but whether animal, zoophite, or submarine plant, is not determined. A figure of it is annexed.

98. *Observations on the Tides in the Island of St. Helena. By the Rev. Mr. Maskelyne.*

These observations, which are numerous, seem to have been made with a good deal of attention and accuracy.

107. *An Account of the Gardenia.* By Dr. Solander.

This plant is well known among the English Gardeners, by the name of the Cape Jasmine. A figure of the plant and flower, drawn from a dried specimen in the British Museum, is annexed. The Author of this paper having learned, that the Chinese used the seeds of the *Gardenia Jasminoides* as a scarlet dye, thinks it may be worth enquiry, whether this shrub may not be found, and transplanted to the British colonies, where it might be propagated, and become one of the most useful, as it is one of the most beautiful of plants.

108. [mis-numbered 107.] *Account of the male and female Cochineal Insects, that breed on the Cactus Opuntia, or Indian Fig, in South Carolina and Georgia.* By John Ellis, Esq;

The natural history of Cochineal being defective for want of a description of the male, Mr. Ellis hath taken the pains to procure a very accurate account of that insect, which he hath illustrated by a microscopical drawing of both the male and female flies, in different situations and circumstances.

Every body knows it was long contested whether Cochineal was an animal or vegetable production; but if persons of curiosity, says Mr. Ellis, would give themselves the trouble to soak a few grains of the common Cochineal of the shops in warm water for twenty-four hours, they will observe them to swell up to their original shape, so that the legs, antennæ, and proboscis may be discovered.—Farther, if the animal thus expanded by moisture, is opened in a watch-glass, with a fine lancet, in a little water, a great number of eggs, with the young animals in them, may be discovered, which will exhibit a very agreeable scene of a most vivid crimson hue.

## EXPERIMENTAL PHILOSOPHY.

Art. 70. *A Letter from Dr. Franklin to Dr. Birch, introductory to*

71. *A Letter from Mr. Canton to Dr. Franklin, containing some Remarks on Mr. Delaval's electrical Experiments.*

Mr. Delaval having discovered, in some late electrical experiments, that Portland stone, common tobacco-pipe, &c. would readily conduct the electrical fluid, when very hot, or when quite cold: but that they were non-conductors in an intermediate state; Mr. Canton attempts to account for this peculiarity, and, in our opinion, in as satisfactory a manner as most electrical experiments have been hitherto accounted for.

77. [mis-numbered 76] *An Account of the double Refractions in Crystals.* By Father John Beccaria, at Turin.

This paper is in Latin, and contains nothing singularly new or extraordinary.



101. *Some Suggestions concerning the preventing the Mischiefs which happen to Ships and their Masts by Lightning.* By Dr. Watson.

It is with particular pleasure we see the enquiries of the ingenious turned to objects immediately interesting to mankind. It is but a very few years ago, that the nature of thunder and lightning, which are both to be considered as different appearances only of the same meteor, was little understood. Our predecessors in all ages, as Dr. Watson observes, regarded it as an instrument of divine vengeance. They stood too much in awe of the phenomenon to consider it minutely; and though the Greeks and Romans were in possession of some observations which might have led them to a more intimate knowledge of it, they were not apprised that what they saw, had any relation thereto. It was not till by experiments and observations on the nature and properties of Electricity, and comparing them with the phenomena of thunder and lightning, that we learnt electricity and thunder arose from the same cause; and that they differed only in degrees of violence.

The same means also which taught us the management of the one, gave us reason to believe we might, by a proper and well disposed apparatus, prevent the mischiefs of the other; at least in a considerable degree.

It is with this view that Dr. Watson considers the affinity between these phenomena; and, taking the hint from the method which Dr. Franklin says, is effectual to secure houses, &c. in Philadelphia, proposes that a rod of iron or brass wire, connected with the spindles and iron work at the top of the ship's masts, should be thence conducted down their sides, and so on in a convenient direction to the surface of the water. By these means, says he, the accumulation of the matter of thunder and lightning, will be prevented to a considerable distance from the ship, by its being silently discharged by the wire, which could not be done by the masts, as these, from their height, figure, and constituent parts, without an apparatus of this kind, tend to direct and conduct the lightning into the ship.

103. *Experiments to prove that Water is not incompressible.* By Mr. John Canton.

These experiments to prove water compressible, are made by way of controverting the famous Florentine experiment, which hath formerly been adduced by physical Writers, to prove the incompressibility of that fluid. It is very justly observed, however, by Mr. Canton, that this experiment, when carefully considered, appears insufficient for the purpose: for, tho' in forcing any part of the water contained in a hollow globe of gold, thro' pores by pressure, the figure of the globe must be altered, consequently the internal space containing the water diminished;



nished; yet it was impossible for the Gentlemen of the Academy *del Cimento* to determine, that the water which was forced into the pores and through the gold, was exactly equal to the diminution of the internal space by the pressure.

This is not the only experiment, indeed, made by that celebrated academy, which hath been since found defective and inconclusive; nor was it worth Mr. Canton's while to take the trouble he hath done, to explode it. At the same time, however, we must take the liberty to say, the experiments here related, appear to us, in several respects, equivocal and unsatisfactory, if meant to prove that water, totally purified of air, be either absolutely or experimentally compressible. We are told, that the Experimentalist filled a glass ball, of about an inch and  $\frac{1}{10}$  diameter, joined to a tube four inches  $\frac{2}{3}$  long, and  $\frac{1}{10}$  of an inch diameter, with water exhausted of air; which done, he could see, by placing the instrument under the receiver of an air-pump, the degree of expansion of the water, answering to any degree of rarefaction of the air; and by putting it into a glass receiver of a condensing engine, could see the degree of compression of the water, answering to any degree of condensation of the air. Now, tho' we agree with Mr. Canton, that water is compressible, yet we do not conceive, that he could be certain that its compressibility in this experiment was not owing to some remains of air unextracted from the water.

He endeavours, indeed, to obviate this objection, by saying, that 'if the compressibility of the water was owing to any air that it might be still supposed to contain, it is evident, that more air must make it more compressible; I therefore, says he, let into the ball a bubble of air that measured near  $\frac{1}{10}$  of an inch diameter, which the water absorbed in about four days; but I found upon trial, that the water was not more compressed, by twice the weight of the atmosphere than before.' Here we cannot help suspecting some mistake, as Mr. Canton does not hint that any water was taken out of the instrument, to make room for the bubble of air  $\frac{1}{10}$  of an inch diameter; and yet an equal sphere of water must be displaced thereby, which could not be contained in so short and small a tube as that above-mentioned. But, supposing there is no mistake, is this ingenious Gentleman very certain, that the bubble of air did not escape within those four days, but that it was absolutely absorbed by the water? For if this really were the case, either the air admitted was a fluid as incompressible as the water, or the water after it had absorbed it, must have been more compressible. If this be denied, we will ask why Mr. Canton's precaution, in making this experiment, to exhaust the water of its air? A bubble of  $\frac{1}{10}$  of an inch diameter,

ter, holds a considerable proportion to a sphere of only one inch  $\frac{6}{16}$ .

As to the different expansion of water and mercury, on excluding the air, and hermetically sealing the tubes of their respective thermometers, we conceive it entirely owing to the exclusion of the air, and that the compression of the glass might possibly have no more effect in the first experiment than in the last; all fluids whatever taking up more room in vacuo than in the open air, and that, *ceteris paribus*, in proportion to their density.

ASTRONOMICAL and METEOROLOGICAL Papers.

Art. 66. *Observations on a Clock of Mr. John Shelton's; made at St. Helena; by the Rev. Mr. Maskelyne.*

The tendency of these observations is, to shew the variation of the power of gravity in different parts of the world; but the Observer, modestly forbears to deduce from them any consequences of this kind at present; remarking, that if the body of the earth were homogeneous throughout, not only the figure of the earth, but also the law of the variations of gravity in different latitudes, would be given, and would be the same as Sir Isaac Newton has described them. But if the earth be not homogeneous, and there seems great reason, from late experiments, to doubt if it be so, we can form no certain conclusions concerning the figure of the earth, from knowing the force of gravity in different latitudes; as this force must not only depend on the external figure, but also on the internal constitution and density of the earth.

72. *An Attempt to assign the Cause, why the Sun and Moon appear to the naked Eye larger when they are near the Horizon. With an Account of several natural Phenomena, relative to this Subject. By Mr. S. Dunn.*

Many have been the attempts to assign the cause of this very common phenomenon. Mr. Dunn's opinion is, that the sun and moon appear enlarged to the naked eye when near the horizon, because they then appear nearer to us. That they then appear nearer to us and more faint; because their rays pass through a greater length of the atmosphere and horizontal vapours; in which passage, those rays are reflected, refracted, inflected, attracted, resisted, accelerated, and retarded, so as to become more divergent than they otherwise would at their entrance into the eye.

73. *Extract of a Letter from Mr. John Bartram, of Philadelphia, to Dr. Franklin.*

This Letter relates to a remarkable Aurora Borealis seen in Philadelphia, in November, 1757.



76. [misnumbered 75.] *Observations on Auroræ Boreales in Sweden.* By Mr. Bergman, of Upsal.

86. *Observations for proving the going of Mr. Ellicot's Clock at St. Helena.* By Mr. Charles Mason.

These observations appear to have been taken with great care; but the method made use of to determine the regularity of the motion of the clock, rather by an equal altitude-instrument, than by the occultation of the stars by a ridge of rocks, is very justly censured, by Mr. James Short, in the following article.

87. *An Account of Mr. Mason's Paper, concerning the going of Mr. Ellicot's Clock.* By Mr. Short.

In this paper Mr. Short, besides taking notice of the defects of an equal altitude instrument, remarks, that no observations of the difference in the going of a clock, made at different places, can, with certainty, determine the difference of the effect of gravity at these places; because it has been found by experience, that the same clock, placed at different times on different walls, in the same room, will make a difference in the going of the clock, even though every part of the clock remains the same.

88 and 89. *Contain Observations on the Eclipse of the Moon, May 8th, 1762.* By Mr. Short, and Dr. Bevis.

93. *A Letter from Mr. Maskelyne; containing the Results of Observations of the Distance of the Moon from the Sun and fixed Stars, made in a Voyage from England to the Isle of St. Helena, in order to determine the Longitude of the Ship from Time to Time; together with the whole Process of Computation used on this Occasion.*

Mr. Maskelyne having lately published his method of finding the Longitude, in his *British Mariner's Guide*, of which we gave some account in our Review for May last, we pass over this article.

94. *Certain Reasons for a Lunar Atmosphere.* By Mr. S. Dunn.

These reasons are collected from the appearance, says Mr. Dunn, of the two ends of Saturn's ring, at such time when the planet is on the dark edge of the moon. A plate, illustrating these appearances, is annexed.

95. *Account of a Comet seen at Paris, in June 1762.* By Mr. de la Lande.

96. *Minutes of the Observations of the Transit of Venus over the Sun, the 6th of June, 1761, taken at Calcutta in Bengal.* By W. Magee.

99. *Extract of a Letter from M. de la Lande, to the Reverend Mr. Maskelyne.*



Relates to a design for determining, by astronomical observations, the exact difference of Longitude betwixt London, Paris, and Greenwich.

100. *The Observations of the internal Contact of Venus with the Sun's Limb, in the late Transit, made in different Places of Europe, compared with the Time of the same Contact observed at the Cape of Good Hope, and the Parallax of the Sun from thence determined.* By James Short, M. A. F. R. S.

The public are greatly indebted to the ingenious and accurate Author of this paper, for the pains he hath taken to collect and compare the several observations of the Transit of Venus, and thence deducing the Sun's mean horizontal Parallax; which he determines to be 8' 65. We could with pleasure give our Readers a specimen of his method of deduction, but we should injure him too much by any extract we can make.

104. *An Account of the Eclipse of the Sun, October 16, 1762.*  
By Mr. Dunn.

106. *A Latin Letter from Professor Lulofs of Leyden, containing Observations of three Eclipses.*

#### MEDICINE, ANATOMY, and SURGERY.

- Art. 69. *Account of the Case of a young Man stupified by the Smoke of Sea-coal.* By Dr. Frewen.

The case of a cabin-boy, who going to sleep in the cabin with the chimney stopped, and the fire not properly extinguished, was found in the morning, in a senseless, torpid, and apoplectic state. He was recovered by being plunged once into a cold-bath, and afterwards put to bed; assisted by bleeding, and frequently taking a little sweet oil.

81. *Extract of a Letter from Dr. Huxham, relating to two remarkable Cases in Surgery.*

One of these cases relates to a successful operation of bronchotomy, on a man who had cut his throat, near three parts round his neck. The other is of a man who was terribly burnt by lightning.

82. *Account of the Success of Mons. David's Method of extracting Cataracts.* By Dr. Cantwell.

- 83, 84, 85, and 97. *Relate to the well-known Case of the unhappy Family at Wattisbam in Suffolk, whose Limbs were mortified, and came off in an extraordinary Manner, in the Beginning of the Year 1762.*

102. *An Account of the Case of the late Rev. Dr. Bradley, Astronomer Royal.*

105. *Extract of a Letter from Dr. Watson to Dr. Huxham, concerning the Catarrhal Disorder, which was very frequent at London, and its Neighbourhood, in May, 1762; and on the Dysentery which prevailed the following Autumn.*

## MECHANICS.

- Art. 91. *Descriptio Fontis Hieronis in Metallifodinis Chemnicensibus in Hungaria, anno 1756, extracti. Auctore — Wolfe, M. D.*

This is perhaps the only engine of the kind that hath ever been put to use; and, after all, is possibly more an object of curiosity than utility: at least, it is not likely ever to be generally adopted, when we have so many engines better adapted to the purposes to which this is applied.

## ANTIQUITIES.

- Art. 90. *Account of a remarkable Monument found near Ashford in Derbyshire. By Mr. Evatt of Ashford.*

This monument seems to be imperfect, as here described; it having originally consisted, in all appearance, of a number of graves disposed in a circle, and covered over by a large heap of stones. The bodies appear to have been laid upon the surface of the ground, upon long flat stones, and their heads and breasts protected from the incumbent weight of stones, by small walls round them, with a flat stone over the top; excepting two capital ones, which were situated within the outer circle, and were covered from head to foot, in the form of a long chest, with a stone cover to each.

It is doubted whether this monument be of a very ancient or more modern date.

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*The Letters that passed between Theodosius and Constantia, after she had taken the Veil. Now first published from the original Manuscripts. Small 8vo. 2s. 6d. Becker and Dehondt.*

**M**OST of our Readers, no doubt, remember the pretty story of Theodosius and Constantia, as told in the Spectator, N<sup>o</sup> 164.

On this foundation Mr. John Langhorne hath raised a very elegant superstructure. We are authorized to mention his name on this occasion, as he hath subscribed it to a dedication of these agreeable Letters, to the present Bishop of Gloucester.

The general purport of the work, is to inculcate many of the great duties of natural and revealed religion, and the practice of some of the most amiable virtues of private life; all which



the ingenious Writer hath displayed in a polite and pleasing style: altho' some Readers will be apt to think his manner too poetical for prose composition, his language too flowery, too luxuriant, and in some places too finely polished, for epistolary writing: in which art should never want ease, nor elegance lose sight of nature.—But we shall, in some degree, enable the Reader to form his own judgment of the merit of these Epistles, from a few short specimens.

In the first Letter, Theodosius reveals himself to his Constantia, who had long ceased to consider him as existing on this side of the grave; and who had just before opened her whole soul to him, as her Confessor, the reverend and truly pious Father Francis, whom she only knew in his spiritual character:—but the Reader remembers the story.

‘ I wept, my Constantia, says he, [meaning at her previous confession] but my concern arose not from a sense of your guilt, but of your sufferings. Those tears, indeed, fell from the eyes of Theodosius, and in them the Confessor had no part. The powers of memory and reflection were, in one moment, presented with every scene of distress and tenderness which our unhappy loves had produced. And when I consider myself as the unfortunate cause of your long, your unmerited sufferings, I felt, in one painful minute, what Constantia had endured for years. Perhaps too, your unequalled fidelity and unaltered love, while they flattered my heart, brought it back a moment to the world.—But my guardian spirit whispered me, that I had made a higher choice, and reminded me that the duties I owed you were those of a spiritual Director, from whom you were to receive consolation and instruction. But, before I proceed to the further discharge of those duties, let me intreat you to forgive me—forgive me, suffering innocence, for being the unhappy, though involuntary, instrument of your many miseries.—Five uncheerful years! my Constantia! How has your gentle heart supported itself during that melancholy period? How has it sustained those cruel apprehensions which, in confession, shook your frame? The reflection of what you must have endured for me, as it then wrung my soul with anguish, yet clouds it with sorrow, and has power to disturb the serenity of a mind which, I trust, hath been visited by the peace of God.

‘ But I should be still more disconsolate, were I not well assured, that your present happiness will be in proportion to your former sufferings, and that the difficult ways through which you walked, have at last conveyed you to the mansions of peace.’

The remainder of this first Letter is employed in reflections on the dispensations of Divine Providence, and in arguments against  
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the notion, that the sufferings to which mankind are liable from moral and natural evils, are the *Visitations of God*. The importance of thinking rightly in this respect, to persons in the fair Constantia's circumstances, and the propriety of her revered Father's addressing her on this subject, in the commencement of their literary correspondence, are obvious.

In Constantia's answer, she discovers the most lively emotions, and expresses the most affecting sentiments, that a mind susceptible of the softest and tenderest impressions can be supposed to feel on so interesting an event. We shall give an extract from this Letter; certain parts of which may put the Reader in mind of some passages in Pope's charming versification of Eloisa's Epistle to Abelard.

‘ My sorrows for Theodosius are no more: he lives, and Constantia is happy. If you would not have me remember my sufferings, forget them yourself; for nothing now could make the reflection of them painful to me, but their affecting my revered Father.

‘ Gracious Providence! And have I at length found a father? Has heaven granted what nature refused? She gave me indeed a father; but he forgot the name; or he remembered the name and the authority, but forgot the duties of the alliance. Do I err? then instruct me, my holy Guide, instruct me to revere the man who banished Theodosius, and imbibtered, without cause, the moments of her whom he had brought into being. But I will revere him, for he was kind at last, and permitted me to retire to this asylum of peace. Whatever were his motives, I will revere him; for have I not here found the only comfort I was capable of? Am I not sure that Theodosius lives? Without that conviction (I own my weakness) I should have been unhappy within these holy walls. The exercises of devotion I pursued with equal assiduity and attention for years before I entered upon the conventual life; but my prayers were the heavy sacrifices of sorrow and contrition. I was alike a stranger to the serenity of peace, and to the alacrity of hope. It was not in the power of conscious penitence to set my heart at ease, whenever the cruel thought presented itself, that my cowardly acquiescence in the will of a father had been death to the most valuable and most amiable of men. Pitying heaven has at length undeceived me, and at once restored to my eyes those dear lamented fugitives, Theodosius and Happiness; both changed indeed, but both improved by the change. The pleasure I enjoyed in the company of the elegant and lively Theodosius, was gay, sprightly, and animated, like himself: with him it departed and returned; and my heart was alternately delighted and depressed. Very

different is the satisfaction I now feel. It is serene and peaceful, like Father Francis. My mind is collected, and my spirits are reposed. No longer agitated with the anxieties and impatience of hopes that terminate here; my eye is fixed on that distant, invariable object of happiness, on which time or chance can have no influence.

‘Ye holy retreats! ye venerable ailes! do I owe this peace to you? No, not to you: for methinks I have seen in your regions the gloom of discontent. Is it not, my pious Father, from a quiet conscience that I derive this repose? I should not, indeed, have felt it before I entered this convent, but I should not then have known that Theodosius was still in being.

‘Do not think, however, that I rejoice not in my situation. I do rejoice in it; but my joy arises, as I apprehend, from a disburthened mind. The sudden change from painful apprehension, to the certainty of confirmed wishes, was attended with a transport, the effects of which I still feel. But will not these effects last? Surely they will. O my friend! what tears of joy have I shed over that first welcome Letter, which informed me that *Theodosius was still alive!*

‘But do I not forget that I am addressing myself to the venerable Francis? Pardon me! I had, indeed, forgot, till on re-perusing that ever-dear Letter, I beheld the holy name at the bottom. Yes; delightful Letter! sweet messenger of peace! thou informest me, that I must consider Theodosius still as dead. —Ha! dead, didst thou say? Theodosius is still alive. Didst not thou say that too? Equivocating Letter! be gone into my bosom: but presume not there to say that Theodosius is dead.

‘Heavens! what rambling is this? whither has my unguided pen betrayed me? Once more forgive me, my revered Father!’

Through the whole of this amiable correspondence, Father Francis omits nothing that religion and reason could suggest, in order to assist in conducting his dear Constantia through the pious course of life on which she had so sincerely and ardently entered; in fortifying her mind; and enabling her so to discharge the obligations of Christian resignation, as to render her perfectly happy, both in respect to her lot in this world, and in her views of the next.

Among other devotional and moral subjects canvassed in the course of these Letters, the great duty of prayer could not be overlooked. The following are some of the good Father’s observations on this divine intercourse between man and his Creator.

‘Eloquence



\* Eloquence is in nowise essential to prayer; it may be necessary for the persuasion of men, but God *setteth it at naught*. Let us not think that we shall be heard the sooner for our *much speaking*, nor yet for the elegance of our expression. If we pray by a set form, let the language of it be artless and unaffected, and in that respect resemble the *singleness* or simplicity of heart, with which we should offer it to the all knowing Wisdom.—

\* Before we address that Almighty Being, we should meditate a moment on his sublime perfections, and fill our minds with the idea of his glorious attributes. But rather let us contemplate him in his benevolent, than in his juridical capacity. We ought, indeed, never to be without the idea of the latter, but the first should always have the leading influence on our minds. Our heavenly Father treateth us not as servants, but as sons; our acts of obedience, therefore, to him should be purely filial. He delights not in the prostration of servile fear, but in the cheerful worship of reverential gratitude.—

\* Let the incense we offer him be the pure and undissembled devotion of the heart. Let us avoid the Pharisaical ostentation of long prayers. Our moral and religious, as well as our natural wants, may be expressed in few words, and God is not slow to hear. One penitential sigh, one humble acknowledgement, will find its way to heaven. One earnest petition for the divine assistance, one sincere expression of gratitude, will be as effectual as a thousand repetitions. Diffuse and declamatory prayer, is a mark of fanaticism, the bold and extravagant effusion of *holy impudence*. Shall we think that the Divine Wisdom is to be courted by *much speaking*? Is it necessary that the sincere of heart should weary Heaven with long importunity? Would not this be to suppose, that God is hard to be intreated, or that his ear is obstructed, *and cannot hear*? How brief is that temporary form of prayer which our Saviour taught his Disciples! Does that form contain one superfluous word, or one mere collateral or unimportant thought? Is the imagination indulged in vain descriptions, or are the passions roused to eager imprecations? As if the divine Author of it had foreseen the idle prolixity of those ranting prayers which should be used in future ages of the church, he has in the above-mentioned form been remarkably concise. There is not, perhaps, in any language, an instance of composition where so much is expressed in so few words.—

\* If we look into many of our modern forms of prayer, particularly such as have been composed by Christians for their private use, and afterwards printed for the service of the public, with a profusion of self-abasing expressions, partly take from the

sacred writings, and partly the coinage of their own imaginations, in some such strain as the following they generally set forward.

“Hear me, most gracious, and most merciful Lord God, hear me. Father of heaven and earth, light and darkness, day and night, great Creator of all things, hear the meanest of thy creatures. Lord, I am a worm, and no man. I am worse than the vilest of thy creatures. I am nothing but wounds and bruises, and putrifying sores: from the crown of my head to the sole of my foot, there is no whole part in me. I have been wicked, Lord, very wicked. O the blackness of my sins! they cry out for vengeance against me, &c.”

“Such is the nature of those ranting, improper, and incoherent prayers which are daily offered up in the closets of many pious Christians. As if they would make a merit of their self-abasement, they are loud in complaining of themselves as the worst of creatures. This is a burlesque upon Christian humility. I have known a pious Lady, whose life is one continued scene of devotion, daily repeat these humiliating lies, when she offered up her prayers to the Father of truth and wisdom.—

“These over-abasing forms of prayer are not only *improper* for the Christian who leads a regular life, but must likewise be repugnant to his conscience, and obnoxious to his sincerity. It is impossible that, while he is sensible of his good disposition, and endeavours to live according to the divine laws, he should believe himself to be the wicked wretch that his prayers represent him.

“I have yet one objection more to these humiliating rants, these effusions of fanaticism. They are not only improper for the good man, but unnecessary for the sinner—at least on the part of God they are unnecessary: for, of God can it be supposed, that he is ignorant of our conduct, and must learn it from a multitude of self-abasing words? or shall we think that he delights in the frequent mention of that wickedness, the practice of which offended him? or may we believe that he will be prevailed upon by the loudness of tautological exclamation?—

“Long and loud confessions of sin before God, are always a mark of a weak understanding; nay, I have known some ecclesiastics so extremely injudicious, as to recommend this practice in private devotion, and so weak as to advise us, in our addresses to God, to mention particularly the several sins we have been guilty of. Is not this to suppose, *that God is even such a one as ourselves?* Or is it not to conceive yet *more* meanly of him? When a person is disposed to ask forgiveness of those whom he has offended, and to acknowledge his faults, would a  
generous



generous mind be delighted with the recapitulation of them? Would it not rather be painful to a generous mind? And shall we dare to think that man is possessed of greater generosity, or more enlarged conceptions, than that infinite Being from whom he derives both?"

Our Author's sentiments concerning this mistaken practice of self-abasement, reminds us of a sea-officer, who was prevailed on, *for once*, to accompany a friend to a certain assembly of modern Fanatics. When he arrived, the first thing that struck the son of Neptune, was the PRAYER; in which the noisy Orator, with foaming vociferation, and the countenance of a fury, set forth himself and his congregation, as the vilest of sinners; and that in such opprobrious terms, as induced the honest Tar (convinced by the earnest manner of the Preacher, that all he said was literally *true*) to whisper his Companion, "Jack! d'ye hear what d—d scoundrels we are got among?—Come, let's get off, before the roof comes down upon their heads, and sends the whole crew to the devil."

Seriously, for this is not a subject to be ludicrous upon, (and we have only mentioned a recent FACT, in the foregoing anecdote of the Tar) nothing can be more offensive to a mind animated with genuine, rational, and manly devotion, than to hear a Preacher, as the mouth of the congregation, traducing their characters, and representing his flock as a set of wretches, not only unworthy the favour of God, but as the detestable objects of every good man's abhorrence! Such preposterous conduct, we hope, is not so common in the extreme, as we are too well assured it is in the degree. The same absurdity is also observable in many of the writings of such invective Divines as our Author hath mentioned; who might rather be termed *Licensed Libellers*.

A decent and sincere humiliation at the throne of Grace, we conceive, indeed, to be no way unbecoming such frail and imperfect creatures as the best of us are; but surely there is great difference between a *penitential acknowledgement of our real offences and errors*, and an *aggravated self-accusation of such wickedness as can only proceed from the utmost excess of depravity!*

In the last-quoted Letter, we have likewise a just reprehension of some other abuses of the sacred duty of Prayer: but for these, and for a more satisfactory idea of the whole performance, we refer to the book; in the perusal of which we have been agreeably disappointed: for, from the title, we were led to expect, not the rational entertainment we have met with, but rather the mere *effusions of fancy*, exercised on a melancholy unfortunate Love-tale.



## MONTHLY CATALOGUE,

For AUGUST, 1763.

## POETICAL.

- Art. 1. *The Battle of Epsom. A new Ballad.* Folio. 1s. Williams.

THE vigorous opposition made by the county of Surry to the motion for an Address on the Peace, gave rise to this poetical squib; in which the merry Author triumphantly berhymes the *right* Gentlemen who so unsuccessfully made the first motion at Epsom, and humourously celebrates their defeat, to the tune of *Derry down, down, &c.*

- Art. 2. *The poetical Tell-tale; or Muse in Merry Story.* By Prior, Pope, Swift, &c. 12mo. 1s. 6d. Fletcher.

A collection, chiefly made from the works of our best Poets. There is nothing new either in the design or choice. We have had a number of such collections,—the Muse in good Humour,—the Muses Vagaries, &c. &c.

- Art. 3. *Temple of Gnidus, a Poem, from the French Prose of M. Secondat, Baron de Montesquieu.* 4to. 1s. 6d. Hooper.

The original prose work from which this poem has been collected, written by the very ingenious Baron de Montesquieu, was published soon after his *Persian Letters*. The success with which those Letters were introduced to the world, under the pretext set forth in the title, made the Baron have recourse to another literary stratagem of the same nature, and he published the *Temple of Gnidus* under a pretence of having translated it from an ancient Greek MS. This artifice was, perhaps, pardonable; but the Baron should not have taken the advantage of commending his own performance, which he has done in his preface. The *Temple of Gnidus* is evidently written in imitation of *Telemachus*, not of the plan of that poem, but in the same figurative style, and poetical prose; which species of writing was first introduced in France by Fenelon, though only copied by him from Plato.

The merit of this work is thus set forth by M. D'Alembert, in his eulogium on Montesquieu.

M. de Montesquieu, after having been Horace, Theophrastus, and Lucian, in his *Persian Letters*, was an Ovid and Anacreon in the *Temple of Gnidus*. 'Tis no more the despotic love of the East which he proposes to paint; it is the delicacy and simplicity of pastoral love, such as it is in an unexperienced heart, which the commerce of the world has not yet corrupted. The Author, fearing perhaps lest a picture so opposite to our manners should appear too languid, and uniform, has endeavoured to animate it by the most agreeable images. He transports the Reader into enchanted scenes, the view of which, to say the truth, little interests the Lover in his happiest moments, but the description still flatters the imagination, when the passions are gratified. Inspired by his subject, he has adorned his prose with that animated, figurative, and

poetic

poetic style, which the romance of Telemachus gave the first example of among us.—The Temple of Gnidus being a poem in prose, it belongs to our celebrated Writers to determine the rank which it ought to hold: it is worthy of such Judges. We believe at least the descriptions in this work may, with success, stand one of the principal tests of poetic descriptions, that of being represented on canvass. But what we ought chiefly to observe in the Temple of Gnidus is, that Anacreon himself is always the Observer and the Philosopher there. In the third canto, the Author appears to describe the manners of the Sybarites; and it may easily be perceived, that these are our own manners.

Such is the account M. d'Alembert has given us of the Temple of Gnidus, which will sufficiently inform our Readers of the nature and merit of the original performance; let us now enquire how the Translator has succeeded.

The work consists of four Cantos, of which the first only is here translated.—We would advise the Author not to proceed any farther. He seems altogether unqualified for a work of this kind. His blank verse is very prosaic, and quite destitute of the harmony peculiar to that species of versification. What an untuneful ear must it be that could bear the following line, which we meet with in this translation, on the loves of Mars and Venus?

Mars cheers the Goddess, and the Goddess Mars.

Art. 4. *Poems on several Occasions.* By John Glasie, late of Trinity-college, Cambridge. 4to. 1s. Lewis.

Although Mr. Glasie might formerly be of Trinity-college, in Cambridge, he is, nevertheless, no Poet;—and though he says, that he heard the Muse very distinctly call him to the shore of Bulbourn, yet still he is no Poet. The voices of invisible beings are very uncertain, and by no means to be depended on. Many a well-meaning man has been thus deceived, and has imagined that to be a voice divine, which was only the gambol of a rat in the ceiling, or the whimsical exclamations of a neighbouring parrot.

But, perhaps, Mr. Glasie you saw the Muse—if that was the case, did she appear with her proper *insignia*? Had she a pair of large wings on her shoulders, and a wreath of laurel on her brow? Had she a harp in her hand? Was she dressed in an azure robe, and a silver spangled petty-coat? Or was she, as she sometimes is, in *partis naturalibus*? If you saw her thus attired, or thus unattired, you had great reason to hope for her favour.

But even this might be all delusion; for the eye of imagination is as much a dupe as her ear. Thus the poor Knight of La Mancha, took the drab Maritornes for a paragon of beauty; and that Dulcinea, so remarkable for *locks of sunny grain*, to the eye of her amorous Knight appeared an angel.

Be not therefore deceived Mr. Glasie! for, doubtless this same Muse you speak of, was no other than a street-strolling ballad-singer, whom the fine weather had drawn from Fleet-street to the banks of the Bulbourn. Sure we are, that we have heard her warble the following strain, which we find in one of your songs:

A simile



A simile fit for her person and mind  
Is hard, very hard, I confess, for to find;  
Yet I'll venture on one, which, I hope you'll think rare,  
'Tis Perfection's sweet self must with Phillis compare.

What might be Mr. Glasie's motive for publishing these poems we know not; but certainly if it was the desire of literary honour, he has taken a wrong method: for who would trust his precious fame to the frail vehicle of a twelpenny pamphlet? Much better had he sent his performances to the immortal Miscellany published by Messrs. Fawkes and Woty. There the name of John Glasie would have made a figure, and could it have escaped the industrious vigilance of pastry-cooks, might have lived a calendar month at the least.

Art. 5. *The poetical Calendar. Vols. V. VI. and VII. for May, June, and July.* Coote.

*Love me, love my dog*, is a trusty proverb. These Calendar-makers are dissatisfied with the sentence we have passed upon their labours, and, therefore, they have declared war against every Being with whom we have the least connection. Our Publisher and his wife\*, they have long belaboured, and now, lo! they have most unmercifully fallen upon our Printer. In the violence of their rage they have called him—*Nomen in bisce diebus execrandum*—They have called him a *North Briton*! Who can resist the keenness and poignancy of such satire! Unfortunate man! to be born beyond the Tweed, and print the Monthly Review! Our Printer, however, is not the only object of our concern; we are told, that there is in the press a formidable satire on his chief Devil; another on the Stationer who supplies us with the article of paper; and a third on the Book-binders, and others, who fold and stitch up the monthly Numbers—Moreover, that the Bookseller's Errand-boys, the Runners to the Pamphlet-shops, and even the very Hawkers who carry Reviews to the Purchasers, begin to tremble for fear of seeing themselves, their fillers, mothers, and grand-mothers libelled by these and the like exalted Geniuses.

Now for a specimen or two of the poetical beauties in this month's Calendar. What can exceed the dignity of expression in the following simile?

Like ripen'd strawberries of red and white,  
The germinating blossoms charm the sight.

JUNE, an Ode.

Is it proper to say, that the *buds* of flowers drink the dews? No—but hues and dews make a rhyme; and that is sufficient:

Blended as in the rainbow, various hues  
Of flowers uncounted drink the morning dews. Ib.

Bye and bye we find these same flowers turned shoe-makers:

Acanthus, hyacinth, and crocus meet,  
To make young June rich sandals for her feet. Ib.

\* Who hath no more concern with our Review than Pope Joan, or the *Maiden* of Cleopatra. Poor woman! what hard fate had she to be the wife of our Bookseller!



We will not take upon us to say that Messrs. Fawkes and Woty have borrowed the following verses from any of their brother Almanac-makers, but this we must needs say, that they bear the strongest resemblance to those poetic scraps that enrich and adorn the productions of Poor Robin, and Partridge, and Wing :

First January binds the nipping air.  
Next February lays the earth in snows,  
And March restrains them as his tempest blows.  
With milder aspect April sends his shower,  
And May's warm sun awakes herb, tree, and flower.

The following pathetic lines, taken from the Hours of Love, in four Elegies, are, perhaps, inimitable :

Oh! I am sick, oppress'd with tender grief!

At Delia's window I'll my station take.

This is her window, sweetest Delia rise.

But, hark! a noise—and now the window opens:  
'Tis Delia's self—'tis she, by all my hopes!

She smiles assent—descend, celestial maid!  
Come to my arms, my Love, be not afraid.

It is always with reluctance that we trouble our Readers with stupid quotations; but in some cases this is necessary; and as the Compilers of the Poetical Calendar have made so many appeals from the judgment we have passed upon it, we thought it expedient to produce a few instances, to shew what stuff they are capable of publishing.

POLITICAL.

Art. 6. *The North Briton.* 12mo. 2 vols. 10s. 6d. sewed.  
Williams.

Every one, no doubt, has formed a judgment of these papers, which, from the prosecution of the supposed Author, have become the subject of more than common attention. They made their first appearance in weekly numbers, and were soon distinguished by the spirit and boldness of the composition. They are now collected into two small volumes, with this singular dedication, 'To the English Nation, the glorious 'Protectors of civil and religious Liberty, these Volumes are with 'much real Deference, Affection, and Humility, inscribed by English- 'men.' There are likewise explanatory Notes added, wherein the names of particular persons described in the papers, are set down at length. This can answer no other end than that of bidding open defiance to common decorum; for every one knows, that the Author is not so bad a Painter, as to be under a necessity of writing the name, of the person delineated, under the picture.

Art. 7. *An impartial Examination of the Conduct of the Whigs and Tories, from the Revolution, down to the present Times; together with*

*with Considerations upon the State of the present political Disputes.*  
8vo. 2s. 6d. Wilkie.

If the matter of this pamphlet, which is spread through 160 pages, had been contracted near a third, and expressed with more spirit and poignance, we think it could not have failed engaging the public attention. The Writer's reflections are, in general, shrewd, solid, and just: but his reasoning is so tedious and desultory, that few, we fear, will have patience to wait for his conclusions. He appears to be well acquainted with the state of Parties, and has analyzed them with the impartiality he professes, giving to each their due. He has acknowledged the merit of Mr. P—'s administration, and stated the opposition in a true light. He has likewise taken the peace, and several other digressive topics, into consideration; for which we must refer the Reader to the pamphlet, as it is much too copious to admit of an abstract.

Art. 8. *A Letter to the Author of a Letter to the Right Hon. George Grenville.* 4to. 1s. Nicoll.

The greater part of this Letter is penned with good sense and decency: and there are some shrewd sarcastic strokes. But the Writer appears to be too sanguine a friend to a certain noble Lord: and towards the conclusion of his Letter, he loses his temper and judgment, where, lamenting our present situation (which indeed is truly deplorable) he adds, that 'there is still a possibility of relief, unless we seal our destruction, by recalling into administration, those very persons who have already signalized themselves by their violence, arrogance, ignorance, temerity, and wanton profusion.' It is no difficult matter to conjecture the person here intended; and though he may deserve some of these epithets, yet Envy itself cannot say that they are all applicable.

Art. 9. *Ministerial Patriotism detected; or the present Opposition proved to be founded on truly just and laudable Principles, by the Evidence of Facts; with an impartial View of Affairs, from the Rise of the present Opposition to the Resignation of Lord Bute.* 8vo. 1s. Cooke.

A dull recital of what every one knows, with here and there a feeble attempt towards declamation. The Writer pertly asks, 'What man is there that can deny that the Leaders of the late opposition have acted consistently?' Which is best answered by asking him—'From what time he dates their consistency?'

Art. 10. *An Address to the People of England.* 4to. 6d. J. Payne.

Nothing but a string of declamatory interrogatories intended to disgrace the Whigs. A plague of both their Parties!

Art. 11. *A second Letter to the Author of the North Briton.*  
8vo. 6d. Henderson.

In this farther defence of Scotland, the national spirit and zeal of the Author being somewhat abated, we begin to entertain a better opinion of him, than we had conceived from his *first* Letter: for which,  
see



See Review for last month, page 79. We hope, however, that our observing thus much in his favour, will not encourage him to write a *third* Letter.

## MISCELLANEOUS.

Art. 12. *Terræ Filius*. N<sup>o</sup> I. II. III. IV. 4to. 6d.  
each. Becket.

This formidable Being, called *Terræ Filius*, had a prescriptive right to exercise his satirical talent during the *Encenia* at Oxford. He has not, however, abused his liberty, by extending it to a *sejennina Licentia*. He has been very sparing of his satire with regard to the University—and we cannot, in gratitude, omit to take notice, that he has paid, *en passant*, a handsome compliment to our PUBLISHER, or rather to *us*, by representing HIM as the Author of half the Review.

These few sheets are not without merit in the humorous way.

Art. 13. *Detraction: An Essay, in two Parts, Wherein is described the Precipice on which every Man stands. With some just Remarks on the Liberty of the Press*. 8vo. 6d. Knowles.

The Author of this Essay rails at the Railers, calumniates the Calumniators, and backbites the Backbiters, in so notable a strain of declamation, that we profess he soars far above our feeble comprehension. What he means by the Precipice on which every man stands, we must own ourselves also, incapable to find out, from any thing advanced in this very singular and rhapsodical treatise. The remarks on the Liberty of the Press, are just as intelligible as the rest.

Art. 14. *The History of Lady Julia Mandeville*. By the Translator of Lady Catesby's Letters. 12mo. 2 vols. 6s. Doddsley.

This performance is distinguished from the common productions of the novel tribe, by ease and elegance of style, variety and truth of character, delicacy and purity of sentiment. The plan is simple and natural, the incidents are interesting and important, the catastrophe highly affecting, and exemplary. A tender love-tale is the basis of the work, which is carried on in a series of letters, less tedious, because less laboured, than those of the celebrated Richardson: of whose writings, this most agreeable history seems, however, in some respects, to be an imitation. If we have any fault to find with it, it is that which some have objected to *Clarissa*; the heart-rending, tragic event; scarce to be supported by a Reader of any feeling.

The unhappy fate of the amiable Harry Mandeville, and his lovely Julia, with the unutterable distress of their worthy parents, is, indeed, most dreadful. We really could not support the perusal, without giving way to those tender emotions which the ingenious unknown Writer so well knows how to inspire; and from which we were gladly relieved by the reflection, that the story is fictitious. The moral, however, is excellent; and we doubt not, but the exemplary fate of the rash and infatuated Mandeville, will preach more powerfully against the horrid practice of duelling, than all the dispassionate reasoning in the world:

not excepting, perhaps, even the masterly arguments contained in Rousseau's *Eloisa*.

- Art. 15. *The Histories of Lady Frances S——, and Lady Caroline S——*. Written by the Miss Minifies, of Fairwater in Somersetshire. 12mo. 3 vols. 9s. Doddsley.

Another imitation of Richardson's manner. It is a sober, moral tale; and presents us with some affecting situations; but, on the whole, we think the *Miss Minifies of Fairwater*, if there are such names, have not yet eclipsed the merit of *Clarissa*, *Roderic Random*, or *Tom Jones*.

- Art. 16. *A Description of the Isle of Thanet, and particularly of the Town of Margate, &c.* 8vo. 1s. Newbery.

Many things are contained in this pamphlet worthy the attention of those who resort to Margate, for the benefit of bathing in the sea, and who have not an opportunity of consulting the larger account, written by Mr. Lewis. The description is illustrated by a map of the island, and other copper-plates.

#### RELIGIOUS.

- Art. 17. *Traëtatus de primis duodecim veteris Testamenti Libris: In quo Ostenditur eos omnes ab uno solo Historico Scriptos fuisse: deinde inquiritur quisnam is fuerit, et an huic operi ultimam manum imposuerit, idque, ut desiderabat, perceiverit.* 8vo. 1s. Londini, 1763.

As we could not suspect an imposition of so glaring a kind, so it did not occur to us, that the treatise on Miracles, of which we gave an account in our last Review, was a mere extract from the famous *Traëtatus Theologico-Politicus* of the atheistical Spinoza. We intimated, indeed, a conjecture, which naturally arose from the style, that it was not written by an Englishman; as also, that the Author had only advanced some of the most notable objections against the common acceptation of miracles, most of which had already appeared in our own language. The present pamphlet too, evidently coming from the same Editor, awoke our suspicion of their both being taken, with some alteration, from old tracts. Our surprize was, nevertheless, equal to our indignation to find, on recurring to Spinoza, that these publications were extracted, almost verbatim, from that Writer; the former, from the *sixth* chapter of the treatise above-mentioned, and the latter from the *eighth* and *ninth*; with no other variation than the omission of certain quotations from the Hebrew, which are made in the original. What end the Editor could have to answer, by such a re-publication, we cannot conceive. Could he imagine the imposture could long pass undetected, or that it should not meet with that contempt so disingenuous a procedure deserves?

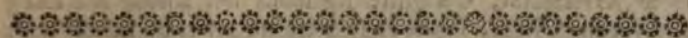
\* \* We acknowledge the favour of a Letter relating to the above-mentioned imposition on the public; the Writer of which has our hearty thanks for his kind intention.

*The Remainder of this Month's Catalogue, with the Sermons, in our next.*



T H E  
MONTHLY REVIEW,

For SEPTEMBER, 1763.



*Ecclesiastical Law.* By Richard Burn, L. L. D. Vicar of Orton, in the County of Westmorland. 4to. 2 vols. 2l. 2s. in boards. Millar.

**A**N unbiassed and well-digested treatise of Ecclesiastical Law, has long remained among the *Desiderata* in Jurisprudence: and, considering the jealousies which have subsisted between the Gentlemen of the two gowns, there was some reason to despair of ever seeing so desirable a performance.

It must be confessed, that Churchmen, for the most part, have been as eager to extend their power in temporal concerns, as Lawyers have been industrious to abridge ecclesiastical jurisdiction. In Gibson's *Codex Juris Ecclesiastici*, the principal book which has been hitherto published on this subject, an attempt is made, though not directly, to establish an ecclesiastical, independent of the temporal, jurisdiction. But if Gibson is a partial Advocate for the pre-eminence of the Church, *Nat. Bacon* has shewn himself an inveterate enemy to the Clergy in general.

These jealousies and animosities, however, have happily subsided, and though, here and there, a lordly Prelate may wish to restore the Church to its ancient usurpations, yet the Clergy in general, we are persuaded, are well disposed to submit to that supremacy which is agreeable to the principles of the Reformation, and the frame of the British Constitution.

Indeed, the abolition of papal tyranny, had a natural tendency to correct the temper of Ecclesiastics. From Abbots, Monks, and Friars, they became Citizens, Husbands, and Fathers: the social and tender affections were taught to expand, and by degrees prevailed over cloistered pride, and the lust of priestly dominion. The Laity, who hitherto had been literally

a flock, who were silly as sheep, and regarded only for their fleece, were now admitted to some share of sense and property with their ghostly Shepherds.

When this kingdom was to the see of Rome, what one of the Popes emphatically called it, *Verè Hortus deliciarum*, then, to the Laity, it was a land of bondage and beggary. The Reformation, which abolished the sordid and selfish luxury of the Ecclesiastics, introduced a more rational and frugal discipline. Milton's idea of kingly government, may not improperly be applied to the Romish religion: for the very trappings of popery, are sufficient for the support of a well regulated Church. As these trappings were pared away by the policy or resentment of the royal Reformer, the glittering spoils fell among the Laity: and yet the Clergy, in the end, were no losers by the Reformation. They changed their slavish dependence on the papal chair, for a milder supremacy; they became members of a government where the yoke was easy and the burthen light: and the nearer they approach to the moderation and simplicity of him whose vicegerents they profess themselves, the more they will be honoured, esteemed, and beloved.

With regard to the reverend Author of the work before us, it is but just to acknowledge, that his temper, principles, and abilities are well adapted for the execution of the arduous task he hath attempted. Indeed, the public cannot but have received the most favourable impressions in behalf of this Writer, from the much admired specimens he hath already published, of his accuracy and judgment: and if the present treatise should to any seem imperfect, or at least unequal to their expectations, their disappointment may, perhaps, not unjustly be attributed to the too sanguine hopes they may have entertained of seeing a faultless production.

Our Author shews himself neither a partial Bigot to notions of ecclesiastical independence, nor yet a servile Flatterer of regal Supremacy. Even in his dedication to the King, where flattery may be thought to claim a place by prescriptive right, he has nevertheless expressed himself with manly freedom, tempered with a becoming moderation. He there observes, that on the abolition of papal jurisdiction, the King was restored to his ancient ecclesiastical dignity and pre-eminence.

‘But, he adds, the Princes of this realm in those days, intoxicated (as it should seem) with that excess of power which the Pope had assumed, would needs understand it, that the same was not extinguished, but only transferred from the Pope unto themselves: and they carried similar notions into the civil administration. This excited disorders and convulsions in the State, and in the end overturned the government.’

If



If Gibson had written with this temper, he had not smarted under the examination of a learned and able Judge, who has ever distinguished himself as a steady and powerful friend to ecclesiastical and civil Liberty.

Nevertheless, impartiality obliges us to confess, that towards the end of this dedication, our Author expresses himself somewhat ambiguously. 'He hath endeavoured, he saith, to represent the Church neither higher nor lower than in fact it is; that so, the true state thereof may appear. Whatever alterations may be requisite in any kind, it is not his province to enquire. It is certain, the Church hath experienced the vicissitudes to which all sublunary things are subject. Extremes are naturally productive of each other. Perhaps a middle state between what the Church once was, and what it now is, may be the condition most desirable.'

Here the reverend Writer has left us to conjecture his meaning. Whether he would wish the Church more wealth, or more power, it is difficult to ascertain. If the former, no candid man would oppose the increase, provided it were equally distributed towards the more decent support of the inferior Clergy, in a manner better suitable to the mode of their education, and the dignity of their function. If the latter, whether we consult reason or experience, both equally warn us to restrain the Church from any accession of power, more especially in civil concerns.

It is to no purpose to tell us, that *Melchisedech* was King and Priest; that *Eli* and *Esdra*s were Priests and temporal Magistrates. It is well known too, that in later times, Cardinals have been Chancellors: but these instances have not sufficient weight to establish the practice: on the contrary, some of them afford reasons against its reception. It has, indeed, been the care of the wisest nations, to keep the spiritual and temporal employments distinct. The Emperors, *Honorius*, *Theodosius*, and *Justinian*, prohibited Ecclesiastics from exercising secular functions; and the common law of this kingdom has, in many cases, cautiously provided against such an inexpedient union.

Some, we know, have indiscreetly wished the Clergy to waive their privileges, that they might be returned as Jurymen in causes concerning the rights of the Church; and have expressed a desire, that more of them were put into the Commission of the Peace, from a weak apprehension, that if they were armed with a little power, their flock would pay greater regard to them. But if they cannot command respect from the sanctity of their character, and the exemplary tenor of their lives, the aid they might derive from an addition of temporal power, would, by multiplying occasions to embroil them with their Parishioners, contribute to render them more universally disregarded. Was

this a place to enter more fully into the argument, innumerable objections might be urged against increasing the temporal power of the Clergy, unless every Clergyman had the moderation of a *Burn*.

To proceed to the plan of the work; the digesting of which, considering the confused state in which the subject lay, was not the least part of our Author's labour. In a very sensible and judicious preface, the Writer explains the constituent parts of the Ecclesiastical Law, and sets forth the method he proposes to follow.

‘ The Ecclesiastical Law of England is compounded of these four main ingredients; the *civil* law, the *canon* law, the *common* law, and the *statute* law: and from these, digested in their proper rank and subordination, to draw out one uniform law of the Church, is the purport of this book. Where these laws do interfere and cross each other, the order of preference is this: the *civil* law submitteth to the *canon* law, both of these to the *common* law, and all the three to the *statute* law. So that from any one or more of these, without all of them together, or from all of these together, without attending to their comparative obligation, it is not possible to exhibit any distant prospect of the English Ecclesiastical Constitution.

‘ By the *civil* law is meant, the law of the ancient Romans, which had its foundation in the Grecian republics, and received continual improvements in the Roman state, during the space of upwards of a thousand years, and did not expire at last even with the empire itself.

‘ For the distinct knowledge whereof, it is to be remembered, that after the abolishing of the regal government at Rome, and the establishment of the republic, they sent three men into Greece, to collect the laws of the Athenian and other Grecian States; and from these were compiled and digested, by ten Commissioners, well known by the name of the *Decemviri*, the law of the *Twelve Tables*, so called from their being engraved on twelve tables of brass; which were the first and principal foundation of the Roman law. To the twelve tables were added the *Responsa Prudentum*, or interpretation of the Lawyers; who accommodated the same to the use and practice of their Courts. And this was denominated, in contradistinction to the laws of the twelve tables, the *Jus non Scriptum*, or unwritten law; and having no other name, began then to be called the *civil* law; and is that which is styled by Justinian the *Jurisprudentia media*, because it came in between the laws of the twelve tables and the imperial constitution. Next to these were the *Leges*, or laws emphatically so called; because they were enacted by the whole body of the people, reckoning both the nobility



bility and commonalty together; and this was particularly when a new case happened, that was not provided for by the former laws: the Consuls on this occasion caused the people to be assembled together, and informing them what the case was, asking their opinions, that is, putting it to the vote, they decided the same according to the rules of equity, as the matter appeared to them; and this decision being made, was ever afterwards, in the like cases, observed as a law. For after the abolition of the regal government, the magistracy was lodged with the people; one principal branch whereof is the power of making laws. Afterwards, the common people mutinying, upon some difference with the nobility, retired and separated themselves from the nobility for sometime; and during this secession they enacted laws of their own, which were called *Plebiscita*; and upon a reconciliation with the nobility afterwards, it was agreed and consented to, that these also should have the force of law, and be obligatory upon the whole Roman people, the nobility as well as others. But on the daily increase of the Roman State, it appearing almost impossible to assemble the whole body of the people, at least without some tumult and commotion, it was thought expedient, whenever any new case arose, to trust the Senate with this power: and when any new law was made by them, it was stiled *Senatus consultum*, or a decree of the Senate; and was, in like manner as the *Plebiscita*, incorporated into the Roman civil law.

‘Furthermore, when the Consuls were abroad in the wars, to the end that the city might not be destitute of Governors during their absence, the people created for themselves two officers called *Prætors*; and these had power given to them of adding to, or supplying and correcting the civil law of the twelve tables; and were wont to propound certain edicts, which being approved by the people, were incorporated into the civil law, and were called *Jus prætorium*, or the *Prætorian Edicts*.

‘Also the *Ædiles curules*, in some cases, did establish laws, but as their office, so also their edicts, were but for the year; and therefore at first they were called annual edicts, until the time of the Cornelian law, which made them perpetual, and thenceforth they were called perpetual edicts. These were digested and put into order by *Salvius Julianus* under the Emperor Adrian, and illustrated by the Commentaries of the Roman Lawyers.’

These, he continues, were the component parts of the Roman civil law, while the State continued republican. After the government was transferred into the hands of the Emperors, two other branches were added—*The Imperial Constitutions*, and *The Answers of the Lawyers*.

*The former were comprised in three codes, from which Justinian*

nian compiled a new one, denominated the *Justinian Code*. He likewise caused the Answers of the Lawyers to be digested and abridged, which he called the *Digest* or *Pandect*. He farther caused a book of *Institutes* to be compiled, and lastly published all the new Constitutions made by himself, which took the name of *Novels*. And generally the whole civil law in use at this day is comprised in these four books.

‘ The greatest part of this island was governed wholly by the civil law, for about three hundred and sixty years, from Claudius to Honorius, during which time some of the most eminent Roman Lawyers, as Papinian, Paulus, and Ulpian, whose opinions and decisions are collected in the body of the civil law, did sit in the seat of judgment in this nation. But after the declension of the Roman empire, the Saxon, Danish, and Norman customs took place. Nevertheless, in after times, the same law again came to be of great repute within this kingdom, particularly during all the time from the reign of King Stephen to the reign of King Edward the third, both inclusive. During which period, and at other times, according as the study of the civil law prevailed, the Judges and Professors of the common law had frequent recourse to it, in cases where the common law was either totally silent or defective. And thus we see in the most ancient books of the common law, as Bracton, Thornton, and Fleta, that the Authors thereof have transcribed, one after another, in many places, the very words of Justinian’s *Institute*. And there are some particular matters in which the civil law hath always been, and still is, allowed to be, the only law in England, whereby they are to be decided; and the courts of Justice which have cognizance of those matters, do proceed therein according to the rules and forms of the civil law.

‘ Thus, in the High Court of Admiralty, which was established about the time of King Edward the first, all causes civil and maritime, are to be decided according to the civil law and the maritime customs. Thus, in the Court of Honour or Chivalry, the Lord High Constable and Earl Marshal, who are the Judges thereof, are to proceed according to the civil law, as being the most proper law for deciding all controversies arising upon contracts made in foreign countries, deeds of arms and of war out of the realm, and things that pertain to war within the realm, and other matters whereof that court hath the proper cognizance.

‘ So also in the two Universities: the courts which are there held for determining suits to which the Scholars or Members of the Universities are parties, do proceed according to the rules of the civil law. The courts of equity also, are in many things conformable to the rules of the civil law; of which the chief  
is,



is, the High Court of Chancery. There suits are commenced by petition or bill, witnesses privately examined, and nothing is there determined by a jury of twelve men, but all the decisions are made by the Chancellor. And almost all the Chancellors from Becket to Wolsey, that is to say, from the age next after the Conquest, until the age of the Reformation, comprehending almost the whole time of the Pope's domination within this realm, were Ecclesiastics, well skilled in the Roman laws. And, finally, in all the ecclesiastical courts within this kingdom, altho' the canon law is the foundation of their proceedings, yet the canon law being, in a great measure, founded upon the civil law, and so interwoven with it in many branches thereof, that there is no understanding the canon law rightly, without being very well versed in the civil law, the knowledge thereof is therefore absolutely necessary for the dispatch of all causes of ecclesiastical cognizance. And the civil law not only serves to explain the canon law, but, by the practice of all ecclesiastical courts, it is allowed to come in aid of, and to supply, the canon law, in cases which are there omitted. And how necessary and useful the civil law is in this respect, doth evidently appear from the Commentaries of Lindwood and of John de Athon, upon the provincial and legatine Constitutions.

The Canon Law sprang, as our Author observes, out of the ruins of the Roman empire, and from the power of the Roman Pontiffs, who having acquired a kind of spiritual dominion throughout the greatest part of Europe, the several Princes and States did willingly receive into the body of their own laws, the canons of Councils, the writings of the holy Fathers, and the decrees and constitutions of Popes.

The two principal parts of the canon law are, the *Decrees* and *Decretals*. The former are ecclesiastical constitutions, made by the Pope and Cardinals, at no man's suit. The latter are canonical epistles, written by the Popes alone, or by the Pope and Cardinals, at the suit of some one or more, for the ordering and determining some matter in controversy; and have the authority of a law in themselves.

Besides the foreign canon law, we have our *legatine* and *provincial* Constitutions. The one, published within this realm in the times of Orho, Legate of Gregory the ninth, and of Orthon, Legate to Clement the fourth: the other, made in Convocation, in the times of the several Archbishops of Canterbury, from Stephen Langton to Henry Chicheley.

Our Author, in the next place, proceeds to explain what is meant by the *common* and *statute* law. But as they are more ge-

nerally understood, it is unnecessary to epitomize what he has said upon these heads.

From these component parts, our Author has digested a system of Ecclesiastical Law, of which the several titles are arranged in alphabetical order. To give our Readers a general idea of the Writer's method and merit, it will suffice to take notice of what is most observable in some of the capital articles.

The first of this nature is title *Advowson*, which the Writer very judiciously opens by explaining the foundation of its right. 'The right of Advowson, or of presenting a Clerk to the Bishop, as often as a church becomes vacant, was first gained by such as were Founders, Benefactors, or Maintainers of the church; either by reason of the foundation, as where the ancestor was Founder of the church; or by donation, where he endowed the church; or by reason of the ground, as where he gave the soil whereupon the church was built. 1 Inst. 119.

'For although the nomination of fit persons to officiate throughout the diocese was originally in the Bishop, and in no other, yet when Lords of manors were willing to build churches, and to endow them with mense and glebe, for the accommodation of fixed and residing Ministers, the Bishops on their part; (for the encouragement of such pious undertakings) were content to let those Lords have the nomination of persons to the churches so built and endowed by them, with reservation to themselves of an entire right to judge of the fitness of the person so nominated. And what was the practice, became in process of time, the law of the church.' Gibs, (2d edit.) 1756.

He then proceeds to the divisions of title *Advowson*, which he divides into Appendant and in Gross, &c. Here, perhaps, it would not have been amiss, if the Writer had pursued his divisions farther, and explained the difference between Advowsons *presentative*, *collative*, and *donative*, which, we apprehend, might have been done without prejudice to what follows concerning these distinctions, under other heads. It must be observed however, that the postponing of these, and some other divisions, seems to have been the consequence of the alphabetical arrangement the Writer has chosen to adopt, and which undoubtedly is attended with some advantages, particularly that of superseding the necessity of an Index. Nevertheless, we do not hesitate to prefer that arrangement, which preserves the order wherein the several titles naturally rise in the mind. This order is entirely broken by an alphabetical disposition, which abruptly introduces matter scarce bearing a distant relation to the title preceding, whereby the attention is diverted from pursuing the subject in a regular chain of connection.

Our



Our Author has been very diligent in collecting the law on each title; and after stating the statute law, he has, in many instances, added Lord Coke's comment, by way of illustration. But in this, and other articles, he has sometimes placed the Statutes in an inverted order, where it would have been better, perhaps, to have disposed them in a regular series.

The next observable title is *Benefice*. 'A term which, as our Author observes, comes to us from the old Romans, who, using to distribute part of the lands they had conquered on the frontiers of the empire to their soldiers, those who enjoyed such rewards, were called *Beneficarii*, and the lands themselves *Beneficia*. Hence doubtless came the word *Benefice* to be applied to church livings; for besides, that the Ecclesiastics held for life, like the soldiers, the riches of the church arose from the beneficence of Princes. And these *beneficia* were not given by the Romans merely as a recompence for what was past, but also as an encouragement for their future service.'

Under this head our Author very accurately takes the following particulars into consideration. 1. Presentation. 2. Examination. 3. Refusal. 4. Admission. 5. Institution, or Collation. 6. Induction. 7. Requisites after Induction. This analysis forms a very comprehensive view of this title, and if we take in the article *Donative*, which composes a title by itself, the Digest will be clear and compleat.

Throughout the title *Benefice*, the Writer has very fully and judiciously stated the Canon, the Common, and the Statute Law. But as the matter which falls under this head will be dry and uninteresting to the greater part of our Readers, we therefore proceed to articles of more general concern, and which will afford us specimens of our Author's spirit and principles.

We must not forget to inform the Reader, that to render these volumes more compleat, the Writer has, to some articles, annexed the forms of particular instruments, such as, *Grants of perpetual Advowsons—Of next Avoidances, &c. &c. &c.* Indeed he seems to have spared no pains to make the work useful and acceptable; and to be industrious in detecting inaccuracies in a Writer of so much real merit, and who has deserved so well of the public, would be highly invidious.

[To be concluded in our next.]

*Observations*

*Observations on the external and internal Use of Hemlock, and on the outward Application of other Remedies, for the Cure of inward Disorders, in a Letter from Dr. Hoffman, Professor of Physic at the University of Steinfurt, to his Friend at Munster. Translated from the German Original. By J. O. Justamond, Surgeon to the second Regiment of Dragoon Guards. With an explanatory Preface by the Translator. 8vo. 1s. Nicoll.*

THE original Author of this pamphlet may probably be related to the famous practical Writer Dr. Frederick Hoffman. He supposes, after allowing a kind of specific virtue in Hemlock against scirrhus tumours, that some of those cases, in which Dr. Storck has acknowledged the Extract of it did not succeed, failed to be cures, for want of more particles of Hemlock being applied to the morbid parts, than could be expected from the usual doses of it given internally; and he imagines more of them may be conveyed to the blood, by a bath of an infusion of Hemlock leaves, than could be introduced, and with so small an alteration of them, through the stomach. Dr. Hoffman gives an extraordinary history in proof of this. The disease was a scirrhus tumour of the breast, in a woman of thirty years old. As she had an aversion to all internal medicines, the Hemlock plaister, and compresses dipt in a decoction of Hemlock leaves, were diligently applied: yet after two months application, the scirrhus degenerated into a manifest cancer. This prevailed on her to take two grains of the Extract, which her stomach rejected as often as they were repeated. Four grains, in an ounce of cinnamon water, were also vomited up; and every devisable method was used ineffectually for a month, to make her retain the Extract; during which interval the pain and the disease were aggravated. The Doctor then, from reflecting on the augmented weight of bodies after the use of the hot bath, placed his patient in a bathing-tub, containing a warm infusion of twelve large handfuls of Hemlock leaves. He makes a considerable point of the bath's being only agreeably warm, not hot; and for this probably, among other reasons, as a higher degree of heat, from its stimulation, might rather contract those inhaling and absorbing pores on the surface of the body, which a tepid kindly warmth might relax and open. 'The tub was nicely closed with a double cloth, which was also fastened about the neck, to prevent an ascent of the offensive smell of the Hemlock: and a handkerchief, with a knot in it well impregnated with vinegar, was put into her hand to smell to, by way of preventing any ill accidents from the rankness of the steam. She bore the bath extremely well for half an hour; was put into bed as usual after bathing: and repeating it daily, with intermitting only a few days, at the end of six weeks she was entirely cured.'

A second



A second extraordinary case occurred to Dr. Wennebar, Physician to the Duke of Bentheim. It was an asthma and dropsy, occasioned by a repelled gout. Dr. Hoffman saw the Patient at Dr. Wennebar's request, and desired him to continue the very proper, tho' hitherto unavailing, medicines he had prescribed, without any alteration, only adding a Hemlock bath to assist them. After four bathings the Patient sent for his Physician, to give him an ocular demonstration of his extraordinary amendment; and, in six days, our Author expressly says, the asthma was really cured, and the dropsy disappeared. To this great and speedy good event, Dr. Hoffman candidly supposes, Dr. Wennebar's medicines must have also contributed, by preparing the Patient's body properly. From the first day of his bathing he had the taste of Hemlock continually in his mouth: and though he had eat and drank in the evening, his wife declared, that his breath smelt very strongly of it the whole night. On the eighth from bathing, his gout returned.

The third case was cancerous; it amended greatly after three weeks bathing (the Extract had been given before) but was not fully cured when Dr. Hoffman addressed this Letter to Mr. Bolton, Apothecary at Munster. He finds room, however, from their speedy effects, to infer, that the bathings are more powerful than the Extract.

In Dr. Hoffman's immediately subsequent enquiry into the causes of this exceeding efficacy, he rationally enough supposes, a greater number of Hemlock particles insorbed into the blood, and immediately into the diseased part, than what can happen from such internal doses of the Extract, as different Patients may take. He also supposes such particles to be less altered than those which, through the lacteals, pass into the blood. Besides which, he conceives a considerable advantage may result from the Patient's receiving such particles by the medium of bathing; or even by their inhaling the volatile particles of Hemlock, from sleeping on its fresh leaves strewed on their bedding; as such particles may be less altered from their natural virtues and properties in these ways, than they are by their passing through the organs of digestion, before they are communicated to the blood, and thence conveyed by the circulation to the morbid part. But what he supposes here of the virtues of Hemlock, consisting in its most volatile particles, we cannot so readily admit; as we have ventured to suggest, that probably its poison is rather attempered by the avolation of such particles: of which we have formerly given a strong analogous instance, in the juice of the *Cassida* root. If Dr. Storck has recommended any caution to

\* Indeed, it may be queried, how far these bathings contributed to these cures, merely as warm baths?

prevent their flying off, it has escaped us; notwithstanding our perusing the originals or translations of all his treatises on this plant, with no small attention. Indeed, we cannot discern how it is practicable to preserve them, throughout the process of evaporating the juice of Hemlock to an extract: and we have been assured from experience, that persons employed in thus evaporating it, have been rendered considerably giddy and sickish by it. In fact, Dr. Hoffman appears a little inconsistent in this particular, with what he had advanced page 21, where he finds the following reason for preferring, in some respects, the extract of Hemlock to the bath of it. 'I doubt not (he says) but that the stench of the Hemlock, which arises from these baths, would be intolerable to some persons, notwithstanding all possible care and attention to prevent its disagreeable effects.' Now what does this stench result from, but the sensible reception of these volatile particles? and we had already noted his caution in his first case for preventing the reception of them by the nose; and his judicious expedient for resisting their operation. Of the morbid, and even mortal, admission of the volatile particles of some odoriferous, and even agreeable plants and flowers, not hitherto considered as poisonous, we have given a very well attested instance from Heister; Review, vol. XII. p. 374, 375. Nor is it at all improbable, that the effluvia from Hemlock might much oftener produce vertiginous, or even apoplectic, symptoms. Hence we are left clear about the safety of sleeping often on plentiful *strata* of green Hemlock leaves; neither has Dr. Hoffman hitherto mentioned any instance in proof of their efficacy, or even of their proving innoxious.

Our learned Author, however, is much more consistent in what he affirms of the salutary operation of certain particles conveyed into the body through its surface, whether by bathing or otherwise. His own histories sufficiently establish this, besides the indisputable efficacy of mercurial unctions, (which have not seldom been found less fallible than mercurials by the mouth) and other topical applications of powerful drugs, and volatile preparations, in different diseases; such as that of ricketty children sleeping on beds, and in linens, impregnated with the fumes of certain gums and spices. On this occasion we chuse to mention here, the cure of an inveterate and violent head-ach, which had baffled the most skilful Physicians, and, among others, Dr. De Haen, from whom our Author relates it, till, by the advice of some person, he wrapped up the Patient's throat entirely in a bag of Vervain. No complaint being more common, nor more excruciating, than this, we cite this cure, as the plant is very common here, frequently growing near villages and houses; whence some English Botanists have given it the fanciful name of *Travellers Joy*.

As



As it does not appear in fact, that these Hemlock baths excited any such nervous symptoms as the Extract frequently has, we are surprized Dr. Hoffman has either not adverted to, or has omitted, the *rationale* of this; which seems to result from the Hemlock particles not having been admitted at first into the stomach, that exquisitely nervous organ, which Dr. Mandeville is said to have termed the Conscience of the body or constitution, and which sympathizes so greatly with the head. Of this we have a very notable instance in our present Translator's preface, who tells us, p. iv. in his extract from Mr. Bolten's letter. 'That the five Hanoverian soldiers, who boiled and eat some Hemlock by mistake for pot-herbs, were seized, at the time of their eating, with fits of immoderate laughter; and that some of them complained of dimness of sight, as soon as their meal was finished: that in less than a quarter of an hour they were deprived of their understandings; and uttered incoherently the most ridiculous jests: three of them died in three quarters of an hour from the beginning of their meal, and the other two half an hour after them.'—Now this could scarcely happen from any Hemlock imparted to the blood so immediately after eating it boiled; but most probably resulted from its action on the nerves and membranes of the stomach, (which were found black on dissection, and entirely lined with Hemlock leaves) and from thence on the nerves of the brain, or the spirits secreted in them. And as our fluids and solids seem to have their different poisons, it is very conceivable, that such particles as should act violently upon the stomach [to which the texture of the leaf itself may also conduce] might, when conveyed into the blood through a different part, act more safely, as well as more effectually on the diseased spot, to which they were directly applied: especially as by this means, a much greater quantity of such active particles may be conveyed into the circulation, than from the usual doses of the Extract. For the great diminution or alteration of such particles in the Extract, may be a principal reason of the safety with which very considerable doses of it were given, and long continued, in some of Dr. Storck's cases, both with and without success.

Having thus abstracted the essential part of Dr. Hoffman's Letter, with such remarks as seem pertinent to ourselves, we shall take a very brief notice of his Translator, Mr. Justamond, who has given, upon the whole, a pretty clear and intelligible translation of it, notwithstanding a few periods which seem either harsh or unidiomatical. For instance, we read page 24. 'How advantageous is it *not* to rickety children, &c. How easily are *not* all kinds of offensive matter from diseases communicated to others by the medium of beds?' Now, tho' the negative

tive particle, which we have printed emphatically, does not directly confuse the meaning here, as it is merely expletive in these sentences; and tho' we admit it is sometimes introduced thus in discourse, yet we may affirm, the omission of it in these places would have been more easy and idiomatical; and have prevented a momentary obscurity that may arise from a hasty reading of it.

Our Translator has a note, page 37, on the *Artbanitens* Ointment, as he terms it, which, he says, 'he is unacquainted with, and supposes it the product of some German Dispensatories.' Perhaps Mr. Justamond might naturally suppose a German Doctor, of such a name, was the Inventor of the Ointment. But if he had consulted some English Dispensatories, which are not very old, he would have found the *Unguentum ex Artanita*, or Ointment of *Sowbread*; this English word being a translation of the Greek word *Aglos*, bread, and *us* a sow. The Latin name of it is *Cyclaminum*. This Ointment was intended to be rubbed into the hard bellies of children who were costive, or infested with worms.

But the greatest oversight of this Gentleman, is in his explanatory preface, as he terms it (page xi.) where having premised, that the blood is attenuated and accelerated by the internal use of this medicine, that is, of the common Hemlock, concerning which Dr. Hoffman writes, he refers, for a proof of it, to the dissection of the soldiers who died of the plant they had boiled and eaten. He gives this account in an extract of Mr. Bolten's Letter to Dr. Hoffman; but without recollecting that Mr. Bolten adds, 'this plant was not the common Hemlock, which is extremely foetid; but some species of Hemlock, which was agreeable to the palate, and inoffensive to the smell,' and which Mr. Bolten thinks more poisonous than the common sort: whence this seeming evidence is very incompetent, with respect to that kind of which Dr. Hoffman writes. This violently deleterious plant, which Mr. Bolten seems unacquainted with, tho' but too common here, was most probably the *Cicutaria*, or Fool's Parsley; as it more considerably resembles the eatable Garden Parsley than the Hemlock; tho' its modern Latin name is evidently derived from *Cicuta*. The colour of its leaf is not of so deep a green as the Hemlock, nor is its leaf so large, tho' rather larger than the common Parsley, from which it is chiefly distinguishable by a small spur or heel at the bottom of the leaf, or top of its small stalk; the leaves never spreading out so far, nor being so umbelliferous as the common Hemlock, whose stalk is hollow and spotted, as well as greatly larger.—As to the rest, the public are obliged to Dr. Hoffman for his philanthropy, in trying and publishing these extraordinary effects of Hemlock Baths, and to Mr. Justamond, for his useful translation of them.



*The History of Ireland.* By Ferdinando Warner, L. L. D. Volume the first. 4to. 18s. in Boards. Tontson.

THE public having already had a specimen of Dr. Warner's talents for historical composition, in his Ecclesiastical History of England, of which we gave a pretty full account, there is the less need of any ceremony in introducing this Writer to the notice of our Readers, on the present occasion. His motives for undertaking the present work, are set forth at large in his preface, together with the steps he hath taken, and the encouragement he met with, in carrying it into execution.

Having observed also, that the introductions to most general Histories are too superficial, and that we are seldom made sufficiently acquainted with the people, the state of the country, and their civil and religious constitution, to understand their history as we read it; he hath judged it expedient to remove this inconvenience, with regard to Ireland, by giving a copious introductory account of its name and origin, climate, situation, laws, customs, government, and religion, in order to enable the Reader to understand the transactions recorded. Indeed, our Author's introductory discourse, is by much the most valuable part of the present volume, and affords many judicious and critical remarks respecting the ancient and modern state of Ireland; in the selection and disposition of which he hath shewn no less discernment in regard to the nature of the authorities he hath quoted, than judgment in working up the materials with which he had been furnished. Dr. Warner hath also occasionally interspersed some reflections of his own, which by no means discredit his pretensions to that critical and political sagacity, so indispensibly necessary to an Historian. It would be doing injustice to the Author, not to give our Readers a specimen of this part of his performance.

In speaking of the introduction of the use of letters in Ireland, he observes, that Mr. Innes spent about thirty pages, to shew that the Irish had not the use of letters before St. Patrick, and that their proper names to express *letters*, a *book*, *reading*, *writing*, &c. are all derived from the Latin. But, says the Doctor, "If the Irish is the Celtic language, as seems to be uncontestedly proved, which the first inhabitants might bring with them from Britain or Spain, this Writer himself hath furnished us with an answer to his laboured criticism, in two or three lines, by saying, "that the name of Bard is originally Celtic, from whence the Greeks and Latins had it." Instead, therefore, of the Irish borrowing words from the Latin as above-mentioned,

why may not the Latins have taken these from the Celtic, as well as that of Bard?

In treating of the number of Papists and Protestants in Ireland, our Author observes, that the proportion of three to eight is, at this day, computed to be the numerical balance between the latter and the former. The papists, continues he, are, 'indeed, for the most part, of the lowest rank, yet papists they are still, under the unbounded direction and government of their Priests, who are, in general, very deficient in learning, except in Latin, in which they read a great deal of the lives of their Saints, and the fabulous stories of their country. Those among them who are promoted to titular bishopricks, are chiefly men of good Irish families; but the inferior Clergy are taken from the lowest of the people. For it is no uncommon thing, as I am informed, to meet with many boys on the road, under the title of poor scholars, begging for money to buy books; who, after getting a very little learning, are ordained, and are then sent to study their course of philosophy abroad. Their preaching is rather to terrify their people with dreadful stories, than to persuade them by Reason or the Scriptures. These are a race of men, who, tho' dead in law, yet live, and will live in Ireland as long as their religion lives there; and who, instead of being a clog and incumbrance to the State as they now are, might by some prudent regulations be made of advantage to it. The great sums which their people pay them, and pay them more punctually than they do their rents, tend to impoverish the laity exceedingly: and if their titular Bishops and Archbishops were removed effectually out of the island, and their Priests were tolerated and paid by the Government, instead of receiving dues, oblations, or fees from the poor papists, on condition that each of them kept one or two looms constantly at work in their houses, they could have no reason to complain of severities, and it might secure their affections and interests to the State.'

At the same time also that our Author recommends a reformation among the Romish Clergy, he is not forgetful to insist on the expediency of making some reformation in the ecclesiastical constitution of the protestants. 'As much as I have contended, says he, upon other occasions for the necessity of pluralities in England, where the law hath restrained them to two benefices with cure, within the distance of thirty miles from one another, yet the pluralities of Ireland, which are without stint and without measure, except in the Primate's breast, resemble those of popish times too much, to admit of any excuse; and, indeed, they call aloud for a reformation. If a man hath interest enough to procure four or five livings, he will probably find interest enough to obtain the Primate's consent; and his consent, with  
a faculty



a faculty for each, will enable him to hold them all together, though they are situated at the different extremities of the kingdom. Well may the state of the protestant religion there be very deplorable, indeed, when pluralities so indefensible are avowed and authorized!

We shall quote another passage, which relates to the persons and manner of living of the native Irish, and which may serve as a specimen of our Author's talents for description. \* In their stature, shape, and complexion, says he, they have not degenerated from their ancestors, and are nothing inferior to any other people. In their courage and intrepidity, it is well known, that they do not disgrace their origin; nor is it in this particular only that they imitate their progenitors. For above three parts in four of the mere Irish live in little huts or cabins, without chimneys, doors, or windows. Their principal diet is potatoes, and milk sweet and sour, thick and thin, which in summer time is also their drink: in winter they drink water and whisky (like our gin) when they can get it. But tobacco, taken in short pipes, together with snuff, seems to be the great pleasure of their lives, in so much, that the chief part of their expence is to procure them. Notwithstanding the great plenty of flesh, they seldom eat any, unless it be of the smaller animals; and they are yet so far from being civilized, especially in villages distant from cities, and where the English manners have not prevailed, that their habitations, furniture, and apparel, are as sordid as those of the Savages in America.

\* Whether the laziness which is attributed to them, and very justly, is more derived from their ancestors, or their original constitution, it is hard to say: but it is certain, that there is still among the native Irish, a very strong and remarkable antipathy to all labour; and that most of them possess a cynical content in dirt and beggary, to a degree beyond any other people in Christendom. The cabin of an Irish peasant is the cave of poverty: within you see a pot and a little straw, and without a heap of children almost naked, tumbling on the dunghill. Their fields and gardens are a lively counterpart of Solomon's description of the field of the slothful, and of the vineyard of the man void of understanding. In every road the ragged ensigns of poverty are displayed: the traveller often meets caravans of those miserable wretches, whole families in a drove, without clothes to cover, or bread to feed them; both which might be procured with moderate labour. But the work of one man in the field, will sustain a family of forty with potatoes; and they build a hut or cabin in three days. The milk of one cow will afford food and drink enough for three men in the summer; and they can get cockles, oysters, muscles, and crabs at-

most every where near the sea in great abundance. What need they therefore to labour hard, who can content themselves with this wretchedness? Besides, they have been taught, and they teach it one another, that this way of living is more like the Patriarchs, their ancestors, and their Saints, by whose prayers and merits they are to be relieved, and whose examples they are therefore to follow.——As to the thievery with which they are charged, and which they inherit likewise from their ancestors, this is common to all thinly peopled countries, such as Ireland is; where there are not many eyes to detect it, where what is stolen is easily hid or eaten, and where it is not difficult to burn the house or violate the persons of those who would prosecute for such crimes." The Reader, however, is cautioned against taking this description for that of the inhabitants of Ireland, but of the lowest sort of the mere native Irish; nor of them universally, but only of those who dwell in the parts most uncultivated by people of fortune. For, continues our Author, 'the Irish Gentry, who approve themselves to be the remains of a free and learned nation, in their diet, houses, and apparel, resemble, or rather exceed, the English.' We cannot, however, easily reconcile this latter passage with another, which we meet with in the next page, and wherein we are told, 'no people in Europe are so meanly provided with houses and furniture suitable to their estates, as the people of fortune in Ireland.'

We come now, in order, to the consideration of the work itself; but as the Author sets out at so early a period as A. M. 669, and hath proceeded no farther down in the present volume than to the twelfth century in the Christian era, we shall not trouble our Readers with extracts from traditional relations of so doubtful a nature, as must be those of the transactions of that interval; during the greatest part of which the history of Ireland, if not altogether fabulous, was confessedly involved in great obscurity. We shall be the more easily excused in this omission also, as the Historian himself acknowledges this first part of his work to be barren of information and entertainment. Indeed, he thus apologizes for what he was conscious might be deemed by the generality of Readers a very essential defect. 'Amidst a barrenness of such facts as best reward the labours of an Historian, it is hoped, that the Reader will be so candid as not to expect any great entertainment or instruction. If I have separated truth from fable, omitted all impertinent trifles, and avoided the credulity and partiality of other Writers of this period; if I have dwelled principally upon those events which are interesting to mankind in every age of the world; and if the facts are ranged and connected with a tolerable precision, as well as enlivened with those reflections which answer the noblest end

of



of history; in short, if I make the best use of the matter I have, it is all that can reasonably be expected here: for the business of an Historian is not to create matter, but to illustrate what he meets with, and to relate it truly; and if it exhibits little more than a picture of the outrages and distresses of mankind, it is not his fault, but the fault of the times and people of which he writes.

We shall not take upon us to decide how far Dr. Warner hath fulfilled the above conditions; we think, however, that greater exceptions have been taken against his authorities than are justifiable, considering the stress he himself appears to desire should be laid on them. It were to be wished, perhaps, for our Author's credit, as an accurate Historian, that he had not laid his foundation quite so deep in the dark antiquities of the nation he treats of; but, if we consider the vanity of every people in deriving themselves from the most distant origin, it is possible he would not thereby have so well answered the expectations of those who encouraged him to this undertaking.

In regard, after all, to the several periods of the ancient history, comprehended in this volume, we may justly say with the Author, if the primæval accounts of Ireland, are found to be buried in the same obscurity and confusion with those of other countries, it is no more than might be expected.

To conclude, it is hoped the Reader will find more satisfaction, instruction, and amusement, in the remainder of this work, than, we apprehend, he will meet with in the perusal of the present volume.

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*An Essay on the Methods of Suppressing Hæmorrhages from divided Arteries.* By Thomas Kirkland, Surgeon. 8vo. 1s. Doddsley.

AFTER a very sensible and pertinent Introduction, the first chapter of this short, but well digested, chirurgical treatise, considers the natural or spontaneous suppression of discharges of blood from divided arteries. From a contemplation of the state of the umbilical vessels at, and after, the birth of the *Fœtus*—of that instinct by which different animals separate their young from the *Placenta*, by lacerating the cord with their teeth—from an experiment upon a horse, whose hind leg was amputated about the middle of the thigh—and from the symptoms occurring after the operation of an aneurism, occasioned by opening the Humeral Artery along with the Basilic Vein, Mr. Kirkland does not *only infer*, but pretty clearly demon-

strate, that such a spontaneous suppression is effected by the natural contraction of the circular fibres of the divided artery. He also evinces from experience, that a pressure, of a moderate continuance, upon the aperture of the divided vessel, is generally sufficient to make this natural contraction succeed effectually, when the impediment to this contraction is removed, by repressing and intercepting the impulse of the blood.

In his second chapter—Of the Ligature—as a long used and efficacious method of intercepting this impulse, he considers its advantages and disadvantages. He recommends it to be made with long twelve-penny flax, without the least twisting or waxing, except at the end which is to pass through the needle; and to rub it over with a soft digestive, in order to its slipping easily through the flesh. He opposes the great pain which often attends the ligature, to the security of it; but observes, that where it is most wanted, it may, under proper management, be applied with little or no pain; from the circumstances of the larger arteries being surrounded with a considerable quantity of cellular membranes, which he thinks to be nearly an insensible substance. A curious observation is inserted here, on the violent pain which attends the puncture of a nerve, and the little temporary prickling and numbness which ensue on tying it. He also attends to the different acuteness of symptoms in the wounds of tendons, which become tumified and tense, and which are often very painful and troublesome; and the milder symptoms usually supervening on a great laceration, or large wound, of them. He considers, with great force and pertinence, the supposition of ligatures exciting convulsions, and thinks it reasonable to acquit them of that imputation. The anatomical and microscopical remarks properly interspersed through this part, with the frequent notes and references, evince this Writer's considerable reading and great reflection in his profession. With respect to ligatures occasioning a symptomatical fever by the pain they produce, (which he contends to be of short duration) he observes, this fever comes on in a few hours after the parts begin to swell; and declines again as the distension abates; adding, that this fever has come on at the usual time after amputations, in which the ligature had been omitted. Mr. Kirkland, however, had previously confessed, page 15, that this circumstance, of pain from ligatures, would make us prefer any other remedy, equally safe, but unattended with pain: yet, in page 20, he submits it, whether the absolute security against a future hæmorrhage, does not fully compensate for the temporary uneasiness the Patient feels from the ligature. As it has been imagined, that the use of ligatures sometimes occasioned abscesses; and that they sometimes adhered so very long to the part, as to retard



retard the healing of the wound, Mr. Kirkland thinks such events can follow only from the needles and ligatures having been past in too deep; notwithstanding which, he adds, they should enter deep enough to give a certainty that the vessel is tied.

In the third chapter—On the Suppressing of Hæmorrhages by funguous Substances, coagulated Blood, Astringents, and perpendicular Pressure—while our Author admits the frequent success of the first of these means, he reflects, that it confirms the truth of his general doctrine, of the natural contraction of the arteries, by proving, how little assistance is wanted in the case. He shews the most eligible manner of applying such substances, which is by pressing them close against the end of the divided vessel; whence the passage of the blood being intercepted, the artery is closed by its natural contraction: and he disapproves applying them rather near the orifice (as Cheselden applied sponge) whence the hæmorrhage is suppressed, only in consequence of the orifice being choaked up with coagulated blood; which, though stopping the present bleeding, may prove the source of a subsequent one. Hence he adds, that laying on alum, or any other astringent, to produce such a coagulation, is very improper; as every impediment to the contraction of the vessel must be; observing, that where Agaric itself proved ineffectual, tight bandage, and common dressings had suppressed the hæmorrhage. After several strong reasons on this head, he concludes, with respect to all such applications, that this method of securing the great vessels by them, is attended with more pain and less safety, than the proper ligatures: only cautioning, that when the flesh is become tender, and gives way to the ligature, sponge seems to be the best remedy. This gives Mr. Kirkland an opportunity of shewing his candour, by approving Mr. White's method of chusing, preparing, and applying the sponge. Yet, in a hæmorrhage, from a thin state of the blood, he prefers the application of puff-ball to the sponge, through the large pores of which the blood may escape.

In the last chapter—Of Suppressing Hæmorrhages by Cauteries, Caustics, &c.—he observes, that the actual Caution is a very cruel remedy, and can scarcely ever be necessary, but in suppressing a bleeding from an artery in the roof of the mouth; in which cases it should be no hotter than is just sufficient to form the neighbouring parts into an eschar, upon the end of the artery. He judges the potential Caution still worse, as it spreads farther into the adjoining parts.

Had we considered at first, the great difference between the small price and the intrinsic merit of this little tract, on so important a topic in surgery, we might have spared even this very

summary abstract of it, by referring all young chirurgical Readers to an attentive perusal of the whole, which we heartily do, after a second perusal of it ourselves. The Author's manner of considering his subject is clear and methodical; his expression significant, proper, and unaffected: his behaviour to other Writers and Artists is candid; though his complaisance never induces him to subscribe to what he judges erroneous, whether in theory or practice. Mr. Kirkland has had a manifest good design in publishing his thoughts on this important matter; and the drift of his practice seems to infer as much lenience and humanity in his profession, as may consist with its efficacy.

*Jerusalem delivered, an Heroic Poem; translated from the Italian of Torquato Tasso. Continued from page 117.*

**W**HAT were the particular objections which the Academicians made to the *Jerusalem delivered*, we have not been able to learn; but, in all probability, they were either groundless or trivial, since Time, which has spared the poem, has swallowed up the criticisms.

Among the French Writers, however, there are yet extant various strictures on this celebrated poem, some of which are just; and others, agreeable to the spirit and genius of their writings in general, sophistical and superficial. Such is the criticism of Bohours, on that celebrated verse which describes Argantes dying:

*Minacciava morendo, e non languia.*

And threats and rage employ'd his latest breath.

“Not faint! says the Critic, is it possible that Argantes should die without fainting?” How unnecessary would this question have appeared, had the Writer considered that *languia* was introduced merely as a contrast to *minacciava*! Cardinal Pallavicini's criticism on the following passage, is still more unjust, and more inconsistent with truth and taste. Tasso, before he describes the last battle between the Pagans and the Christians, says, the Heavens, that they might behold it, disrobed themselves of clouds:

*e senza velo*

*Volse mirar l'pro grandi il cielo.*

“Nous savons bien, says Pallavicin, que le Ciel matériel n'a point d'yeux pour voir, ni d'ame pour vouloir, et que les habitans du Ciel, si c'est d'eux qu'on entend parler, voyent au travers des plus épaisses nuées ce que les mortels font sur la Terre.”

**The**



The fault of the Critic is, that he quarrels with the Poet for admitting an obvious and a natural thought, by making the heavens, or the inhabitants of the heavens, put aside the clouds to see, without considering more abstractedly the power of divine Beings, or recollecting, that they could see through the clouds themselves. Would not the same Critic have objected in like manner, had Tasso represented the divine Powers opening their eyes to see? Might he not have asserted with equal truth and propriety, that the Gods could see though their eyes were shut? We have always considered the above passage as a beauty, and were therefore the more willing to rescue it from the objections brought against it.

In the following verses Tasso has been charged with affectation:

*Pur guardia esser non può, ch'en tutto celi  
Bella degna ch'appaia e che s'ammiri.  
Ne tu il consenti Amor; ma la riveli  
D'un Giovinetta a i cupidi desiri;  
Amor, ch'hor cieco, hor Argo; hora ne veli  
Di benda gli Occhi, hora tegli apri e gi i.*

But vain her cares to hide her beauty prov'd,  
Her beauty worthy to be seen and lov'd.  
Nor love consents, but brings to view her charms,  
And with their power a youthful Lover warms;  
That Love who now conceals his piercing eyes,  
And now like Argus every thing descries.

The Critic compares this passage with one in Terence, where the Lover is seeking his Mistress, and comforts himself with this thought;

*Ubi, ubi est, diu celari non potest.*

This, says he, is natural enough; but when Tasso goes beyond it, and tells us, that Love is sometimes blind, and sometimes an Argus, &c. then he betrays an affectation—But in what circumstance does the affectation appear? The modesty of Sophronia could not so effectually conceal her, but that Love was able to find out her retreat—Love, who, tho' represented blind, frequently proves himself an Argus. Where is the affectation of this? The thought appears to us to be very natural.

But notwithstanding our zeal to defend Tasso from false criticism, we would not thereby insinuate, that we think him free from faults. We are sensible that he is frequently too refined, that he is in some instances unpardonably hyperbolic, and in others too low.

The following passage in his pastoral comedy of *Aminta*, must be considered as an instance of too great refinement:

*Io pur vinco  
 Ne porto voi per ornamento mio,  
 Ma porto voi sol per vergogna vostra.*

Aminta, addressing herself to the flowers she had gathered, says—  
 —I, who am superior to you in beauty, wear you not for my ornament, but for your disgrace.

In several passages of his Jerusalem delivered, he is apparently too refined. Thus, where Tancred calls upon his own hand to take away his life; but adds, that being accustomed only to cruel deeds, it would not do him so kind an office:

*Passa pur questo Petto, e firi scempi  
 Col Ferro tuo crudel su del mio core:  
 Ma forse usata a fatti atroci et empì  
 Stimì Pietà dar morte al mio Dolor.*

But it is not in his refinements only that Tasso loses sight of nature; he sometimes soars far above her, upon the wings of hyperbole. For instance, when he compares the action of the swords of two combatants to the united terrors of lightning, thunder, and the thunder-bolt:

*Lampo nel fiammeggiar, nel Romor tuono,  
 Fulmini nel ferir le Spade sono.*

Again, when in the last battle between the Christians and the Saracens, he makes Rinaldo slay more men than he gave blows:

*Die più morti che colsi.*

When he represents Love and Disdain pursuing one of his flying Heroines, like two greyhounds, possibly the image may be thought too low:

*Vassene e fugge; e van seco pur anco  
 Sdegno et amor quasi duo veltri al fianco.*

Our Poet seems to have studied the antients with great attention and to have availed himself of their beauties. Æneas thus addresses Lausus, who fell by his hand;

*Hoc tamen infelix miseram solabere sortem,  
 Æneæ magni dextra cadis.*

And thus, in Tasso, a Saracen to a Christian Knight, with whom he was engaged:

*Benaditi vinti, e per tua gloria basti  
 Che dir potrai che contra me pugnasti.*

Alexander says in Q. Curtius, *Bellum cum feminis et capti-  
 gerere non soleo: Armatus sit oportet quem oderim.*

And Tasso of Rinaldo:

*Disfatti e quì l'esser de l'arme ignudo  
 Sol contra il Ferro, il nobil ferro adopra;  
 Et s'ignò ne gli inermi esser feroce.*



Sulpicius, in his letter to Cicero, after describing the ruins of several once-flourishing cities, adds—*Hem! nos homunculi indignamur, si quis nostrum interiit?*

Tasso, when expatiating on the ruins of Carthage, has the same reflection almost literally:

*Et l'huom a'esser mortal par che si sdegni?*

Lucan says of the ruins of Troy,

— *Jam tota te:untur  
Pergama Dumetis; etiam periere ruinæ.*

Tasso verbatim on the ruins of Carthage;

*Copre i fasti, e le pompe Arena et herba.  
à pena i segni  
De l'alte sue ruine il lido serba.*

Salust observes of Mithridates: *Mithridates corpore ingenti perinde armatus.*

Tasso seems to have had this in his eye, when he says of one of his Heroes:

*E di sue armi, e di se stesso armato.*

The ancient classics, however, were not the only sources from which he drew. Sometimes he borrowed from the moderns. The following verse is an evident plagiarism:

*Mà ben può nulla, chi morir non puote.*

For Petrarch had said before him,

*Che ben può nulla, chi non può morire.*

But these, and other little objections, to which he may be liable, serve only as foils to set off his more shining qualities. Tasso, as we shall soon see, was possessed of an imagination various and sublime, a lively and creative fancy, an happy elegance of taste, and a judgment which, though it sometimes deviated from truth and nature, seldom erred in the disposition of the whole.

To those Readers who are unacquainted with his writings, these previous sketches will be of some use, as would the description of a stranger to whom one is going to be introduced.

To render our critique on this work more compleat, and more agreeable to our Readers, we shall point out its original beauties and defects; and at the same time we mean to acquit ourselves to the Translator, by affording him whatever praise he may appear to deserve; and where we think his verse too feeble, or his expressions inadequate, or otherwise exceptionable, we shall mark those verses or expressions by *Italics*, that in a future edition he may, if he pleases, correct them.

The Poet having proposed his subject thus invokes the Muse.

O sacred

O sacred Muse! who ne'er in Ida's shade,  
 With fading laurels deck'd thy radiant head!  
 But sit'st enthron'd with stars immortal crown'd,  
 Where blissful choirs their hallow'd strains resound;  
 Do thou inflame me with celestial fire,  
 Assist my labours, and my song inspire:  
 Forgive me if with truth I fiction join,  
 And grace the verse with other charms than thine.  
 Thou know'st the world with eager transport throng,  
 Where sweet Parnassus breathes the tuneful song:  
 That truth can oft, in pleasing strains convey'd,  
 Allure the fancy, and the mind persuade.  
 Thus the sick infant's taste disguis'd to meet,  
 We tinge the vessel's brim with juices sweet;  
 Meantime the bitter draught his lip receives,  
 ' He drinks deceiv'd, and so deceiv'd he lives.'

The image of giving physic to a sick child, introduced here by way of simile, is infinitely below the dignity of heroic poetry, and the far-spun moral with which it concludes, must be considered as impertinent, at least in a short invocation.

The seat of the Almighty is sublimely conceived in the following verses, in which the learned Reader will perceive, that Tasso has had both Homer and Virgil in his eye:

*Th' inclement snows that kept the troops from field,  
 Began before th' approaching spring to yield;  
 When now th' Eternal from his awful height,  
 Enthron'd in purest rays of heavenly light;  
 (As far remov'd above the starry spheres,  
 As hell's foundations from the distant star-)  
 Cast on the subject world his piercing eyes,  
 And view'd at once the seas, and earth, and skies.*

Of Tasso's powers in painting, some idea may be formed by the following description of Gabriel, whom the Almighty sends with his commands to Godfrey:

*He clothes his viewless form with æther light,  
 And makes it visible to mortal sight.  
 In shape and limbs like one of earthly race,  
 But brightly shining with celestial grace.  
 His age appears the boy and youth between,  
 When first the dawn to shew the clin is seen;  
 Refulgent rays his beauteous locks enfold;  
 White are his nimble wings, and edg'd with gold.*

The colouring of the wings is beautiful; but the movement of the angel is by no means so poetically imagined as that of Cowley's angel, whom God sends to Saul. Thus Tasso's angel moves:

*With those thro' winds and clouds he cuts his way,  
 Flies o'er the land, and skims along the sea.*

Thus



*Thus dress'd, the glorious angel springing light,  
Steer'd to the lower world his destin'd flight.*

Cowley's thus :

————— E'en so,  
But not so swift, the morning glories flow  
At once from the bright sun, and strike the ground ;  
So winged lightning the soft air does wound.  
Slow Time admires, and knows not what to call  
The motion, having no account so small.

But though Cowley's description of the moving angel is greater than that of Tasso, his picture of Gabriel in the second book of his *Davidis*, is puerile and fantastic, and by no means so judicious as the simple portrait of the Italian Poet. Cowley's Gabriel is quite a beau. He cuts himself a blue silk mantle out of the skies, and spangles it with stars—He makes a scarf of the rainbow, and laces it with the rays of the sun. All this is false painting, and inconsistent with the sublime simplicity of nature.

Our Readers will be entertained with the following episode of Olindo and Sophronia, taken from the second book of this poem. Aladin, by the advice of the Enchanter Ifmeno, caused the image of the blessed Virgin to be taken away from the Christians, and deposited in the mosque : but the night after it was taken, the image was stolen away, as supposed by the Christians ; tho' neither that, nor the Author of the theft could be discovered. Upon this, Aladin threatens a general massacre of the Christians in Jerusalem, to prevent which Sophronia voluntarily accuses herself of the theft.

A maid there was among the Christian kind,  
In prime of years, and of exalted mind.  
Beauteous her form, but beauty she despis'd,  
Or beauty grac'd with virtue only priz'd.  
From lovers' eyes and flattering tongues she fled,  
And from the world her life in silence led.  
But vain her cares to hide her beauty prov'd,  
Her beauty worthy to be seen and lov'd.  
Nor love consents, but brings to view her charms,  
And with their power a youthful Lover warms.  
That Love who now conceals his piercing eyes,  
And now, like Argus, every thing descries :  
*Who brings the coyest virgin's charms to light,*  
And midst a thousand guards directs the Lover's fight !

Sophronia she, Olindo was his name ;  
The same their city, and their faith the same.  
The youth, as modest as the maid was fair,  
But little hop'd, nor durst his love declare.  
He knew not how, or fear'd to tell his pain,  
She saw it not, or view'd it with disdain :

Thus

Thus to this hour in silent grief he mourn'd,  
His thoughts unnotic'd, or his passion scorn'd.

Meantime *the news was heard in every place,*  
Th' approaching slaughter of their hapless race.  
Soon in Sophronia's noble mind arose  
A generous plan, t' avert her people's woes.  
Zeal first inspir'd, but bashful shame ensu'd,  
And modesty a while the thought withstood.  
But soon her fortitude those doubts suppress'd,  
And arm'd with confidence her tender breast.  
*Now thro' the crowd* alone the virgin goes,  
Nor strives to hide her beauties, nor disclose:  
O'er her fair face a decent veil is seen,  
Her eyes declin'd with modest, graceful mien:  
An artless negligence has fram'd her dress,  
And nature's genuine grace her charms confess:  
But every loose desire her looks repress.  
Admir'd by all, regardless went the dame,  
Till to the presence of the King she came:  
There dauntless enter'd streight, and *void of fright,*  
While yet he rag'd, appear'd before his sight.  
I come, O King, (she cry'd) meantime contain  
Thy anger, and thy people's rage restrain:  
I come to shew, and to your vengeance yield  
Th' offender from your fruitless search conceal'd.

She said, and ceas'd: the King in wonder gaz'd,  
Struck with her courage, with her looks amaz'd;  
Her sudden charms awhile his thoughts engage,  
He calms his passion, and forgets his rage.  
If milder she, or he of softer frame,  
His heart had felt the power of beauty's flame:  
But haughty charms can ne'er the haughty move,  
And smiles and graces are the food of love.  
Tho' love could not affect his savage mind,  
He felt sensations of a pleasing kind.  
Disclose the truth at large, he thus reply'd,  
No harm shall to thy Christian friends betide.  
Then she: Before thy sight, the guilty stands;  
The theft, O King, committed by these hands.  
In me the thief who stole the image view,  
To me the punishment decreed is due.

Thus, fill'd with public zeal, the generous dame,  
A victim for her people's ransom came.  
O great deceit! O lye divinely fair!  
What truth with such a falshood can compare?  
In deep suspense her words the Tyrant heard,  
No sign of anger in his looks appear'd.  
Declare, thus mildly to the Maid he spoke,  
Who gave thee counsel, and the deed partook?  
The deed alone was mine, reply'd the Fair,  
I suffered none with me the same to share.

Mine



Mine was the counsel, mine the first design,  
 And the last acting of the deed was mine.  
 Then only thou, *the King return'd again*,  
 Shalt on thy head our vengeful wrath sustain.  
 'Tis just, since all the glory mine, she cry'd,  
 That none with me the punishment divide.  
 Again the Tyrant's breast with anger swell'd,  
*Where lies, be said, the image now conceal'd?*  
 'Tis not conceal'd, the dauntless Dame rejoin'd,  
*I to the flames the holy prize consign'd:*  
 So could no impious hands again profane  
 The sacred image, nor her beauty stain.  
 Then seek no more what never can be thine,  
 But lo! the thief I to your hands resign.  
 If that be robbery to regain our right,  
 Unjustly torn away by lawless might.

At this the King in threatening words return'd,  
 With rage unbridled all his anger burn'd.  
 Ah! hope no more thy pardon here to find,  
 O glorious virgin! O exalted mind!  
 In vain, against the Tyrant's fury held,  
 Love for defence opposes Beauty's shield.

Now doom'd to death, and sentenc'd to the flame,  
 With cruel hands they seize the beauteous Dame.  
 Her veil and mantle rent bestrew the ground,  
 With rugged cords her tender arms are bound.  
 Silent she stands, no marks of fear express,  
 Yet soft commotions gently heave her breast:  
 While o'er her snowy skin with modest grace,  
 The blush of innocence adorns her face.  
 Meantime the people throng (the rumour spread)  
 And with the rest Olindo there was led.  
 Unknown the person, *he the tale had heard*,  
 He came, and lo! *the moving sight appear'd*.  
 Soon as the youth the pris'ner's face survey'd,  
 And saw, condemn'd to death, his lovely Maid;  
 And view'd the guards their cruel task pursue,  
 Thro' the thick press with headlong speed he flew.

She's guiltless! to the King aloud he cries,  
 She's guiltless of the fact for which she dies!  
 She could not, durst not—such a work demands  
 Far other than a woman's feeble hands.  
 What arts to lull the keeper could she prove?  
 And how the sacred image thence remove?  
 She fondly boasts the deed, unthinking Maid!  
 'Twas I the statue from the mosque convey'd,  
 Where the high dome receives the air and light,  
 I found a passage, favour'd by the night.  
 The glory mine, the death for me remains,  
 Nor let her thus usurp my rightful pains.

The punishment be mine, her chains I claim :  
Mine is the pile prepar'd, and mine the kindled flame.

At this her head Sophrophia gently rais'd,  
And on the Youth with looks of pity gaz'd.  
Unhappy Innocent! *what brings thee here?*  
What frenzy guides thee, or what rash despair?  
Say, cannot I, without thy aid, sustain  
The vengeful anger of a mortal man?  
This breast undaunted can resign its breath,  
Nor asks a partner in the hour of death.  
She spoke, but wrought not on her Lover's mind,  
Who, firm, retain'd his purpose first design'd.  
O glorious trial *for beholders eyes,*  
Where love with fortitude disputes the prize!  
Where death is the reward the Victor bears,  
And safety is the ill the vanquish'd fears.

While thus they both contend the deed to claim,  
The Monarch's fury burns with fiercer flame.  
He rag'd to find his power so lightly priz'd,  
And all the torments he prepar'd despis'd.  
Let both, he cry'd, their wish'd belief obtain,  
And both enjoy the prize they seek to gain!  
*Then to the guards he strait the signal made,*  
To bind the youth: the ready guards obey'd.  
With face averted, to one stake confin'd,  
The hapless couple back to back they bind.  
Now round their limbs they place the rising pyre:  
And now with breath awake the slumbering fire.  
When thus the Lover in a moving strain,  
Bespeaks the lov'd companion of his pain.

Are these the bands with which I hop'd to join,  
In happier times, my future days to thine?  
And are we doom'd, alas! this fire to prove,  
Instead of kindling flames of mutual love?  
Love promis'd gentler flames, and softer ties,  
But cruel Fate far other now supplies!  
Too long from thee I mourn'd my life disjoin'd,  
And now in death a hapless meeting find!  
Yet still 'tis bliss, since thou the pains must bear,  
If not thy bed, at least thy pile to share.  
Thy fate I mourn, but not for mine lament,  
Since dying by thy side, I die content.  
O could my prayer one further bliss obtain,  
How sweet my death, how envied were my pain?  
O could I press my panting breast to thine,  
And in thy lips my fleeting soul resign!  
So might we, fainting in the pangs of death,  
Together mix our sighs and parting breath!

In words like these the poor Olindo mourn'd,  
To whom her counsel thus the Maid return'd.

O friend!



O friend! far other thoughts, and pure desires;  
 Far other sorrows now the time requires!  
 Dost thou forget thy sins? nor call to mind  
 What God has for the righteous souls assign'd?  
 Endure for him, and sweet the pains will prove;  
 Aspire with joy to happier seats above.  
 Yon glittering skies and golden sun survey,  
 That seem t' invite us from this earth of clay.

Here mov'd with pity, loud the Pagans groan:  
 But more conceal'd the Christians vent their moan.  
 The King himself, with thoughts unusual press'd,  
 Felt his fierce heart suspended in his breast:  
 But, scorning to relent, he turn'd his view  
 From the dire prospect, and in haste withdrew.  
 Yet thou, Sophronia, bear'st the general woe,  
 And, wept by all, thy tears disdain to flow.

At this crisis comes the Heroine Clorinda, who seeing and pitying the unhappy Victims, commands the execution to be deferred till she applies to Aladin; on whom, by promising him her assistance in the war, and other arguments, she at length prevails to grant the Christians their lives:

Thus were they freed: and lo! what blissful fate,  
 What turns of fortune on Olindo wait!  
 His virtuous love at length awakes a flame  
 In the soft bosom of the generous Dame.  
 Strait from the pile to Hymen's rites he goes,  
 Made, of a wretch condemn'd, a joyful spouse.  
 Since death with her he sought, the grateful Fair,  
 Consents with him the gift of life to share.

In this affecting episode there are many beauties. The emotions of Sophronia, when she is first bound with cords, are finely painted.

Silent she stands, no marks of fear express,  
 Yet soft commotions gently heave her breast,  
 While o'er her snowy skin with modest grace,  
 The blush of innocence adorns her face.

The Translator has not expressed himself happily in the two last verses, but the original idea is beautiful.

In Olindo's self-accusation the Poet has shewn great art and address: that his information might obtain the greater credit, he makes him refer to the minute and particular circumstance of his entering the mosque thro' a sky-light.

Where the high dome receives the air and light,  
 I found a passage favour'd by the night.

Olindo's address to Sophronia, when bound to the stake, is strongly marked with the tender and impatient agitations of love; and in her exhortation to him, the sentiment of the following couplet

couplet is truly magnificent and sublime; tho' we do not greatly admire the Translator's conclusion of the second line:

Yon glittering skies and golden sun survey,  
That seem t' invite us from this *earth of clay*.

In the third book, Tasso has imitated Homer pretty closely in his description of the engagements and fall of his Heroes; but more particularly in the conversation between Aladin and Erminia, which turns upon a subject of the same nature, and is supported in the same manner as that between Priam and Helen. One of the principal beauties in this book is the description of the Christians marching in sight of Jerusalem. The different emotions they must have felt on first beholding a city, that had been honoured by the residence of their Saviour, are happily described by the Poet:

With holy zeal their swelling hearts abound;  
Their winged footsteps scarcely print the ground.  
When now the sun ascends th' ethereal way,  
And strikes the dusky field with warmer ray;  
Behold Jerusalem in prospect lies!  
Behold Jerusalem salutes their eyes!  
At once a thousand tongues respect the name,  
And hail Jerusalem with loud acclaim!

To Sailors thus, who, wandering on the main,  
Have long explor'd some distant coast in vain,  
In seas unknown, and foreign regions lost,  
By stormy winds, and faithless billows tost,  
If chance at length th' expected land appear,  
With joyful shouts they hail it from afar;  
They point with rapture to the wish'd-for shore,  
And dream of former toils, and fears no more.

At first, transported with the pleasing sight,  
Each Christian bosom glow'd with full delight.  
But deep contrition soon their joy suppress'd,  
And holy sorrow sadden'd every breast.  
Scarce dare their eyes the city's walls survey,  
Where cloth'd in flesh their dear Redeemer lay:  
Scene of his death! whose earth entomb'd their Lord,  
*And where he rose again to life restor'd!*  
From every soul imperfect accents rise,  
And broken sobs, and interrupted sighs.  
At once their mingled joys and grief appear,  
And undistinguish'd murmurs fill the air.

The equivocal account which Erminia gives Aladin of Tancred, in this book, is an instance of great art in the Poet, and is well managed by the Translator.

Alas, how sure his blows! the wounds they give,  
Nor herbs can heal, nor magic arts relieve.

Tancred



Tancred his name—O! grant some happier hour  
May yield him living prisoner to my power!

But the simile of the hunted bull, to which the fair Warrior Clorinda is compared, while she maintains a running fight, is unnatural and disgusting:

The musing Virgin view'd their course from far,  
Then join'd her flying partners of the war,  
By turns she flies, by turns she makes a stand,  
And boldly oft attacks the Christian band.  
So fares a bull with mighty strength endued,  
In some wide field by troops of dogs pursued;  
Oft as he flings his horns the fearful train  
Stop short, but follow when he flies again.  
And still Clorinda, as she fled the field,  
Her head defended with the lifted shield.

It must be owned, indeed, that there are many similes in Homer almost equally coarse and unnatural; but let it be remembered, that no Authority can justify an imitation of defects.

[To be continued.]

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*The State Letters of Henry Earl of Clarendon, Lord Lieutenant of Ireland, during the Reign of King James II. And his Lordship's Diary for the Years 1687—1690. From the Originals in the Possession of Richard Powney, Esq; Oxford, printed at the Clarendon Press, 1763. 4to. 2 Volumes. 1l. 11s. 6d. in Boards. Millar, &c.*

IT is very justly observed by the Editor of these papers, that every one concerned for the dignity and authenticity of History, will be pleased to see the *interior* part of it disclosed, and the curtain drawn up, unknown to the Actors themselves, by the publication of *Letters and Memorials* which were never designed for the public inspection; and which, however carefully concealed in their own age, by variety of accidents find their way to the press at some distant period, and furnish posterity with information denied to those who lived nearest the time of action.

But tho' we readily admit the truth of this remark, with respect to the negotiations of Statesmen, and affairs of the Cabinet in general, yet we cannot readily subscribe to our learned Editor's opinion, as to the importance and value of the *Letters and Journal* of Henry Earl of Clarendon; who appears to have been a man of very moderate capacity, little trusted, and but superficially acquainted with the state intrigues, and political manoeuvres of the times to which these papers relate.

REV. Sep. 1763.

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Nevertheless, our Editor does not hesitate to make the following declaration: 'I shall hardly be accused, says he, of the usual partiality of Editors,—if I affirm, that few Collections of State Papers have, of late years, appeared (and many important Collections have, of late years, appeared) more worthy of the public notice, than those now introduced into the world.' We are sorry to dissent from the opinion of this learned Gentleman. Perhaps it is our misfortune, that the light afforded by these papers appears so dim, that we are able, by the help of it, to see very little farther into the period of History to which they relate, than we could before, by means of the torch held out to us by Bishop Burnet, and others. The Letters chiefly relate to his Lordship's administration in Ireland, and contain scarce any thing that can interest, amuse, or inform the Reader. As to the Diary, there are, indeed, some curious anecdotes in it, relating to the birth of the Pretender, and the ever-glorious Revolution (to which this Lord Clarendon was no friend) but for the rest, we learn very little more from it, than the changes of the weather, how often the noble Writer took physic, and where, or with what friend, his Lordship dined.—But it was the fashion to journalize in those days; every self-important Peer, every obscure village Curate, every old woman who could handle her pen, kept a Journal: it is, however, happy for the public, that they *kept* *em to themselves*.

But, as there may be many who think more highly of this Nobleman than we do, and who may be desirous of some information concerning the circumstances of this publication, its authenticity, and the means by which these papers came to the press, we shall, for their satisfaction, extract some particulars from the very sensible preface: beginning with the Editor's account of the noble person whose Letters and Diary are contained in these volumes.

He was the eldest son of the great Lord Chancellor Clarendon, and was, according to Bishop Burnet, "very early engaged in great secrets." But how was he engaged? why "his father, apprehending of what fatal consequence it would have been to the King's affairs, if his correspondence had been discovered by unfaithful Secretaries, engaged him, when very young, to write all his letters to England in cypher." In this manner every Clerk in the great offices of State, may also be said to be engaged in great secrets.

He was born in 1638; and in the year of the Restoration he married Theodora, the daughter of Lord Capel; and in 1662, (by the promotion of the Chancellor to the title of Clarendon) being now Lord Cornbury, he was appointed Lord Chamberlain to her Majesty.



On his father being so violently persecuted on account of the King's marriage with Catherine, he struck in with the party that opposed the Court; and, as our Editor takes notice, in Grey's Collection of Debates, lately published, we find Lord Cornbury making no inconsiderable figure among the Speakers in the Opposition; particularly in the year 1673, Mr. Grey has preserved near twenty of his speeches.

On his father's death in 1674, he became Earl of Clarendon, and, in the House of Lords, continued his opposition to the Court. His attachment to the Duke of York, however, brought him into such favour, that he was made a Privy-counsellor in the year 1680: soon after which he fell under the displeasure of the prevailing party in the House of Commons; who, unable to carry the exclusion-bill, shewed their resentment against those who were supposed to have advised his Majesty never to consent to it, by voting an Address to the King, to remove from his presence and councils, George Earl of Halifax, Laurence Hyde, Esq; Henry Marquis of Worcester, Lewis Earl of Faversham, and Henry Earl of Clarendon.

On the accession of James II. he was first made Lord Privy-Seal; and then Lord-Lieutenant of Ireland. But his firm attachment to the Protestant religion, occasioned his being recalled in about two years time, to make room for Lord Tyrconnel; and he was likewise deprived of the privy-seal, in order that Lord Arundel of Wardour, another Papist, might succeed him. "One who had thus occupied the highest offices in the State, and been removed from them for reasons so honorable, would not (says our Editor) but be of some consequence while the Revolution was in agitation: what part he acted in that ever-memorable transaction, will be best related by himself in his Diary; and we shall close our account of him by mentioning in general, that having refused to take the oaths to King William, he passed the rest of his life in a private manner, in the country, and died on the 22d of October, 1709. In fine, if Henry Lord Clarendon was not a great Statesman, he appears to have been an honest conscientious man; which is a much higher and more valuable character.

Speaking of Lord Clarendon's Diary, the Editor tells us, that it was some time under deliberation, whether this part of the present publication should be printed entire, or only such extracts made from it, as related to public affairs; but, adds he, "the publication of the whole was resolved upon, for this single consideration, that whoever is admitted to see it in its original nakedness, must conclude, that it was not written for the inspection of others, but only designed to refresh Lord Clarendon's own memory; and, consequently, that we may safely rely

on the truth of what he relates.' There may, continues he, 'be some reason for reading with caution and diffidence, the well-told tale of one who sits down with the professed intention to write for the public, and to make himself the Hero of his his own performance: but there cannot be the least ground for suspecting imposition from the artless relations of a Diary never meant to extend beyond the closet.' All this is very just; and were the whole of these memorandums as important as they are unquestionable in point of veracity, they would, indeed, have been a valuable acquisition to the public. Some of them, however, are confessedly of considerable moment; and thus our Author apologises for the whole. 'While we see Lord Clarendon, from time to time, mixed with Ministers and Statesmen, and admitted to the closets both of King James and of the Prince of Orange, during the progress of the Revolution, we shall be contented to go along with him in his visits to Sir Richard Belling, and Sir Thomas Clarges, and permit him to tell us every private occurrence during the day. The Diary during 1688, and part of 1689, abound, indeed, with most important anecdotes; and these, it is to be imagined, will atone for the many trifling articles we shall meet with, particularly after his adherence to his allegiance to King James had banished him from public business, and confined him within the narrow circle of his non-juring friends, and the occupations of his country retirement. However, perhaps, there may be some entertainment received even from the domestic and least interesting articles of his Journal. They present us with a picture of the manners of the age in which he lived. We may learn, at least, from them, that at the close of the last century, a man of the first quality made it his constant practice to go to church, and could spend the day in society with his family and friends, without shaking his arm at a gaming-table, associating with Jockies at Newmarket, or murdering time by a constant round of giddy dissipation, if not of criminal indulgence.' This is saying the most that can be said for the more trivial parts of the Diary; and, perhaps, candour will allow that it is not saying more than is justifiable from the nature and circumstances of such a work: but for our own parts, we could have been well contented with an abstract of the most material occurrences recorded in his Lordship's very circumstantial Journal.

With regard to the state of his Lordship's MSS. from which the present work is printed, and the manner of their preservation and conveyance to the press, we are informed, that 'the Diaries for the years 1687, 1689, and 1690, are in Lord Clarendon's own hand-writing; that for 1688 is printed from a  
copy



copy collated with the Earl's original\*. With regard to the Letters from Ireland, the bulk of them are transcripts of an Amanuensis; I think only eight are in his Lordship's own hand; but as these are entered in the same volume with the rest, and interspersed amongst them, this would have given full authenticity to the whole, even though I had not been able to trace them up to the family.

\* Henry Earl of Clarendon married a second wife, the widow of Sir William Backhouse of Swallowfield in Berkshire. I mention this circumstance as it leads to the history of the present publication. This Lady had a near relation (I am informed a nephew) Mr. Bryan Richards, whose name frequently occurs in the Diary; and it was to this person the third Earl of Clarendon gave, amongst other things, a vast collection of papers, belonging to his father, who was under obligations of considerable consequence to Mr. Richards, which it seems never were discharged, as appears from papers under his Lordship's own hand, that still exist. From this Mr. Richards these MSS. came into the possession of his son, now living at Wokingham in Berkshire, who, in 1757, transferred his property in them to Richard Powney, Esq; High Steward of Maidenhead, to whom the public is indebted for the present publication.

\* Mr. Powney's connections with our university, will probably incline him to lodge in the Bodleian Library the MSS. of Lord Clarendon, from which the present work has been printed. But more may be expected from him than this; and indeed more may be depended upon. For it is with particular satisfaction, I have it in my power to inform the public, before I conclude this preface, that besides the papers of the second Earl of Clarendon now published†, Mr. Richards has put into Mr. Powney's possession, *some thousands of Letters* formerly belonging to Lord Chancellor Clarendon. We have already observed, that his Lordship carried on his most secret correspondences by

\* \* Mr. Richards of Wokingham lent the original MS. of the Diary for 1688, to one Mr. Carlton, about twenty years ago; who never returned it. Mr. Richards, however, had been so fortunate as to take a copy, from which we printed, and which has been collated with another copy, taken from the original since it was out of Mr. Richard's possession.\*

† Mr. Powney has not published all the Letters of Lord Clarendon from Ireland. There is one large volume of Letters to the Treasury in England, on the state of the Irish revenue, which could be of no use, and could afford no entertainment now, and therefore not published. Another volume, containing the office Letters to the army, is also omitted; as also is every other part of his correspondence that has no immediate connection with the events that are interesting to the public.

means of his eldest son. This unreserved confidence, of course, put the second Earl of Clarendon in possession of many of his father's most valuable MSS. and Mr. Powney was eager to get the property of them transferred to him by Mr. Richards; that so valuable a collection of the most important State secrets might not continue to moulder away, lost to the public, and (which is still more extraordinary) their very existence unknown to the descendants of the great Chancellor. I have now before me two Letters of the late Lord Cornbury, writ to Mr. Richards, in the year 1737, on this subject. From these Letters it appears, that his Lordship had but just learnt that such a collection of his great grandfather's papers existed, out of his possession; and he expresses himself under the highest obligations to Mr. Richards, for sending him a box full of them.

‘But, though Mr. Powney's Collection of the Lord Chancellor Clarendon's papers be as valuable as it is bulky, yet, as Mr. Richards had, many years before, sent a very considerable share of them to Lord Cornbury; and as, no doubt, before that accession, the family had many of their great ancestor's MSS. in their possession, transmitted to them from the Lord Treasurer Rochester, it has been the great object of Mr. Powney to endeavour to reunite into one body, a correspondence thus broken and divided, and whose utility and importance to the public, must be in proportion to the apt coherence of its several parts. With a view to this, care has been taken to consult the noble representatives of the late Lord Cornbury; and, I think, such arrangements are proposed, if not already agreed upon between the Parties concerned, as will bring about the re-union of the scattered MSS. of the great Clarendon, the publication of which, I may venture to say, will throw as much light on the Restoration, as the present volumes do on the Revolution.’

As a specimen of Lord Clarendon's method of Journalizing, we shall extract a few Court Anecdotes, in anno 1688; particularly those relating to the birth of the Pretender.

‘June 10. Trinity-Sunday. In the morning I was at St. James's church; where I observed great whispering; but could not learn what the matter was. As I was going home, my page told me, the Queen was brought to bed of a son: I sent presently to St. James's, (whither the Court removed but the last night) and word was brought me, it was true, that her Majesty was delivered about ten this morning. As soon as I had dined, I went to Court, and found the King shaving: I kissed his hand, and wished him joy. He said, the Queen was so quick in her labour, and he had so much company, that he had not time to dress himself till now. He bid me go and see the Prince.



Prince. I went into the room which had been formerly the Dutcheſs's private bed-chamber; and there my Lady Powis (who was made Governeſs) ſhewed me the Prince: he was aſleep in his cradle, and was a very fine child to look upon. I viſited the Biſhops in the Tower; with whom was a vaſt concourſe of people, going in and out.'—

'Sept. 27. Thursday. The Biſhop of Ely told me, that the King received him laſt night very graciously; but diſcourſed only of generals. I waited on the Princeſs. She told me, the King had received another expreſs this morning, that moſt of the Dutch forces were ſhipped; that the Prince of Orange himſelf was to embark as on Monday next; that Lord Shrewſbury, Lord Wiltſhire, and Mr. Sidney were with him. She ſaid, the King ſeemed much diſturbed, and was very melancholy. I took the liberty to ſay, that it was pity, nobody would take this opportunity of ſpeaking freely and honeſtly to the King; that I humbly thought it very proper for her Royal Highneſs to ſay ſomething to him, and to beg him to confer with ſome of his old friends, who had always ſerved him faithfully. She answered, ſhe never ſpoke to the King on buſineſs. I ſaid, her father could not but take it well, to ſee her Royal Highneſs ſo concerned for him: to which ſhe replied, he had no reaſon to doubt her concern. I ſaid all I could to put her upon ſpeaking to him, telling her, it might poſſibly produce ſome good effect, and no ill could come of it; but ſhe would not be prevailed upon. The more I preſſed her, the more reſerved ſhe was; and ſaid, ſhe muſt dreſs herſelf, it was almoſt prayer time. As I took my leave, ſhe deſired, I would ſee her quickly again. I then went to the Chancellor's: he told me, all was naught; ſome rogues had changed the King's mind; that he would yield in nothing to the Biſhops; that the Virgin Mary was to do all.'—

'Oct. 21. Sunday. In the morning I was at St. James's church. In the afternoon I had a ſummons to be at council to-morrow, at ten of the clock in the morning. The Meſſenger told me, he had orders to ſummon all the reſt of the Peers in town; as well thoſe who were not, as thoſe who were, Privy-counſellors. I viſited my Lord Hallifax, in hopes to have learnt the cauſe of this meeting: but he told me, he had received his ſummons, but could not imagine, what it was for. We agreed to communicate to each other what we heard; and I ſaid, I would call upon him to-morrow morning, as I went to Court. I waited on the Princeſs, hoping to learn there the occaſion of this extraordinary ſummons. She told me, ſhe knew not certainly why it was; but ſhe believed, it was for ſomething relating to the Prince of Wales. She had much company: ſo I could get but two words with her.

\* Oct. 22. Monday. In the morning I went to Lord Hallifax; where I found Lord Burlington, and Lord Weymouth: quickly after came in my Lord Nottingham. They all seemed to wonder at this extraordinary summons. I told them what I heard was the cause of it, without naming my Author. Lord Nottingham said, he had heard the same. I said, I was in some difficulty what to do: I was unwilling to displease the King, by not being there; and yet I had resolved, not to sit in council with Father Peters. Lord Nottingham was of the same mind: and after some little further discourse, he and I went to Whitehall together. We found the King almost dressed: I told him, my Lord Nottingham and I desired to speak with his Majesty. He presently took us into the room within his bed-chamber. I begun, and said, we had received a summons to attend him this morning; that, I perceived, it was upon some extraordinary business, by all the Peers who were in town being summoned likewise; that I hoped, his Majesty would not be offended with me, if I humbly begged, he would give me leave to be there as a Peer, and not as a Counsellor. The King seemed a little uneasy, and asked my reason. I told him, I should be always ready to serve him; but I humbly begged his pardon in saying, that I could not sit at council with Father Peters. Lord Nottingham spake more largely to the same effect. The King said, we should see Father Peters no more at council. Lord Nottingham asked, if he was put out of the council? The King replied, no; but he had sent him an intimation not to come thither; and he should be there no more. Then Lord Nottingham said, there were others at that board who were not qualified to sit there; and that he could not join in council with them. At which the King seemed a little angry, and bid us go as we would. He said, the hour drew near; and so he went away. We went into the council chamber, and sat among the Lords, and not at the board; as did the Archbishop of Canterbury. The Queen Dowager was there, and, I think, all the Bishops in town; as likewise my Lord Mayor and Aldermen, all the Judges, and the King's learned Council. The King said, the Princess would have been there, but being with child, and having been subject to miscarry, it was not safe for her to go out of the chamber. The King made a short speech, to acquaint the Lords with the occasion of the meeting; which was, to take several depositions upon oath relating to the birth of the Prince of Wales; all which, with what his Majesty said, are in the council books. I dined at Lambeth. In the evening, Sir Thomas Clarges was with me.

\* Oct. 23. Tuesday. In the morning I waited on the Princess. She presently fell to talk of the examinations taken yesterday;



day; and told me, I had heard a great deal of fine discourse at council; and made herself very merry with that whole affair. She was dressing, and all her women about her; many of whom put in their jests. I was amazed at this behaviour, and thought not fit to say any thing at present; but I whispered to her Royal Highness, that she would give me leave to speak with her in private. She said, it grew late, and she must make haste to be ready for prayers; but I might come at any time to her, except this afternoon: so I went home. In the evening my brother was with me: I told him all this concerning the Princess, and wished, he would go and talk with her; but he said, it would signify nothing.

From this last anecdote, it pretty evidently appears in what light the Princess, (afterwards Queen Anne) and even her very attendants, beheld the affair of the pretended Prince's birth. Poor Clarendon seems to have been sorely puzzled about it.

‘ Oct. 31. In the afternoon I waited upon the Princess: she was in her closet; but quickly came out to me. She said, she was sorry she had disappointed me so often, when I desired to speak with her; and asked me now, what I had to say? I told her, that I was extremely surprised and troubled the other day, to find her Royal Highness speak so slightly of the Prince of Wales's affairs, and to suffer her women to make their jests upon it. She replied, surely I could not but hear the common rumours concerning him. I said, that I did hear very strange rumours indeed, as every one must do who lived any thing publicly in the world; but that to me there seemed no colour for them. The Princess then said, she would not say she believed them; but, she must needs say, the Queen's behaviour during her being with child was very odd, especially considering the reports that went abroad: is it not strange, said she, that the Queen should never (as often as I am with her, mornings and evenings) speak to me to feel her belly? I asked, if the Queen had at other times of her being with child bid her do it? She answered, no; that is true. Why then, Madam, said I, should you wonder, she did not bid you do it this time? Because, said she, of the reports. Possibly, said I, she did not mind the reports. I am sure, said she, the King knew of them; for, as he has been sitting by me in my own chamber, he would speak of the idle stories that were given out, of the Queen's not being with child, laughing at them. Therefore, said she, I cannot but wonder, there was no more care taken to satisfy the world. I asked her, if her Royal Highness had upon those occasions said any thing to the King? She answered, no. I replied, that the King might very well think, she minded the reports no more than he did, since she said nothing to him, even when he gave her

her opportunities; that, in my humble opinion, if she had the least dissatisfaction, she ought to have discovered it for the public good, as well as for her own and her sister's sake. She replied, if she had said any thing to the King, he would have been angry; and then, God knows, what might have happened. I answered, that, if she had no mind to have spoken to the King herself, she had friends who would have endeavoured to serve her, and would have managed it without any prejudice to her: that this was the first time she had said any thing to me, though I had sometimes given her occasion to open her mind, by putting her upon speaking to the King, since these alarms of an invasion. I begged her to consider, what miseries these suppositions might entail upon the kingdom, even in case God should bless the King with more sons: I therefore humbly besought her to consider, and do something, that the world might see her Royal Highness was satisfied. To all this she made no answer; but, as I went away, she desired, I would see her often. Strange!

‘November 1. Thursday. To-day at council the King directed the whole privy-council to attend the Princess of Denmark, with copies of the depositions concerning the birth of the Prince of Wales, and of what his Majesty said in council upon that occasion. In the evening, after the council was up, all the Lords accordingly waited on the Princess with the said depositions, and declarations of his Majesty, and the Queen Dowager. Upon receiving them from their Lordships, the Princess answered to this effect. “My Lords, this was not necessary; for I have so much duty for the King, that his word must be more to me than these depositions.” I was in the next room; and, when the Lords came out, I went in. The Princess was pleased to tell me the answer she gave as above: upon which I said, I hoped, there remained no suspicion with her Royal Highness. She made no answer, there being company in the chamber.’

Are not the plain indications here given of the real opinion which the Princess of Denmark had formed, in regard to the birth of her supposed brother, of more weight than half the evidence produced *after the Revolution*, towards invalidating the genuineness of that dark and dubious transaction?

We shall take leave of this publication with observing, that it is enriched with an *Appendix*, from Archbishop Saneroff's Manuscripts in the Bodleian Library; containing some curious MSS. relating to the times of James II. As the Editor remarks, ‘there seems to be a peculiar fitness in joining the papers of two great men, whose political conduct was the same; both of them hav-  
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ing had so great a regard to the Constitution as to oppose King James's encroachments; and yet both of them refusing to transfer their allegiance to the new Establishment.

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*Commercium Philosophico-Technicum: or the Philosophical Commerce of Arts: Designed as an Attempt to improve Arts, Trades, and Manufactures.* By W. Lewis, M. B. and F. R. S. 4to. Part I. 6s. in boards. Willock.

IT is with regret we often see the talents of the ingenious frequently misemployed in the frivolous pursuits of imaginary science; but it is with equal pleasure that we sometimes find men of abilities engaged in the prosecution of real knowledge, and in promoting the ends of public utility. Philosophers are, indeed, never better employed than in cultivating the arts of civil life, and in making those discoveries which tend to the improvement of society, or the political happiness of mankind. It hath been held a matter of dispute with many, whether these purposes have been better effected by an application to the useful or to the polite arts? But, perhaps, too great a stress has been laid on this distinction; there being hardly any art that can be denominated merely useful or polite. The arts are all more intimately connected with each other, as well as more essential to society, than they may appear to a superficial eye; although taste and imagination have a greater share in the cultivation of some; while reason and experiment are laboriously employed in the improvement of others. Among the many Experimentalists, with which this age abounds, there are few to whom the public are more indebted than to the very accurate and discerning Author of the work before us. Hence it were needless to expatiate on the merits of his present design, or his well-known abilities for carrying it into execution: we shall proceed, therefore, without farther introduction, to give the Reader an account how far, and in what manner, he hath proceeded in his plan of improving the practical arts, by means of experimental Philosophy.

As no experiments can be accurately made without a proper apparatus, it is with propriety that our Author sets out with the description of the most commodious furnaces and implements of Chemistry; sensible that the publication of a simple apparatus, easy of construction, of little expence, and easily manageable in its forms and combinations, must greatly contribute to remove one of the chief obstacles to chemical researches, and to promote those kinds of experimental pursuits in which furnaces are principal instruments. His directions for the construction of

such

such apparatus are very explicit, and are illustrated with drawings of the several parts, and disposition of the whole, in order to render them still more plain and intelligible.

Our ingenious Chemist proceeds next to give us the History of Gold, and of the various arts and businesses depending thereon. In the first section of this chapter, he treats of the Colour of Gold, and the methods of restoring its lustre when sullied. We shall extract part of this section, as it may prove of use to some of our Readers.

‘ As instruments or ornaments of pure gold are liable to be sullied only from the simple adhesion of extraneous substances, their beauty may be recovered, without any injury to the metal, however exquisitely figured, or without any abrasion of its surface, however thin and delicate, by means of certain liquids, which dissolve the adhering foulness; as solution of soap, solution of fixed alkaline salts, or alkaline ley, volatile alkaline spirits, and rectified spirit of wine.

‘ In the use of the alkaline liquors, some caution is necessary in regard to the vessels; those of some metals being, in certain circumstances, corroded by them, so as remarkably to discolour the gold. A gilt snuff-box, boiled with soap-boilers ley in a tin pot, to clean it from such foulness as might adhere in the graved figures, and to prevent any deception which might hence arise in a hydrostatic examination of it, became soon of an ill colour, and at length appeared all over white, as if it had been tinned: some pieces of standard gold, treated in the same manner, underwent the same change: and on trying volatile alkaline spirits, prepared with quick-lime, the same effect was produced more speedily. On boiling the pieces, thus whitened, with some of the same kind of alkaline liquors, in a copper vessel, the extraneous coat disappeared, and the gold recovered its proper colour.

‘ For laces, embroideries, and gold thread woven in silks, the alkaline liquors are in no shape to be used; for, while they clean the gold, they corrode the silk, and change or discharge its colour. Soap also alters the shade, and even the species of certain colours. But spirit of wine may be used without any danger of its injuring either the colour or the quality of the subject, and in many cases proves as effectual, for restoring the lustre of the gold, as the corrosive detergents. A rich brocade, flowered with a variety of colours, after being disagreeably tarnished, had the lustre of the gold perfectly restored by washing it with a soft brush dipt in warm spirit of wine; and some of the colours of the silk, which were likewise soiled, became at the same time remarkably bright and lively. Spirit of wine  
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seems to be the only material adapted to this intention, and probably the boasted secret of certain Artists is no other than this spirit disguised: among liquids, I do not know of any other, that is of sufficient activity to discharge the foul matter, without being hurtful to the silk: as to powders, however fine, and however cautiously used, they scratch and wear the gold, which here is only superficial, and of extreme tenuity.

“But though spirit of wine is the most innocent material that can be employed for this purpose, it is not in all cases proper. The gold covering may be in some parts worn off; or the base metal, with which it had been iniquitously alloyed, may be corroded by the air, so as to leave the particles of the gold disunited; while the silver underneath, tarnished to a yellow hue, may continue a tolerable colour to the whole: in which cases it is apparent, that the removal of the tarnish would be prejudicial to the colour, and make the lace or embroidery less like gold than it was before. A piece of old tarnished gold lace, cleaned by spirit of wine, was deprived, with its tarnish, of the greatest part of its golden hue, and looked now almost like silver lace.”

In section the second, he treats of the specific gravity of gold: on which he observes, “It were to be wished, that those who have examined metals hydrostatically, had specified the sensibility of the balance, and the quality and warmth of the water. An increase of heat rarefying water much more than it does gold, the gold must turn out proportionably heavier than an equal volume of the expanded fluid; and this difference is, perhaps, more considerable than it has generally been supposed. From freezing to boiling water, or by an augmentation of heat equivalent to one hundred and eighty degrees of Fahrenheit's thermometer, a rod of gold appears to be lengthened about one part in 700, and consequently its volume is increased about one part in 233, while the volume of water is increased one 20th or more: hence by an augmentation of forty degrees of the thermometer, or from a little above freezing to the summer heat, the volume of gold, if its expansion be uniform, is increased one part in 1048, and that of water one in 117; and the gravity of gold, weighed in the water so warmed and expanded, should be greater than when the gold and water are forty degrees colder, in the proportion of about 19,265 to 19,400. This calculation gives a difference in the gravity, of 0,034 for every ten degrees of the thermometer, but some trials seemed to make it greater.”

In section the third, he considers the ductility of gold, and the arts depending on this property, viz. Gold-beating, Wire-drawing, and Gilding with gold-leaf on different subjects; all which arts are separately and minutely treated; the process of the

the whole operation, and the cautions of the most experienced Workmen, being particularly noticed.

Section the fourth relates to the effects of Fire on this valuable metal.

Section the fifth, of the mixture of gold with other metals; as with mercury, wherein the nature of gold powder, and the process of water-gilding is minutely laid down. He considers also the effects of the mixture of gold with silver, copper, and other metals; together with the alterations produced by different proportions of different metals, and the effects of strong or continued fire on such mixtures.

In section the sixth our Author considers the action of acid and sulphureous bodies on gold; with the various solutions of it, and their properties. Under this head he treats of the effects of the nitrous, the marine, and vitriolic acid, as also of compound menstrua. He proceeds then to the general properties of solutions of gold, the separation of gold from acids by inflammable liquors, and to the precipitation of gold by alkaline salts. We shall quote a passage or two from this part of the work, relating to the imaginary tincture, the *Aurum potable*, and the really wonderful powder the *Aurum fulminans*. With regard to the former, Dr. Lewis observes, that 'many persons who have busied themselves in the pursuit of medicinal preparations from gold, have been greatly deceived in the result of their operations, from not being acquainted with the peculiar properties of this metal. Finding that essential oils imbibe gold from *Aqua regia*, and receive with the gold a high colour, and that rectified spirit of wine, by digestion with the oil, dissolves it, and becomes impregnated with its colour, they imagined they had thus obtained, an *Aurum potable*, or true tincture of the gold, which they supposed to be endowed with extraordinary medicinal powers; not aware, that the gold constantly separated in the process, and that the colour of the preparation was no other than that which concentrated acids produce with essential oils, however pale or colourless.'

Of the *Aurum fulminans*, our Author gives the following account.

'*Aurum Fulminans* weighs about one fourth part more than the gold employed, three parts of gold yielding four of the fulminating powder: this I relate on the authority of Lemery, Kunckel, and other practical Writers; for though I have often made the preparation myself, I have never examined the increase of its weight. Part of the increase proceeds from the volatile alkali; for, on adding to the *Aurum Fulminans* a little vitriolic [the volatile salt rises in sublimation, satiated with the acid: the



the remaining powder is found to be divested of its fulminating power. From the coalition of the volatile alkali with the nitrous acid in the menstruum results an ammoniacal nitre, a salt which of itself detonates on being heated: by what power or mechanism its detonating quality is so remarkably increased in the Aurum Fulminans, is unknown.

‘ The explosion of Aurum Fulminans is more vehement than of any other known kind of matter: it goes off in a less degree of heat than any of the other explosive compositions; and even grinding it somewhat smartly in a mortar, is sufficient for making it explode. Some instances are mentioned in the *Breslau Collections*, and the *Ephemerides Naturæ Curiosorum*, of a very small quantity bursting in pieces the marble mortar in which it was rubbed; and an accident of the same kind happened some years ago to a skilful Chemist here. The Operator cannot be too much on his guard in the management of so dangerous a preparation.

‘ It has been reckoned, that a few grains of Aurum Fulminans act with as much force as several ounces of gun-powder: but the actions of the two are of so different kinds, that I cannot apprehend in what manner their strength can be compared. The report of Aurum Fulminans is of extreme acuteness, offending the ear far more than that of a much larger quantity of gunpowder, but does not extend to so great a distance; seeming to differ from it as the sound of a short or tense musical string, from that of a long one, or of one which is less stretched. In some experiments made before the Royal Society, and mentioned in the first volume of Dr. Birch’s History, Aurum Fulminans closed up in a strong hollow iron ball, and heated in the fire, did not appear to explode at all; while gunpowder, treated in the same manner, burst the ball. On the other hand, a little Aurum Fulminans, exploded on a metalline plate in the open air, makes an impression or perforation in the plate; an effect which gunpowder could scarcely produce in any quantity.

‘ This remarkable effect of Aurum Fulminans on the body which serves for its support, has induced some to believe that its action is exerted chiefly or solely downwards. It appears, however, to act in all directions: for a weight laid upon it, either receives a like impression, or is thrown off: and in the collection above-mentioned, an account is given of a large quantity (some ounces) which exploding from too great heat used in the drying of it, broke open the doors, and shattered the windows in pieces. Mr. Hellot found, that when a few grains of the powder were placed between two leaves of paper, and cemented to one of them by gum water, only the leaf which touched the powder

powder was torn by the explosion, and the other swelled out; and that when both were brought into close contact with it, by pressing them together, it tore them both; from whence he concludes, that the action of the Aurum is greatest on the bodies which it immediately touches. Both this property, and the acuteness of the report, may possibly depend upon one cause, the celerity of the expansion: experiments have shewn, that the resistance of the air to bodies in motion, increases with the velocity of the body in a very high ratio; and perhaps the velocity with which Aurum Fulminans explodes may be so great, that it is resisted by the air as by a solid mass.

This suggestion of our ingenious Author, concerning the mechanical cause of so extraordinary a phenomenon, appears to be extremely well-grounded, and is a proof among many others, of his having a due regard to the theory, while he is improving the practical parts of science. From this subject he passes on to the precipitation of gold by metallic bodies, and the manner in which it is affected by the *Hepar sulphuris*.

In section the seventh are considered the Alloy of Gold, and the methods of judging of the quantity of alloy it contains, from the colour and weight. On this subject our Author makes some curious and useful observations.

Section the eighth and last, relates to the Assaying of Gold; and with this section, tho' unfinished, the present publication ends.

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*A Compleat History of English Peerage; from the best Authorities.*  
By William Guthrie, Esq; Illustrated with elegant Copper-Plates of the Arms of the Nobility, blazoned in the Herald's Office, by the proper Officers; Copper-plates of the Premiers, in their parliamentary Robes; and, at the Conclusion of the History of each Family, Vignets, and other Ornaments proper for the Subject. Vol. I. 4to. 11. 10s. sewed. Newbery.

**T**HIS work seems intended not only to do honour to the noble families of which it treats, in a much more ample manner than has ever been done before; but also to the several Artists concerned in the execution of it, as well as the Author; for it is most elegantly [we could wish to add accurately] printed, upon royal paper, with a good type; and the copper-plates are handsomely finished by Grignion, Longmate, and others. The present volume contains only an account of the royal family, and down to the Duke of Marlborough inclusive; so that we are afraid



Mr. Guthrie will scarce be able to finish his plan in three volumes more, agreeably to his proposals. Indeed, if the work was not so immoderately expensive, as it is likely to prove, few of his readers, perhaps, would wish to have it contracted; for it is wrote in a far more lively manner than any thing of the kind, and his characters are drawn with an animated pen. The pedigrees ate the only part which appears tedious, and could not, indeed, be well rendered otherwise.

The work is very properly dedicated to his Majesty, as "being the fountain of honour": and under the account of his Royal Highness the Duke of York, a short abstract of the history of the house of Brunswick is introduced; by which we learn that 'Ernest the Confessor, Duke of Brunswick-Wolfenbittel, had two sons, Henry and William, the latter of whom was properly the founder of the house of Luneburg. He had seven sons, Ernest, Christian, Augustus, Frederick, Magnus, George and John.' Of these, George only married, and left four sons, Christian-Lewis, George-William, John-Frederick, and Ernest-Augustus, who was the first Elector of Hanover, and married Sophia, daughter of Frederick elector Palatine and King of Bohemia, by whom he was father to George I. King of England.—As we presume our Readers will be glad to see Mr. Guthrie's character of his late Majesty; it is here selected, as a specimen of his style and manner. After having mentioned his Majesty's sudden death, as given in the Gazette; he adds —

' Though it does not fall within our design, to give the particulars of the long and glorious reign of George II. it would be ungrateful in any writer, who has occasion to mention him historically, to pass over in silence those general heads, by which his reign became the most distinguished in the English history.'—' Upon his accession to the crown of Great Britain he found a strong, and indeed an inveterate opposition to the minister who had the greatest share in his councils; and who, from his long possession of power, was become obnoxious to some of the best friends of the Protestant succession'. [At length] ' Finding the opposition too strong to be resisted, without endangering the peace of his kingdom, at the minister's own request, he dismissed him from his places; and yet gave him proofs that he was sensible of his integrity. In all other respects, he consulted not only the safety, but the sense of his people; and, by long experience in government, he thereby made himself master of their affections. He was supported, in an eminent manner, by the duty and gratitude of his subjects, when an unnatural and unprovoked rebellion broke out against him, in the year 1745, which, after it was happily

Rev. Sep. 1763.

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quelled,

quelled, was punished with less blood-shed than ever, was known, under such circumstances of treason; a few examples of public justice, and those of the most criminal, being only made. Though he was engaged at the same time, in a war with France, which he undertook at the request of his people, and in which he endangered his own royal person, in defence of the house of Austria; and though that war was far from being fortunate by land; yet, upon the re-settlement of public tranquillity, notwithstanding the vast expences the government was put to, public credit was rather confirmed than impaired. This appeared evidently, when in a few years after the peace of Aix-la-Chapelle, the injustice and usurpations of France, joined to the unmeasurable ambition and revenge of the house of Austria, against the King of Prussia, obliged him to commence a new war, which raged equally in America, Europe, and Asia\*, wherever the English and the French had footing. Yet, this war, though expensive to Great Britain beyond any precedent, was carried on with a spirit and vigour, that no age or history can parallel; and its successes were answerable. The incredible sums which it cost were cheerfully supplied by his people, who were enabled to advance them by the protection and encouragement which his government gave to commerce. During his long reign, no attack was made, or even complained of, upon the liberty of the subject, or upon private property. In his own nature, he was eminently just and honest; but, he thought cowardice in his officers, either by sea or land, the worst species of dishonesty; and, being personally brave himself, he seldom could be prevailed upon to pardon it.—‘In his private life, he was remarkably temperate and regular; and, though his constitution was apt to be affected by colds, and other accidents of fatigue or weather; yet he may be said to have died intirely of old age. He departed from this world when his glory in it was in its height; and when his name was equally dear to his subjects, as it was respectable to foreigners.’

The following extract from the portrait of the late Prince of Wales may be another acceptable specimen.

‘His Royal Highness Frederick, Prince of Wales, during the whole time of his residence in England, may with great truth be said to have been the darling of his father’s subjects. His passion for the encouragement of literary merit and ingenious men, in every branch of knowledge, was perhaps greater, than ever was known in any Prince of his rank, who had so

\* He should not wholly have omitted *Arica*, which came in for its share, with the other quarters.



many other objects to engage his attention, as his Royal Highness had. He gave private, but regular and genteel pensions to several Authors of genius, who, he understood, had been but indifferently treated by great men; and his manner of behaving towards them was such, that the public never suspected they subsisted by his bounty. What enhances the merit of this generosity the more is, that he was thus liberal at a time of life, when any other Prince in his situation, and with his income, would have thought he might have omitted the exertion of such munificence. He understood the fine arts; some of them he practised, and his taste in every branch of œconomy and expence, was such as became his high station.—His attachment to whatever was beautiful and becoming, led him to give such an education to his children, as to make their future dignity sit easy and graceful upon them; because it was founded upon the noblest principles of public, as well as of private virtue. But his Royal Highness, in no part of his character appeared with greater lustre, than in his ideas of English liberty. Though pure, they were practicable, though refined, they were rational. Such was his zeal for constitutional freedom, he did not think it sufficient that his convictions should lie within his own breast, and be confined to his own family and cabinet; for he took care, though in the most polite and obliging manner, to impress every one who had the honour to approach him, with the like sentiments; and he had the peculiar happiness of wording his answers to the public addresses that were made to him, in such a manner, as to convince all who heard and read them, that they came from the heart.—He loved popularity without courting, far less affecting it. He considered the city of London as the great emporium of commerce, and he readily gave his patronage to every scheme that was calculated for the improvement of trade and manufactures. This condescension, and the even, affectionate manner in which he received and entertained such as applied to him for those great national purposes, had prodigious effects, by stirring up an emulation both in planning and executing schemes of public importance; and he knew so well the abilities of those he consulted upon such subjects, that he seldom was mistaken in the judgment he formed. In the affairs of his own court, he was a generous master, and a firm friend, but with a quick, though reserved, sensibility, when he thought he did not meet with suitable returns.—

‘ In his differences with his father’s minister, he always supported himself with just regret and duty to his Majesty’s person and authority; and his conduct was equally irreproachable in his other relations of life. The death of his Royal Highness,

though not so sudden as that of his Royal \* *Grand-father*, was almost equally unexpected, he being thought, and thinking himself, out of all danger at the time it happened, which was March the twentieth, 1750.'

It is great pity that Mr. Guthrie is not more exact in his *dates*; which are frequently wrong. But as a charge of this sort should be supported by proofs, we shall instance in his account of the Duke of Cumberland, p. 39, where he is speaking of the steps that brought on the battle of Dettingen. His words are these —

' His Majesty's great object at that time was, to awaken the Dutch, to a sense of their own interest, so as to prevail with them to embark heartily in the common cause. On the twenty-second of February, 1743-4, his Majesty, to prove how much he was in earnest, appointed his Royal Highness a major-general of his forces. On the second of May *thereafter* †, he landed at Helvoetsluys, his Royal Highness attended him; and next day went to the Hague, and from thence he returned to Amsterdam, and reached Hanover on the twentieth of May. . . . His Majesty took but little repose at Hanover, for, attended by his Royal Highness, he set out on the *sixteenth* of June, to take upon him the command of his army, which was then facing that of France, under the Marshal Duke de Noailles. After passing Cassel and Hanau, they arrived on the *nineteenth* ‡ of June at Aschaffenberg. The affairs of the campaign, were at that time extremely critical. — The Earl of Stair, however, prevented the enemy from seizing Aschaffenberg; to which place, his Majesty, attended by the Duke of Cumberland, and Lord Carteret, secretary of state came on the *tenth* § of June. Nothing but the presence of the royal personages, at that critical time, could have saved the allied army from total destruction. The French Hussars, and the rapidity of the stream, prevented boats from coming up the river [Mayne] with provisions; so that no measure could be thought

\* We have here exactly copied our Author, tho' we presume he has made a small slip, and meant to have wrote only, *Father*.

† That is, the 2d of May 1744; so that, according to this way of calculating, the battle of Dettingen was fought in June 1744; — but at p. 467. he says, that the Duke of Marlborough served at the said battle, in 1742. — Unfortunately, *neither* of these discordant dates are right, for that important battle was *really* fought in 1743.

‡ In one and the same page, his Majesty is made to arrive at Aschaffenberg on the *nineteenth* and *tenth* of June, [in words at length] the *latter* of which is somewhat extraordinary, as the same page informs us, that he did not leave Hanover till the *fourteenth*. — The art of *Retifism*, is no bad one, in modern Authorship!

of



of for saving the army, but its retreating to Hanau; and, on the twenty-sixth of June, orders were given for the troops to begin their march, at the dawn of day.

Then follows a very circumstantial detail of the battle of Dettingen, which does honour to his Majesty, and his Royal Highness, who was wounded there. But, what is somewhat extraordinary, neither the *day*, nor the *year*, when the above-mentioned battle was fought, are particularly specified; but we are left to make them out, as well as we can, from what has gone before.

This article of the Duke of Cumberland, has surely been wrote in a hurry; otherwise we should scarce have been told, one would think, that—'on the 29th of August, 1746, the House of Peers addressed his Majesty on the subject of the battle of Culloden,'—which happened the 16th of April preceeding; and before the end of that *same* month, the above address was really presented.—In fact, the Parliament was *proregued* before the 29th of August.

The *arms*, in this work are, in general, very well, and (we believe) accurately engraved; but it is certainly a great omission, not to have given us the method of blazoning any of those of the Royal Family; which was the more necessary to be done, as they are distinguished from each other in the plates, by their *proper differences*, which (though intelligible enough to persons versed in heraldry) may yet be easily overlooked by others, for want of the usual explanation.—we think it wrong too (with submission to the heralds) for the Prince of Wales's arms to be incircled (as they are) with *the Garter*, as his Royal Highness is not yet, at least, a companion of that most noble order.

Though the method, which Mr. Guthrie professes to take, of submitting the Manuscript account of each family, to the perusal of the head of it, seems to bid fair for accuracy; yet we cannot say that it always succeeds.—His Grace the Duke of Norfolk, we are told, referred what relates to his ancestors, to the immediate inspection of one of the officers of the College of arms; notwithstanding which precaution, the different *creations* to the numerous titles in that ancient, and noble family, are most egregiously misprinted at p. 105. The punctuation in this particular part, is so notoriously wrong, as to make several of the titles appear to have been given in quite different reigns, from what they really were; as any one may be convinced, by a bare inspection.

As a specimen of our Author's manner of treating his subject, we shall here insert a short abstract of his account of the noble

noble family of Cavendish, Duke of Devonshire; which appears to be as well drawn up as any in the volume.—The family derives its name from the Lordship of Cavendish, in the county of Suffolk; and produced several very eminent men before it was ennobled, particularly the Lord Chief Justice Cavendish, in the unsettled reign of Richard II. was seized by the agents of Suffolk, and beheaded by them.—Of this family, too, was that illustrious navigator, Thomas Cavendish, in the reign of Queen Elizabeth carried the glory of the English name to its height.—But the person, from whose present grandeur of this family is, in some measure derived, was William Cavendish, who stood in a high degree of friendship and intimacy with the famous Cardinal Wolsey,—the name of whose life he wrote. This gentleman was knighted by Henry VIII. under whom, as well as Edward VI. and Queen Mary, he acted as treasurer of the Chamber, and privy-counsellor. During the course of his long life, he received considerable additions to his fortune from the crown; particularly several lands and manors belonging to dissolved Priories and Abbeys in various counties.—His son William, being a person of great merit, and possessed of a vast estate, [though only a younger brother] was, by his Majesty, James I. created Baron Cavendish of Hardwick, in the county of Derby, [*1st Baron and Earl*,] May 4, 1605. Henry, his elder brother, dying without issue, a farther great estate devolved to the above William in 1616; and he was afterwards, viz. in August 1618, created Earl of Devonshire.—His Lordship was highly instrumental in rearing the English colonies upon the continent of America in their infancy; and was one of the first adventurers to settle and plant Virginia. He died March 3d, 1625, and was succeeded by his son William, [*2d Earl*] one of the most accomplished noblemen England ever could boast of; and a principal speaker in the House of Peers, where he made a great figure.

[*3d Earl*.] William, son to the above, was but little more than ten years old, at the time of his father's death, June 1628. When the civil wars broke out, he entirely sided with the King.—But notwithstanding the merits of this family in the Royal cause, we know of no increase either of honour or riches which it gained by the restoration. The Earl accommodated himself to the life of a private English Peer, and imitated his ancestors in acts of beneficence and hospitality; without meanness, he was a friend to the crown; and without faction, he was a patron to liberty. Such a disposition was fitted to shine in great employments during the reign of Charles II. He was, however, appointed Lord Lieutenant of Devonshire.



byshire, and the general character from all who knew him, was, that he was master of as many private virtues as any man ever was known to possess.\* He died November 23, 1684.

[4th Earl and 1st Duke.] He was succeeded by his son William, (afterwards Duke of Devonshire.) 'This nobleman joined all the warmth of patriotism to all the accomplishments of a court, which he possessed in the highest degree.' Whilst only Lord Cavendish, and a Member of the House of Commons, he exerted himself with the greatest spirit, upon every occasion that offered, in defence of the liberties and constitution of his country; and had used his utmost endeavours, though ineffectual, in favour of the *bill of exclusion*. Upon the accession of King James, he was become Earl of Devonshire, by the death of his father a little before. And 'though we cannot suppose him to have been then a favourite at court, yet, when he appeared there, he behaved with the same ease and freedom, as if he had been a leading minister.'—The following instance shews the Earl's sense of honour to have been, perhaps, greater than his prudence. 'Having been insulted within the verge of the palace by Colonel Culpepper, he forgave him, upon the Colonel's promising him never again to appear at court. But the Colonel claiming some merit in the Duke of Monmouth's defeat, forfeited his compromise, and he was met with a look of assurance, if not of insolence, in the King's presence-chamber, by the Earl of Devonshire. The place, however, was no sanctuary to the Colonel against the resentment of the Earl, who led him by the nose out of the room, and chastised him with his cane. This incautious act of passion proved a source of persecution to the Earl, and furnished the court with a handle, which his public conduct had not afforded. A prosecution was set on foot against his Lordship, and a fine of thirty thousand pounds imposed upon him in the court of King's-bench, and though a Peer, he was committed to that prison. His Lordship's patience was unequal to injustice, indignity, and imprisonment, all at the same time. He escaped out of prison, and went to Chatsworth, where he lived with the same freedom as formerly. But the court was inexorable, and the fine must be paid.'—'In short, a precept was directed to the sheriff of Derbyshire, to raise the posse comitatus, and to bring the Earl prisoner up to London. The Earl defended himself from this attack upon his freedom, by a method as uncommon, as it was spirited. He invited the sheriff to his house, and there kept him under an honourable confinement\* (concerted, perhaps, before between them) till he made

\* If the Vignet, at the end of this family, relates to this particular transaction, (as we think it does) the engraver should not have adorned the

up matters with the government, by giving his personal bond, which was afterwards delivered up by King William, who found it amongst King James's papers, for the payment of the thirty thousand pounds.—The return of this bond, was a favour, which the Earl's conduct, previous to the revolution, certainly merited from King William. For so great was the opinion, entertained by the public, of his Lordship's abilities and integrity, that his early declaration in favour of liberty, was of no small service at that time, to the avowed patron and protector of it. His merit, in this respect, is very amply set forth in the patent, whereby he was created Marquis of Hartington, and Duke of Devonshire, May 12, 1694; the preamble of which says, "that the King and queen could do no less for one, who had deserved the best of them. One, who, in a corrupted age, and sinking into the basest flattery, had constantly retained the manners of the ancients; and would never suffer himself to be moved, either by the insinuations, or the threats of a deceitful court. But, equally despising both, like a true asserter of liberty, stood always for the laws; and, when he saw them violated past all other redress, he appealed to us; and we advising with him, to shake off that tyranny; he, with many other Peers drawn over to us by his example and advice, gave us the greatest assistance towards gaining a most absolute victory without blood, and so restoring the ancient rights and religion."

This great man continued to act upon the same rational principles, to the time of his death, which happened August 18, 1707.—Mr. Guthrie's character of him, is well drawn, (but too long for our insertion) and concludes in the following manner.—'His Grace was a rational Christian, in every sense of the word, but that which is adopted by madmen, and enthusiasts; for he believed in the mysteries, and practised the duties of Christianity; and, in politics, he gave a true and just character of himself, in the following inscription, which he ordered to be engraved upon his monument:

*"Willielmus, dux Devon, honorum principum fidelis subditus;  
inimicus & invisus tyrannis."*

[2d Duke] William the 2d Duke of Devonshire, in 1692, served as a volunteer during a campaign in Flanders, under King William. Upon his father's death, he succeeded him in all his places and trusts, and when Queen Anne bestowed them upon him, she said, "That she had lost a loyal subject and a good

the Earl with the usual badges of the Order of the Garter, as his Lordship was not, at that time, a Knight companion of that most noble order.

GUTHRIE



friend in his father, but did not doubt to find them both again in the son."—On the 4th of June, 1729, his Grace died:—upon which occasion, Mr. Guthrie observes, that it is unnecessary to draw his character, as the great strokes of it had been given in that of his father, 'whom he resembled in every respect, excepting that, through the happy alteration of the times, his virtues were not so severely tried.'

[3d Duke.] William, the 3d Duke of Devonshire, passed through several great offices at court; and on the 31st of March 1737, was declared Lord Lieutenant of Ireland, where he opened the Session of Parliament, Nov. 4th, with a speech. 'Both Houses of Parliament there, in their several addresses, expressed themselves deeply affected with the sense of his Majesty's paternal care over them, in giving for a governor, a nobleman so amiable in his own character, and the head of a family, the distinguished patrons and protectors of public liberty.'

The following account does honour to his Grace, though not very accurately drawn up.—'The Irish, at this time, [1738] lay under prodigious disadvantages, if not hardships, on account of the duties upon their *woollen-yarn and manufactures* imported into Great Britain. These were so heavy, that it encouraged smuggling from Ireland to France, and other countries, to the unpeakable prejudice of the British manufactures. When his Grace returned to England, he represented this matter so effectually to the government, that the Parliament took off the duties from the Irish woollen yarn, and opened certain ports in England for the *importation of the woollen manufactures* \*. He likewise gave the Ministry such informations concerning Ireland, as dissipated many prepossessions that lay against that people, and was the first who gave life to the spirit of trade and industry, which, since that period, has been so remarkable in that nation.'—After his Grace's quitting the Lieutenantancy of Ireland, in 1744, he became Lord Steward of the Household, in which station he continued till June 1749; when (as Mr. Guthrie remarks) he 'thought of retiring from public business, to his magnificent seat at Chatsworth, which he did without the least disgust, either with the times, or the government; beloved and honoured by all parties, though parties, at that time, ran very high. His Majesty, the late

\* Here Mr. Guthrie is, certainly, mistaken:—the duties were, indeed, taken off from the Irish *woollen-yarn*, and certain ports in England were opened for the importation of *That*, and of Irish *wool*; but their *woollen manufactures* still remain under an absolute prohibition of being imported into this country.

King, had a warm personal regard for his Grace, and was always very unwilling, even after his retirement from public business, to conclude any measure of very great importance, at the council-board, without his Grace's participation; nay, upon a certain very interesting occasion, his Grace, by the express command of his Majesty, was sent for from Chatsworth, to give his opinion in council. He continued, however, for the most part, at Chatsworth, till the time of his death, which happened on December 5, 1755.

[4th Duke.] William, the 4th and present Duke of Devonshire, married in March 1748, the Lady Charlotte Boyle, only surviving daughter and heir of Richard, Earl of Burlington and Cork; by which Lady, who died Dec. 8, 1754, his Grace has issue,

1. William, Marquis of Hartington, born Dec. 1748.
2. Lady Dorothy, born Aug. 1750.
3. Lord Richard, born June, 1752.
4. Lord George-Henry, born Feb. 1754.

The late Duke's issue were, four sons and three daughters, viz.

1. William, the present Duke.
2. Lord George, to whom his Majesty was godfather.
3. Lord Frederick, to whom his present Majesty's father was god-father. Being bred in the army, after going through several subordinate commands, he was preferred to a regiment of foot.
4. Lord John, who in 1754, was elected Member of Parliament for the united boroughs of Weymouth, and Melcomb-Regis.
5. Lady Caroline, to whom King George I. was god-father,—married to William, Viscount Duncannon, now Earl of Besborough. She died 1760.
6. Lady Elizabeth, married in 1743, to John Ponsonby, brother to the Earl of Besborough.
7. Lady Rachael, married Horace Walpole, Esq; 'now Lord Walpole of *Wollerton*.'

Here we are sorry to be obliged to observe, that *Misnomers* are very frequent in this work;—a fault, which, however trivial it may be thought in some kinds of performances, is yet of great consequence in genealogical compositions. For though Mr. Guthrie tells us above, of a Lord Walpole of *Wollerton*, [a place we never heard of before] yet if he had made the necessary enquiries, he would have found it, we believe, to have been *Wollerton*.



In our abstract of this family, we have purposely omitted most of the inter-marriages, for the sake of brevity, as well as because they are not always the most accurate. For instance, at p. 347, we are told that Lord Henry Cavendish, second son of the first Duke of Devonshire, 'married Rhoda, only surviving daughter of William Cartwright of Aynhoe, in the County of Northampton, Esq; (by Ursula his second wife, daughter of Ferdinando Lord *Hallifax*.)'—To this alliance of Mr. Cartwright's, we acknowledge ourselves entire strangers; and after all, are apt to believe that the person really meant, was daughter to Ferdinando, Lord *Fairfax, of Cameron, in Scotland*.—However, as in these two instances, the very candid Reader may be willing to suppose the Author was drawn aside from the true *sense*, by some small similitude of *sound*; yet what shall we say to his giving us, at p. 413, 'Robert Sidney, [as] first Earl of *Essex*;'—instead of *Leicester*?

In blazoning the Devonshire arms, at p. 355, he says, — '*within a Garter*;'—but as that distinction is *merely personal*, though it be right, in regard to the *present* Duke, yet it should not be introduced in works of this kind; and accordingly the arms are *not* so engraved, at p. 293.

At p. 455, we are told of a *Duke* of Portland, in the latter end of Queen Anne's reign; though, in fact, *that Title* was never in being, till conferred by King George I. in the year 1716.

At p. 464, we are informed that the Earl of Sunderland resigned his place of First Lord Commissioner of the *Admiralty*,—a place, which he never possessed! our Author, however, perhaps meant the *Treasury*;—an office of a quite different department.

But as we cannot pretend to enumerate all the slips of this kind, that might be pointed out; we shall conclude with a hint to Mr. Dryden Leach; a Printer of such acknowledged merit, that we were much surprized to find the famous Inscription upon the triumphal column at Blenheim-house, printed at p. 363, like a piece of common News-paper narrative, though it is known to be wrote in that kind of measured prose, usually appropriated to monumental inscriptions; and which (if printed as things of that kind are usually engraved) would certainly give it a much more elegant appearance, than what it now makes in the place referred to above.—We shall take our leave of this first volume, with recommending a greater degree of accuracy and precision to be observed in the remainder; as we apprehend the work may probably be protracted to such a length, as to render it very inconvenient for many purchasers to procure a *more correct* impression hereafter, when they have paid so considerable a price for the first Edition.

*Gleanings of Natural History, Part III.* By George Edwards, Fellow of the Royal Society, and of the Society of Antiquaries, London. 4to. 2l. 2s. Printed for the Author, at the Royal College of Physicians, in Warwick Lane; sold also by Nourse, Doddsley, &c.

IN our Review for March, 1758, we gave an account of the *first*† part of this curious and masterly performance; and the second part was mentioned in October, 1760; the *third* now published, compleats the undertaking; and we are sorry to learn, that it is, moreover, the last work of the kind which we are to expect from this truly ingenious Artist. For Mr. Edwards informs us, in his preface, that he has parted with all the materials which he had to proceed upon; all his original drawings being sold to a generous purchaser, and are now become the property of a noble earl, whom our author however does not name\*: but he informs us that they amounted in all to about 900, many of them not yet engraved.—“My age requiring it, says he, I have now nothing to do but to retire from the busy world, to enjoy my peace and repose, with a few friends of my own middling station of Life.”—And may he meet with all the comfort and tranquillity which this fluctuating state is capable of affording, and which a man of his worthy and respectable character so highly deserves!

The great number and variety of subjects which compose the whole of Mr. Edwards's works will appear really amazing, when we consider that they are all the production of his own hand; for they amount to not less than 600 Articles, contained in 365 Copper-plates, all strictly drawn and coloured from nature, and, with the descriptions, making, in the whole, seven quarto volumes, the first four bearing the title of *Natural History*, and the three last that of *Gleanings*, &c.

† In which a Specimen was given of Mr. Edward's performance, both as to Drawing, engraving, and colouring; taken from one of his own plates, representing a very uncommon animal, which plate was given gratis, with the Number of the Review in which it was inserted, and which may yet be had of our publisher.

\* The Reader perhaps may guess into whose hands this valuable treasure is fallen, when we have informed him that the present volume is dedicated to the right honourable the Earl Ferrers, F. R. S. to whom Mr. E. acknowledges himself indebted for a great number of the most rare subjects described in it—which fortunately fell into his Lordship's hands during the late war, in a French Prize taken by him, when Capt. Shirley.



We may form some idea of the extreme care and accuracy of this indefatigable artist, from the account which he here gives us of his scrupulous exactness, in order to avoid the least misrepresentation of any animal, insect, plant, &c. which he chose to delineate. "It often happens, says he, that my figures on the copper-plates, greatly differ from my original drawings; for sometimes the originals have not altogether pleased me as to their attitudes or actions; in such cases I have made three or four, sometimes six sketches, or outlines, and have deliberately considered them all, and then fixed upon that which I judged most free and natural, to be engraven on my plate. It is not reasonable, adds he, to expect that a work of this nature should be highly laboured and finished in the *colouring* part, because it would greatly raise the price of it, as colouring work in London, when highly finished, comes very dear. The most material part is, keeping as strictly as can be to the variety of colours found in the natural subjects; which has been my principal care: and now on revising all that have been coloured, I think them much nearer nature, than most works of the kind that have been published."

As many of Mr. Edwards's plates contain three or four distinct subjects, and some of the smaller ones are not described, or named in the descriptions which always accompany the capital figures, he therefore thought it expedient, on the closing his whole work, to separate the subjects, and bring every little article into a generical index, ranging all the species of the same tribe, family, or genus, under their proper and distinct heads, the better to enable naturalists to find what they want to examine, with references to the numbers on the plates. This generical catalogue is printed at the end of the present volume, and cannot but be very acceptable to all who are possessed of the Author's *Natural History and Gleanings*.

In his preface this candid author takes notice of a work now in hand, of a similar nature, relating to *British* animals, &c. it is set on foot by a society of Ancient Britons, for the benefit of a Welch charity-school in London. They have begun with the Birds, and Mr. Edwards tells us that he has seen some of the plates; that all the small and middling sizes are as large as the life, printed on folio imperial paper, and coloured from nature; and that he thinks them as good as any of the kind yet published, either in England or abroad.—We are told there is a volume of this noble work ready to deliver to the subscribers; of which we shall not fail to give our Readers an account, as soon as we can procure a sight of it.

## MONTHLY CATALOGUE,

For SEPTEMBER, 1763.

## RELIGIOUS.

Art. 1. *A Discourse upon the Being of God: against Atheists. In Two Sermons preached in the Church of St. James's, Westminster, March the 7th, and April the 4th, 1763. At the Lecture founded by the Hon. Robert Boyle, Esq; By Ralph Heathcote, D. D.* 4to. 1s. T. Payne.

IT is a common thing with Writers who find themselves unable to strike out any thing new, to pretend that their subject is exhausted. Thus the Reverend Author of the present Discourse thinks this to be the case with the subject of the Boylean Lecture: it is the manner therefore, and not the matter, of the present performance on which he grounds its claim to approbation. It is, however, greatly to be suspected, that a Writer, who conceives his predecessors to have said every thing that can be said on the subject, will make but little improvement even in the manner of treating so fully agitated a matter. The truth is, that though much hath been really said on this important point, the greater part of it hath been said to very little purpose. Indeed, with regard to the proof of the being of a First Cause, which is all that is attempted in this Discourse, we conceive it to be, in a great degree, mere labour lost; there being (now a days) no such thing as a speculative Atheist, in this sense of the term, or a man who denies the existence of a First Cause. The arguments to prove this existence, which Dr. Heathcote very candidly deduces from Hobbes, Bolingbroke, and others, are also much stronger and unexceptionable than the subtle refinements of Dr. Clarke on the abstract ideas of Immenity and Eternity. We cannot say so much, however, in favour of the arguments made use of by our Reverend Author himself. 'To take the matter as deep, says he, and to proceed with as much order, as may be, let us begin with observing, that our own existence is the first thing that occurs, and which I presume may be laid down as a certainty: for surely more than enough scrupulous was the French Philosopher, who thought it necessary to frame an argument for the truth of his own existence. *I think*, says Des Cartes, *and therefore am*. Might he not have said just as well, *I am, and therefore think?*' Hence our Author concludes, that we have, what he calls an *intuitive* knowledge of our own existence, which cannot be confirmed or made more evident by reason or argumentation. We would here ask our reverend Casuist, however, what he means by the knowledge of our *own* existence? Does he not mean the knowledge of our identical existence, as Beings separate and distinct from the objects around us? If he does, we will venture to assure him, that no such knowledge is intuitive, but is acquired by our perceptions, and our reasoning on these perceptions; which is the work of time and experience: for without an idea of the existence of something else, we could never have any idea of *our own*. If Dr. Heathcote supposes, that a mere sensitive Being, without *those organs of perception which enable us to acquire ideas of external objects,*



objects, would have an intuitive knowlege of its own existence, he is mistaken: mere sensation, without a capacity of perceiving and forming ideas of the objects causing that sensation, is not consciousness, nor can excite in any such Being the idea of its own existence. When Des Cartes therefore said, *Cogito, ergo sum*, he spoke like a Philosopher; which he would not have done, had he said as Dr. Heathcote intimates, *Sum, ergo cogito*: for tho' the thinking of a Being is a necessary proof of its existence; yet the existence of a Being is not a proof of its thinking, or of its being conscious of such existence: which consciousness is obtained only by its thinking. Again, Dr. Heathcote says, in opposition to the system of Berkeley, that he 'knows by intuition, the surest way of knowing, that matter exists.' Now, not to take the part of the Berkleians, whose intellectual system is as exceptionable as the material one, we should be glad to get some information about this intuitive knowlege, or surest method of knowing, to which we must profess ourselves utter strangers. For our parts, we cannot conceive how we can acquire the knowlege of any thing, of which we have no idea; and all our ideas are acquired from external objects, by means of the organs of sense. What then is this intuition? The mere sensibility of the nerves, or of the animal system, divested of intellectual ideas, could never amount to knowlege of any kind, or of any thing: and we can very easily conceive a sensitive Being capable both of corporeal pain and pleasure, that may yet be totally ignorant and unconscious of its own existence. But whether there are actually such Beings or not, certain it is, that the existence of matter can be known only by means of the organs of sense; if Dr. Heathcote therefore can bring proofs of such existence, from physical experiment, we should readily admit them; but he will excuse our suspecting the veracity of his intuitive knowlege. On the whole, we find very little in this performance, either to confirm or disprove what hath been advanced by former Writers on the subject.

Art. 2. *An Essay on Preaching, lately wrote, in Answer to the Request of a young Minister.* By the Author of Letters on The-  
ron and Asaphia. 8vo. 6d. Johnson.

This Essayist appears dissatisfied with every Christian Establishment at present existing. He not only wants to bring the Christian religion back to its first principles (in which many good people would join with him) but to its first circumstances too; in which we believe he is pretty singular. According to him, all preaching must be confined to *Christ, and him crucified*; and we are to look upon no worshipping society as being in the right way, unless we find them obnoxious to the rest of the world, and held in utter abhorrence by their fellow Christians in general. A church triumphant, that is to say, a church in prosperous circumstances, and involved in no kind of tribulation, is an abomination to this Head of the Wrongheads; who advises the young Minister 'to look out for two or three hearty friends in the faith, and to join himself closely to them, in determined separation from all others; waiting on the Lord by prayer and supplication, till he increase the number,' &c.—By all means, a *saug party*! Nothing like it!—Our Author, however, has not thought it necessary to mention, expressly the sex of the two

or

or three friends with whom his correspondent is so closely to join himself; but this may be easily inferred, from the capital circumstance of *increasing the number*.—Ah flyboots!—But while he thus disclaims the ‘*common way*’ of preaching to *Saints* and *Sinners*, it is no wonder that he should find ‘the *Saints* of the parish to be his greatest enemies.’ For, though our modern *Saints* love to have things done as snugly as other people, yet they will not like that a false brother should stand by all the while, making mouths at them.

Art. 3. *The most humble and most respectful Petition of the Protestants of the Province of Languedoc, to his sacred Majesty Lewis the beloved. Also a pastoral Letter to the Reformed of the Church of Nismes.* 4to. 1s. Keith.

The first of these pieces is a sensible and pathetic remonstrance, against the hardships the French Protestants in Languedoc are laid under, by being enjoined to have their marriages, and the baptism of their children, performed in the Roman church; which they complain, is in effect, obliging them to renounce their religion; the Priests refusing to do their office, unless those who apply to them, frequent for some time the offices of the Catholic religion, and then abjure that which they profess. The pastoral Letter is a laboured exhortation to the said Protestants, to remain steady in the profession of their faith, and to obtain from the least act of adherence to the church of Rome, by any compliance with the above injunctions: finally reminding them of the precepts of Jesus Christ, and the example of his Disciples; viz. ‘When they persecute in one city, flee into another.’

Art. 4. *A brief Exhortation to the Holy Communion, called the Sacrament of the Lord's Supper. Adapted to the Capacities of the less learned among the Country People, particularly Servants and Labourers.* By a Gentleman. 12mo. 4d. Hawes, &c.  
Can the blind lead the blind. Luke vi. 39.

Art. 5. *A Discourse on the Four last Things, viz. Death, which is most certain; Judgment, which is most strict; Hell, which is most dismal; Heaven, which is most delightful.* 8vo. 1s. Wilson and Fell.

The Author is a terrible dealer in fire and brimstone; and we will have nothing farther to say to him.

Art. 6. *A Persuasive to the Enlargement of Psalmody: Or, an Attempt to shew the Reasonableness and Obligation of joining with the Psalms of David other scriptural Songs, especially out of the New Testament.* By a Minister of the Church of Scotland. 8vo. 6d. Glasgow, printed for Gilmour and Barry.

Many learned and worthy Protestant Writers have recommended the enlargement of our Psalmody, and shewn the inexpediency of our confining this branch of Christian worship to the compositions of that illustrious Jew, which, however excellent in themselves, are certainly not so completely



completely adapted to *our* circumstances, as some other pieces might be, composed out of the *New Testament*.

It was justly observed by the candid Disquisitors, that 'the New Testament lies open, and is thought to contain many more elevated sentiments, and much more suitable on the whole, to Christian congregations, than any in the book of Psalms. May not some of the more select passages of that new and more glorious Revelation, and, indeed, of the whole Bible, be introduced?—It seems now to be universally allowed by men of thought and judgment, that Christian Hymns do best become Christian churches.'—Agreeably to this sentiment, we are here informed, that in 1745, 'the General Assembly in Scotland took this subject into consideration, and ordered a collection of scripture songs, which a committee for that purpose had prepared, to be printed; and required Presbyteries to transmit their observations upon them. In 1749, they intrusted the committee to consider the amendments offered, to admit such as they should judge proper, and to cause a new impression of them so corrected, to be again subjected to examination: and, in 1751, having found Presbyteries deficient in reporting their opinion,—they renewed their requirement of it; and in the mean time recommended the same to be used in private families.' Still, however, adds the Author of this judicious tract, 'the execution of this scheme is delayed, the design seems almost forgotten, and it is even feared, it will be altogether dropped, through an apprehension, that it will produce great clamour and discontent, and thereby hurt the interest of religion with us. I have, therefore, attempted some account of the arguments by which it may be vindicated and commended, from a warm concern, that while we continue the Psalms of David, the use of other scripture songs, especially from the New Testament, may be speedily introduced, without offence,' &c. Accordingly, to remove the prejudices of those who through ignorance, or too zealous attachment to the customs they have been used to, may be averse to any enlargement of our Psalmody, the worthy Author first enquires into the practice of the primitive Church, in regard to this part of divine worship; and he shews, 'that other songs, besides the Psalms of the Jewish King, were used by Christians in their religious assemblies, in the apostolical and primitive times.' He then proceeds to demonstrate the *reasonableness* of joining other songs with the Psalms of David, from the scheme of *redemption*, more fully manifested, and actually executed *since* the Psalms were composed. In his third section, he enforces the *obligation* we are under to enlarge this branch of our devotion, not only from the reasonableness of the scheme, and the example of the primitive, but also from some passages of the New Testament, expressly allowing and recommending the latitude here contended for. In sect. IV. He states the *objections* that have been urged against the proposed enlargement; and *answers* them; citing also the opinions of many learned and pious Writers, in support of the good design here recommended: and concluding with expressing his hearty wishes, that the Church of Scotland would revive and prosecute the scheme with steadiness and vigour; and that Ministers would introduce proper scripture songs, where it appears that their use would be acceptable, without waiting the interposition of the General Assembly's authority, yet not to be wanting in that respect and deference which is due to them.

On the whole, we cannot but recommend this sensible and well-designed tract, to the candid consideration not only of our northern brethren in particular, for whose service it was more immediately intended, but to other Protestant Churches also, who may be equally benefited by a due attention to what the learned Author has advanced upon a subject of so much importance in the oeconomy of Christian worship.

Art. 7. *A Reply to a Pamphlet published in two Parts by E. Owen; entitled the Necessity of Water Baptism.* By S. Fothergill. 8vo. 6d. Hinde.

Not done yet? Why this dispute was begun two or three years ago! See Review, vol. XXV. In which we have mentioned Mr. Fothergill's Letter to Mr. Pilkington, and the Reply of the Latter. Strange, that water should set these people together by the ears, like wine! For shame, Gentlemen! put up! put up!

#### POETICAL.

Art. 8. *The Muse of Ossian: A dramatic Poem, of Three Acts. Selected from the several Poems of Ossian the Son of Fingal. As it is performed at the Theatre in Edinburgh.* By David Erskine Baker. 12mo. 6d. Edinburgh.

The intention of the Compiler of this piece being to restore an ancient Bard to the still more universal observation of the world in general, and his own country in particular, we are told, he hath laid it down as a fundamental point, to avoid as much as possible the blending any base alloy of his own, with the sterling poetry of the immortal Ossian; and, by only connecting some few of the principal incidents of the different songs, to form one little uniform drama, in which the several characters should constantly speak the language of the Bard, and appear, as near as possible, what he himself intended they should be. The Reader will find, that Mr. Baker hath not ill-executed his design; although we cannot imagine his compilement would have a very pleasing effect on the stage.

Art. 9. *Pro and Con; or the political Squabble. Addressed to the Leaders of the Opposition.* By a Lady. 4to. 1s. Nicoll.

A dull satire on the Gentlemen who lately distinguished themselves by their opposition to Lord Bute and his party. The verses are too heavy to be thought the production of a Lady.

Art. 10. *The Court of Fancy. A Poem.* By Thomas Godfrey. Philadelphia printed, 4to. 1s. Sold by Becket and De Hondt in London.

Mr. Godfrey possesses a considerable degree of poetical imagination, but little learning; as appears from his improper accentuation of classical names. His Court of Fancy might have been thought a very tolerable poem *here*, in the last century: and possibly it may even now obtain some reputation in America. As we wish well to the progress of learning in our Colonies, we would not discourage any efforts that way,  
by



by the rigour of criticism.—This Gentleman published several pieces in the American Magazine, which first procured him some poetical reputation: and, since that, we remember to have seen a pretty poem of his (in a periodical work called the *Library*) on the Success of the British Arms in North-America. He certainly has genius; and we are sorry that he had not education to improve it.

Art. 11. *Poems by Mr. Smart. Viz. Reason and Imagination, a Fable. Ode to Admiral Sir George Pococke. Ode to General Draper. Epistle to John Sherratt, Esq; 4to. 1s. Fletcher.*

Instead of entering on the merit of these poems, we shall transcribe a few lines from Milton's SAMSON, and leave our Readers to make the application:

This, this is he; softly awhile,  
Let us not break in upon him;  
O change beyond report, thought, or belief!—

By how much from the top of wondrous glory  
To lowest pitch of abject fortune art thou fall'n!

Art. 12. *Verses addressed to no Minister. 4to. 6d. Nicoll.*

Railery on Mr. Pitt, occasioned by a recent transaction at Court. The verses are smart, but are very possibly too severe.

Art. 13. *Islington: a Poem. Addressed to Mr. Benjamin Stap. To which are subjoined, several other poetical Essays, by the same Author. 4to. 1s. Flexney.*

Tho' this Islington poetry is not very excellent, it is good enough for the subject.—Loflier flights, however, are attempted in the additional pieces; and EASTER-DAY, FAITH, HOPE, and CHARITY, are sung, as a body may say, in such strains as, with a little pruning and trimming, might be improved into very tolerable prose. In fine, tho' we have no objection to our Author's turn of thinking, and should probably esteem the *man*, were he personally known to us, yet we cannot in conscience commend the *Poet*. It would be criminal to encourage people who mistake their talents. It is much honefter to tell them the wholesome, tho' unwelcome, truth, in order to free them from a delusion, which only induces them to mis-spēd the time that may be more usefully and more reputably employed.

Art. 14. *The Methodists: An Eclogue. By J. Robinson. 4to. 6d. Norwich printed by Crouse, and sold by Longman, &c. in London.*

A satire on the followers of Whitefield and Wesley; with an eye especially to one Wh—y, an illiterate Preacher, who was erst delivered over to the *Tormentors* at Norwich, merely because, as this Satirist expresses it, he *was rival to his female friends*. It is unfair, however, to attack a whole sect, on account of the frailty of an individual. Of what avail are such scandalous anecdotes? Stronger weapons are

Requisite wherewith to encounter Enthusiasm and Fanaticism; whose party is very potent. They have all the folly, and ignorance, and superstition of mankind on their side: an host mightier by far than that of Xerxes; and over which their great Commanders of Moorfields and Tottenham court road need not weep, as the royal Persian did over his numerous attendants, from a reflection on the shortness of human life, and the certainty that so mighty a force must all perish in a few years.

Art. 15. *The New River Head. A Tale.* By Robert Lloyd. 4to. 1s. Kearsly.

A low, Pedlar's tale, told in the rambling careless manner of La Fontaine.

Art. 16. *A Poetical Chronology.* By a Briton. 4to. 1s. Coventry, printed by Luckman, and sold by Fuller in London.

The scheme of this poetic chronology, we shall give in the Author's own words:

Of crown'd Depravity—the spurious Cause! (1)  
Of fatal Zeal, infringing sacred Laws: (2)  
Of Usurpation, infamously great,—(3)  
Which 'rose, to sink—and rule the ruin'd State!  
Of barren Indolence—and fruitful Vice!—(4)  
Of papal Tyranny, and Cowardice: (5)  
How Subjects dar'd, with their Supreme contend, (6)  
And their lov'd Laws—and Liberties defend!  
What Meekness, Merit—Majesty possess'd! (7)  
What poison'd shafts, pierc'd her unguarded breast!  
Why Right establish'd—justify'd a claim;—(8)  
Why more than Hero, dignify'd a Fame; (9)  
What less than Virtue's Self cou'd mount a Throne, (10)  
Who spar'd his foes—yet made the world his own!  
Sing, my historic Muse, in boldest lays,—  
Nor critic Censure fear—nor covet praise;—  
Scorning the tim'rous turtle's—midway flight,—  
Soar up with eagles—to a nobler height!—

Not a very noble height, however—But as the Chronologer seems to be a downright honest, hearty Briton, we shall not criticise his verses.

Those who think the following couplet,

Dear, pious, peaceful, artless, passive mind—  
Too fond of Priests, and Queen, to rule mankind!

intended for a very modern application, will not do the Writer justice: the Prince he designs this very brief character for, being the unhappy Charles I.

(1) James I. (2) Charles I. (3) Ol. Cromwel. (4) Charles II.  
(5) James II. (6) Revolution. (7) Q. Anne. (8) George I.  
(9) George II. (10) George III.

Art. 17. *The Humours of Harrogate, in an Epistle to a Friend.* By J. E. 4to. 1s. Pridden.

A local



A local performance, in which we can neither find wit nor humour. Our public watering places are plainly no Helicons; witness the various poetic spawn of Bath, Tunbridge, &c.

Where bathing nymphs and purging streams unite,  
To make us write and sh—, and sh— and write.

Art. 18. *The Enlargement of the Mind. Epistle I. to General Crawford.* Written at Belvidere, 1763. By J. Langhorne. 4to. 1s. Becket and Dehondt.

Our Readers are not strangers to Mr. Langhorne's poetical merit. We therefore think it only necessary, on the present occasion, to observe, that, in his usual melodious flow of versification, he recommends the study of Nature, in order to enlarge our minds, by a due contemplation of her works. The performance is partly intended as a compliment to the worthy General Crawford, at whose delightful seat\* it was written, as mentioned in the title-page; but we imagine this *first* Epistle is to be considered only as the introductory part of a larger Work.

\* Near Dartford in Kent.

Art. 19. *The Buds of Parnassus. A Collection of original Poems.* 4to. 1s. Wilkie.

We doubt if these buds will ever produce fair blossoms, or good fruit:—they are beneath the *nip* of criticism.

MEDICAL.

Art. 20. *Medicinal Letters, in Two Parts. Part I. Contains Letters on miscellaneous Subjects for removing various Disorders from human Bodies, and for the Preservation of Health. Part II. contains Letters on the most frequent and dangerous Diseases incident to Infants and Children, Men and Women. With Directions for the Management of the Sick, and making Medicines for the Cure of the several Diseases. Intended chiefly for the Benefit of those poor Families which can neither have the Advice of a Physician, nor the Attendance of an Apothecary.* By Dr. Lobb, Member of the Royal College of Physicians, London. 12mo. 1s. Buckland.

We leave this title-page to declare the contents of these Letters, which are fifteen in number. The first is addressed to Lord Macclesfield, as President of the Royal Society. The rest were published, either in the Gentleman's Magazine, or Lloyd's Evening Post: and though it may not be strictly within our plan, to advert to productions published in this manner, yet as the late Dr. Lobb was very studious and industrious in his medical profession; and as his great charity, as a Physician, must have considerably increased his experience, we will venture to recommend this small collection of the Writings of a Gentleman who always intended to do good, and may be supposed to have often effected it.

Art. 21. *Lectures upon the Heart, Lungs, Pericardium, Pleura, Aspera Arteria, Membrana intersepiens, or Mediastinum, together with the Diaphragm, interspersed with a Variety of practical Remarks.* By H. Mason, Surgeon. 8vo. 1s. 6d. Printed at Reading, and sold by Newbery, in London.

The title-page of these Lectures, which amount to three, informs us, they were lately delivered at the Surgeon's theatre; a circumstance that probably may have induced the Lecturer to publish them.

It is not to be expected that any thing new can be contained in the description or uses of those vital parts, which have employed the attention and the pens of so many excellent Anatomists. Mr. Mason, however, has taken this opportunity of shewing himself to be somewhat acquainted with ancient and modern Writers in Surgery and Physiology: he frequently quotes them, with regard to practical points in his profession; adding also some few remarks from his own practice. The language is generally clear and proper, except in those few places where too frequent an *Ellipsis*, or omission of some word or particle, makes the latter member of a sentence appear without a sufficient connection to the former. Nevertheless, such Readers as are well acquainted with the idiom of their own language, and are accustomed to read anatomical treatises, will easily supply such defects, and find the Lectures sufficiently intelligible.

Art. 22. *A Collection of preternatural Cases and Observations in Midwifery.* By William Smellie, M. D. Compleating the Design of illustrating his first Volume on that Subject. Vol. III. 8vo. 5s. Wilson and Durham.

The latter part of this title-page makes it unnecessary for us to be very particular concerning this volume: and the nature of the subject will render any extracts from it improper. The preceding volumes had given many obstetrical cases, under thirty different heads: this extends the Collections to number 49. The first seven in the present number, are employed on laborious and preternatural births, and contain a great many Histories. The eighth, which is partly compiled from books, and partly collected from the Doctor's own practice, or that of his Correspondents, treats of Monstrous Births, and is improper for pregnant women to read; as well as the subsequent one, which treats of the Cæsarean operation, both on the dead and living subject. Numb. 40 to 44, inclusive, exhibit different accidents or symptoms after Labour, which are exemplified in various cases, with the method in which they were treated. From 45 to 48, inclusive, the various accidents and disorders occurring to new-born children are related in many histories, with their treatment: and the last collection contains cases and examples for young Practitioners to shun errors, [i. e. of imprudence] and to promote harmony between male and female Practitioners. There can be nothing improper in this, as a profession which accomplishes the end of love, ought to be conducted with it. It may be called an oeconomical collection



lection, and exhibits some specimens of Dr. Smellie's ingenuous dealing, and good disposition. Upon the whole, this final volume preserves the character of the former, and fulfils the engagements made in the first. Besides, as a great number of these laborious and preternatural cases terminated as fatally as they generally do, it evinces the great integrity, and the indefatigable assiduity of the late worthy Author.

**Art. 23.** *Candid Invitations to serious and unbiassed Reflections, concerning the great and dreadful Increase of Fevers, and other epidemic Diseases, &c. &c.* By R. White, Chemist. 8vo. 1s. 6d. Owen, &c.

That Mr. White is a *chemical* Author is no otherwise inferable from this pamphlet, than by many apparent cracks in his Bolt-head, which render it a very improper vessel for the digestion of any important materials. That he is a *sad comical* one, and almost below the criticism of a very humble Punster, we have sufficiently experienced. We have ventured to give the abridged title of this pamphlet, as it stands on the cover, rather than the title-page itself, which is replenished with vacuity, and much of a piece with all the subsequent pages, as to meaning and expression; being admirably contrived to make its Readers full as wise as the whole tract. For, wherever the book is opened, there occurs to us but one and the same thought and intention; viz. a general abuse of Physicians, and of the current practice of physic (with very little appearance of Mr. White's being acquainted with either) and a continual averment, that there are certain means and methods discovered [to a most select person, a very *Unic* undoubtedly] for the more speedy and effectual cure of these same increased fevers, and epidemic diseases. This important intimation, which had otherwise remained a great secret itself, he reveals to all his Readers, whether more or less, in the following note, immediately after his comfortable FINIS.

\* Should an inclination for being acquainted with, as well as instrumental in establishing methods and means for preventing the malignancy and destructive effects of fevers, and other epidemic diseases, inspire any persons with a desire of receiving a true and candid information concerning the truth, the certainty, and the basis of the foregoing propositions, they may depend on receiving such information, by applying to the Author, at his house in New-Bond-street, the third door from Maddox-street, adjoining to the Turk's-head and Sun.'

The use we ourselves shall make of this notice, leaving our Readers to their own conduct, will certainly be to avoid the third door in New-Bond-street, as cautiously as if it were really inhabited by some mad and contagious animal. Since after toiling through a majority of this Author's 67 pages, to discover how long it was possible for a man to scribble on, without grammar, orthography, or punctuation, without medical sense, and scarcely any meaning, we were seriously reduced to quit the investigation, and would not re-peruse the pamphlet for a moderate fee.

## POLITICAL.

**Art. 23.** *The true Flour of Brimstone, &c.* 8vo. 1s. 6d. Williams.

A collection of scurrility.

Art. 25. *The Royal Register, or Chronological List of Promotions, &c.* 8vo. 2s. Williams.

A political hum.

Art. 26. *A Stroke at Pulpit Time-serving: In a Letter to the Rev. Mr. Wright, on his Thanksgiving Sermon for the Peace. With a Postscript to Dr. Samuel Chandler on a similar Subject.* 8vo. 6d. Flexney.

Sharply expostulates with Mr. Wright for having, as this spirited Author conceives, in his Thanksgiving Sermon above mentioned, been guilty of political time-serving, in order to recommend the Peace; a Peace which this Writer considers as a false delusory one;—such as may expose us to new wars, and involve us in new dangers. Such a Peace, says he, as, like an opiate, may give us present quiet, but may have a terrible awakening, if it does not make us sleep the sleep of death\*.

In the Postscript, addressed to Dr. Chandler, our animated and public-spirited Author charges the Doctor with some contradictions in sentiment, and changes of conduct: for a notable instance of which we shall refer to the pamphlet; and conclude with a couplet prefixed as a motto to this smart animadversion on the Doctor's supposed mutability:

Manners with fortunes, humours change with climes;  
Tenets with books, and principles with times.

\* Bishop Burnet, 1706.

Art. 27. *Observations on that Part of a late Act of Parliament which lays an additional Duty on Cyder and Perry.* By Thomas Alcock, A. M. and a Cyder-maker in Devonshire. 8vo. 1s. 6d. Hawes, &c.

All the arguments which have been urged against this very indiscreet and unpopular taxation, are here collected together, and strengthened by several new and powerful objections. One of the most plausible vindications of the act was, the justice that Cyder Drinkers should compound at the same rate as Beer Drinkers. To which the Writer answers, 'The case is not equal. They have been at no such previous expences before they compound. They have had no loss of ground for near ten years preceding—They have no large capital—no sinking stock in trade. I can have an acre of Barley to sell in the market, or turn into malt, and beer, for no very considerable expence. But I cannot have an acre of orchard to produce me half a score hogsheads of Cyder, either for my own use or sale, without first laying out near an hundred pounds as a dead weight upon the profit of it. As the previous expences are so different, an equal tax on the two liquors would be great injustice and inequality. It would be so in case we drank no Beer at all. But it is extreme injustice, considering that the Cyder countries also consume large quantities of Beer; and in scarce years of apples hardly drink any thing else but Beer. But this composition, or new tax on Cyder, will go near to annihilate the production. For who will think of planting ground for orchards, to make Cyder for sale, under this additional load of duty, when, by a fair calculation, it appears, that



that before this duty, a man might make near 20 s. an acre more of the same ground by tillage, even while the orchard was in its prime; and still more, as the orchards begin to fail and decay? In short, this duty on Cyder and Perry, may be compared to some insects or worms, that destroy the trees they subsist upon—or to certain embryo serpents of Arabia, which eat out the bowels of the dam which produces them.

In few words, this Writer appears to be thorough master of his subject in all its parts: and after having, in our judgment, fully manifested the partiality, hardship, and inexpediency of the tax, he concludes with some humour, by expressing his hope,—‘ That the Legislature will find it the best way to deal with this part of the act, as a Gentleman advised his friend to do with a *cucumber*. After it is cut into thin slices, you may endeavour to drain off the cold unwholesome water—You may then make a farther amendment, by dressing it up with salt, oil, vinegar, and mustard—But after all, *throw it out of the window*.’

Art. 28. *An easy Method of Discharging the National Debt, with the Consent and Approbation of the Stock-Holders.* 8vo. 6d. Kent.

Various are the schemes which have been proposed for the discharge of this enormous debt: and before any more are offered, we would have the Projectors well assured, that there is a serious intention to pay off this dreadful incumbrance. We know it has been talked of many years, and that a fund was long since established for this purpose: but even this *sacred deposit*, as Sir Robert Walpole emphatically called it, has, if we may be allowed the expression, been annually violated. We know likewise, that not many years ago, a zealous Patriot, (and what is strange, he was a Lawyer too) bequeathed a great part of his fortune to ease this grievous load, when it was light in comparison to what it is now. But we remember likewise, that the Legislature rejected the bounty, and thought proper to dispose of the legacy to other uses.

The present Projector observes very justly, ‘ That in money matters, after the coolest deliberation, and most accurate calculations, it is found to be matter of fact, that a little present money is intrinsically equal to a great sum, not payable till after a great many years are expired; one pound present money is worth, that is, will amount to five pounds ten shillings in fifty years, and to thirty pounds in a hundred years, supposing money at three and a half per Cent. interest; yet few men could be found, who will give one hundred pounds down, for three thousand, of which no part should be paid till after a hundred years are expired. Upon this principle, he proposes additional interest to be given to those who should first subscribe ninety millions of the Stocks, (or Debt) thirty millions to be annihilated at the end of every twenty years, for receiving the following additional interests, viz.

Three pounds per cent. per ann. on thirty millions for twenty years.

One pound per cent. per ann. on thirty millions for forty years.

One pound per cent per ann. on thirty millions for sixty years.

Thus, he continues, in sixty years, ninety millions of the National Debt would be annihilated; and if the savings of interest money only on the annihilated debt, were appropriated to the paying off the unsubscribed part of the debt, the whole of the present enormous load, would

be discharged by the expiration of the last term.' He then makes a few calculations to shew, that the Stock-holders are not likely to be losers by the contract he proposes, and gives it as his opinion, that the farther reduction of interest may do more harm than good.

Upon the whole, the Writer appears to be very intelligent on the subject; and though he may be too sanguine in some respects, yet if it should be thought proper to pursue the end he points out, his scheme might certainly, with little alteration, be adapted to the purpose.

Art. 29. *A Reply to a Letter addressed to the Right Hon. George Grenville, &c. In which the Truth of the Facts is examined, and the propriety of the Motto fully considered.* 4to. 1s. Wilkie.

There is some temper and decency in this Reply, at the same time that it is far from being devoid of spirit and sarcasm. The scope of it, as the Reader will easily imagine, is to exculpate Mr. G——e from the imputations charged upon him, and to retort the abuse on Mr. P——t. Shame on these Writers, who surfeit the public with personal invectives and recriminations!

Art. 30. *The Anatomy of Policy: Or, a History of the Blue War. In a Letter to the Public. Containing some Arguments why military Force and Execution should not be used in quieting the present Disturbances raised in the North of Ireland.* 8vo. 6d. Johnson.

Why this is intitled the Anatomy of Policy, we are at a loss to account. But we need only read a few pages to discover, that the Writer is but the skeleton of a Politician. In few words, this pamphlet contains little information, and seems to be the production of some well-meaning fanatical Enthusiast.

#### MISCELLANEOUS.

Art. 31. *The Judgment of the Bishops of France, concerning the Doctrine, the Government, the Conduct, and Usefulness of the French Jesuits.* 12mo. 1s. Lewis.

This pamphlet contains the answer of the French Bishops to certain articles proposed to their examination by his most Christian Majesty, concerning the Jesuits of France, at a time when their cause was depending; and the total abolition of their order, by the secular power, not yet absolutely decreed. The judgment given by these Prelates, is altogether in favour of the Jesuits, except that the former, losing no opportunity to increase their own power, propose to lay this Society under such mortifying subjections to themselves, that it may be almost as well for it to be entirely abolished. On the whole, however, this reverend fraternity are here recommended to the King of France, by three Cardinals, nine Archbishops, thirty three Bishops, and the general Agents of the Clergy, as a religious body, eminent for learning and piety, and well deserving the royal protection, for the great services which, during the two last ages, they have rendered both to Church and State.

The



The secular power, however, being of a different opinion, this judgment of the ecclesiastics appears to have had but little weight.

Art. 32. *The King of Prussia's Campaigns. With Remarks on the Causes of the several Events. Translated from the original French. In two Parts.* 12mo. 2s. 6d. Becket and Dehondt.

In an Advertisement, prefixed to the first part of this Collection of Letters, we are told, \* that they were written by an Officer, whose employment at the court of the King of Prussia, enabled him, either to see with his own eyes, or to learn, by means not liable to suspicion, every thing that passed in the army; in consequence of which he hath suffered nothing material to escape him; while, on the other hand, he hath not inserted into his Memoirs, any of those uncertain accounts, that have no foundation but common report.\* How far all this is true, we cannot take upon us to say. There appears, however, so great an air of frankness and sincerity throughout the whole of these Letters, that we are under no suspicions to the prejudice of the Writer's veracity. At the same time, we must do him the justice to say, that the Remarks which he hath occasionally made on the several military transactions he relates, appear to be those of an Officer, who hath not only seen a great deal of service himself, but is qualified to judge of the conduct of others.

Art. 33. *A Letter to a Friend. Endeavouring to give a general Notion of the Rev. Mr. Kennedy's late System of Chronology\*. With a Collection of Arguments for and against his Proposition, That our Saviour did not eat the Paschal Lamb the Night before he suffered. To which is added, a Passage from Scripture, respecting Chronology; concerning which the learned Author's Opinion is desired.* 8vo. 1s. Nicoll.

This Letter contains a good abstract of Mr. Kennedy's elaborate work, as well as some notable objections to what that Gentleman had advanced respecting our Saviour's eating the Passover the night before he suffered. It will not, however, be expected of us to determine this point, any more than some others in which Mr. Kennedy may differ from many Chronologists and Divines, in the acceptation or interpretation of the sacred writings.

\* See Review for June 1763.

Art. 34. *Astronomical Tables and Precepts, for calculating the true Times of New and Full Moons, and shewing the Method of Projecting Eclipses, from the Creation of the World to A. D. 7800. To which is prefixed, a short Theory of the Solar and Lunar Motions.* By James Ferguson. 8vo. 1s. 6d. Millar.

It is a common fault with Writers on the sciences, to express themselves on all occasions so very technically, that the Reader finds frequently more difficulty in comprehending the Author, than he might otherwise have done in making himself master of the subject. The truth is,  
that

that most Teachers are fonder of displaying their own knowlege, than of communicating it to others; hence nothing is more common than to see the most simple propositions, so fortified with geometrical figures, and algebraic calculations, that the Learner is terrified from even attempting to understand what might be frequently made very obvious to the meanest Geometer or Arithmetician. Mr. Fergulson's great merit lies, on the other hand, in laying down every thing with the greatest plainness and simplicity, so that persons who understand common Arithmetic, and have the least notion of Trigonometry, may profit by his Lectures. He hath here explained, indeed, the theory of the solar and lunar motions, so far as they relate to the doctrine of Eclipses, in so intelligent and familiar a manner, that it cannot fail of being well received by all those who are desirous of making themselves intimately acquainted with this part of Astronomy.

Art. 35. *Historia Muscorum: A general History of Land and Water, &c. Mosses and Corals. Containing all the known Species; exhibited by about a Thousand Figures, on Eighty-five large Royal Quarto Copper-plates, drawn and engraved in the best Manner from the Originals.* By John Jac. Dillenius, M. D. Sherard Professor of Botany in the University of Oxford. Their Names, Places of Growth, and Seasons, in English. Their names in Latin referring to each Figure. 4to. 11. 5s. bound. Millan.

The antients conceived Mosses to arise from some disorder in the barks of trees, and other substances to which they grew: but the moderns have long since discovered them to be real and distinct plants. From some late experiments it hath been also farther discovered, that the Sea-Mosses, or Corallines, have a kind of animal life and motion. In this work, however, they are all arranged in their several classes as vegetable productions, agreeable to their external distinctions of form. With regard to the Catalogues, they are very distinct and explicit, particularly the English one, which mentions the various particular places where the several species are to be met with. The drawings appear also to have been carefully made, and the plates are elegantly engraved.

Art. 36. *The Spiritual Minor. A Comedy.* 8vo. 1s. Morgan.

A low and stupid imitation of Mr. Foote's Minor: a crab grafted on a pippin.

Art. 37. *The Adventures of Patrick O'Donnel, in his Travels through England and Ireland.* Written by Himself. 12mo. 2s. 6d. sew'd. Williams.

There are worse novels than Patrick O'Donnel, and there are much better, even among those which are deemed but middling performances.

Art. 38. *The Martial Review; or, a General History of the War; together with the Definitive Treaty, and some Reflections on the probable Consequences of the Peace.* 12mo. 3s. Newbery.

This



This compendious Narrative of the principal Events of the late War, was first published, weekly, in the Reading Mercury; and having been, as the Author now assures us, in his preface, approved by the Readers of that paper, who desired to have it reprinted in this manner, he has, accordingly endeavoured to gratify them, by the present edition. In giving a specimen of the Writer's abilities, we have selected his character of the late King; which some of our Readers may have curiosity enough to compare with the portrait drawn of the same Prince by Mr. Guthrie, in the Review for this month; and also with his character, as drawn by Dr. Smollet; see Review, vol. XXVIII. p. 362.

Our Author sets out with mentioning the uncommon term of life to which his Majesty arrived, and which he ascribes to his temperance, and regularity. He then proceeds thus: 'If he had fits of passion, they were so soon over, that they may be said rather to have circulated his blood, than to have disordered his constitution; and he was blest with a peculiar magnanimity that quickly got the better of any feelings from the blows of fortune; though he had shewed a sincere concern at the death of his Queen, and was susceptible of the tender, as well as the violent passions. To his domestics he was a constant and an easy Master, and in private he gave them less trouble than any Gentleman of five hundred pounds a year would have given his. He was a Prince of indefatigable application to business, and had numerous private Correspondents, whom he directed and answered with his own hand; for he was generally stirring at seven in the morning, and was employed till near nine in writing letters. By this means he came to the knowledge of many important particulars in the Courts he was concerned with, and it was thought, he had the best intelligence of any man in England. Sometimes, however, he was imposed on, though, upon the whole, it cost him vast sums. He was equally just to his private as public engagements. He hated lying, and detested cowardice. In his private oeconomy he was most exact, and in his personal expences more frugal than became a great King. He may be said to have been rather magnanimous than generous. He looked upon the many of the exorbitant abuses and impositions that prevailed in his Court, as the lawful perquisites of his State Officers and their Dependents, and never encouraged any severe reformation of his public expences. From this principle, he suffered himself in some particulars to be ill treated, and in others to be served with scarcely the decency, far less the magnificence, that ought to appear in a royal palace.

As the head Justiciary of his people, he was scrupulous of blood, and has been often known to inform himself minutely of the circumstances of the trial, before he signed the sentence; but this tenderness never led him to break into the great lines of either public or private justice. He was so conscious of the difficulty he had to resist applications in capital matters, that he formally declared, upon the suppression of the rebellion of 1745, that he should be directed by his Council as to the punishment of the Offenders, and it is said, he strictly adhered to this resolution.

His person, though scarcely of middling stature, was erect and well made. His air bespoke him to be a King, and there was a dignity even in the negligences of his drels. That he had great natural cou-

rage, would be ridiculous to doubt, and he was himself a most excellent General. But we must now attend the most public parts of his character, in which he will appear, every thing considered, superior to the most glorious of his Predecessors.

\* He came to England with strong prepossessions and some prejudices, as to parties and public affairs. It was not without reason he thought he had been ill treated, by the Tories, and that Queen Anne had encouraged a faction in favour of the Pretender. He had been bred up with the highest opinion of the measures formed by King William against the power of France, and he had served under the most illustrious Generals of that Confederacy. He thought, that the support of the House of Austria against that of Bourbon, ought to be the ruling principle of every German Patriot, and it was so much his own, that even after he came to the Crown, he voluntarily ventured his person at the head of an army in that cause; and this, together with the vast subsidies he and his Parliament granted to the Heiress of the Austrian succession, enabled her to maintain it, otherwise she must have lost it. Notwithstanding many provocations he received from her obstinacy and inveteracy against the King of Prussia, during the course of that war, he never would have abandoned her, had she not abandoned every principle of justice, honour, and policy, in joining with France, the hereditary enemy of his own and her dominions. His attachments to his Electorate, strong and natural as they are acknowledged to have been, gave way on the same occasion; a signal proof of the rectitude of his heart, as well as the soundness of his judgment. Though the chief imputation upon his reign is the above-mentioned attachment, yet if we should candidly examine it, it would be found to spring from the concern he took in preserving the independency of the Germanic constitution, with which he was perfectly well acquainted, and upon which he thought the liberties of all Europe depended. If he erred in this, he erred in common with the greatest patriots and politicians, that this, and the four preceding ages have produced, even in England itself.

His conduct as a King of Great Britain was irreproachable, for he suffered, on many occasions, his public duties to get the better of his private affections. By the mere force of good sense he guided parties, by suffering them to think that they were guiding him; for, during the long course of his reign, he never once failed attaining the favourite objects he kept in view. He had the happiness to live till he saw national parties abolished in his regal dominions. This, towards the latter end of his reign, rendered his natural disposition practicable, mild, and indeed amiable, and those qualities every day grew, by the increase of his subjects affection to his person and family, which they procured him. This was the true source of that unexampled unanimity, which during the latter years of his reign, rendered him one of the greatest monarchs that ever sat on any throne.

Having said thus much, we may almost venture to pronounce, that he died in the height of his happiness, as well as of his glory. Had he survived a few months, his satisfaction must have been embittered, by the growing discontents of his subjects, at the sufferings of their





## S E R M O N S.

1. **C**HRIST the Believer's Treasure,—on the Death of Mrs. Sarah Elliot, who departed this Life July 29, 1763. By R. Elliot, A. B. formerly of Pembroke College, Cambridge. Withers.

2. *The History of the Man of God, who was sent from Judah to Bethel; a Caution against religious Delusion*—at the Visitation of the Arch-deacon of Ely, in the church of St. Michael, Cambridge, May 19, 1763. By William Backhouse, M. A. Fellow of Christ's College and Vicar of Meldreth. Dod, &c.

3. Two Sermons: Lately preached at Hawkhead in Lancashire. By the Rev. Mr. Dawes. 8vo. 1s. Kendal, printed by T. Ashburner, and sold by Owen in London.

4. — Before the Society for the Reformation of Manners, at Salter's Hall, August 3, 1763. By John Conder, D. D. Buckland, &c.

5. *The Nature of Christ's Kingdom, and the Freedom and Independency of its Subjects explained*,—on the 12th of August, being the Anniversary of the Accession of the House of Hanover, and the Birth of the Prince of Wales. Before the Society who Support the Lord's-Day Morning Lecture at Little St. Helen's. By E. Radcliff. Gardner.

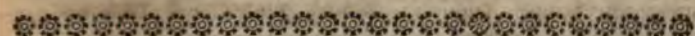
6. — At the Church of Felsted in Essex, August 23, 1763, at the Celebration of the School-Feast, by Strotherd Abdy, M. A. late of St. John's College, Cambridge, and Rector of Theydon Garnon, alias Cooperfale, Essex. Bathurst.

## E R R A T A.

P. 180, l. 17, for circumstances, read *circumstance*. Ibid. l. 19, for membranes, read *membrane*. Ib. l. 34, for contends, read *affirms*. p. 181, l. 7, for funguous, read *fungous*. Ib. l. 35, for blood may escape, read the blood, *in such a state*, may escape. Ib. l. 40, for cases, read *case*, P. 182, l. 3 of the Italian, for l'opro, read *l'opio*. P. 184, l. 19, for thuder, read *thunder-bolt*. P. 185, l. 33, for for some use, read *the same use*. Ibid. l. 40, for expressions, read *expression*. P. 166, l. penult, for those, read *these*. P. 190, l. 34, for kindling, read *kindly*. P. 192, l. 7 from the bottom, for grief, read *griefs*.



T H E  
MONTHLY REVIEW,  
For OCTOBER, 1763.



*Discourses concerning Government.* By Algernon Sydney. With his Letters, Trial, Apology, and some Memoirs of his Life. 4to. 1l. 1s. Millar.

OF all the Writers who have nobly exercised their pens in defence of the just and inestimable liberties of mankind, none have been more universally admired than the celebrated Sydney. Without detracting from his merit, however, it may be presumed, that his fame has acquired no inconsiderable addition from the circumstance of his having fallen a victim to a barbarous, unjust, and illegal sentence. When we consider the deplorable fate which these Discourses drew upon their Author, even Envy points her finger at its beauties only, and we mix pity with admiration.

It is not the least recommendation of these excellent tracts, that they seem to flow warm from the heart of a man who expressed his genuine feelings; and from what we can collect of his character and disposition, we may, in justice to his memory, presume, that had he lived, his conduct would not, like that of many others, have falsified the principles he professed.

In truth, it has been rather disadvantageous to the cause of public Freedom, that the most zealous Enthusiasts for Liberty, have, when possessed of power, used it with the most arbitrary and tyrannical licence. How many, under the mask of patriotism, have concealed an arrogant, ambitious, unfeeling, turbulent, overbearing spirit! And, with all their clamorous pretences for public welfare, have only laboured to secure their own independence, and to exercise that unbounded dominion themselves, which they have opposed in others. Yet the multitude will ever follow these seductive Leaders, and with blind at-

tachment, give their hands and hearts to the man who talks boldly, and acts rashly.

It must be admitted, nevertheless, that even these Pseudo-Patriots have sometimes been the instruments of good which they never intended. Society is so constituted, that the frailties, nay, even the vices of individuals, are often productive of unexpected benefits to the whole: and the present generation derives many valuable privileges from the hypocrisy, ambition, cruelty, and usurpation of many popular Leaders in the last century.

It happened at that time, as it generally falls out in such miserable contests, that they who had the best intentions towards public good, had too much virtue and moderation to run those dangerous lengths, which introduced such dismal scenes of anarchy and distress. Had their wishes and counsels prevailed, however, the same or better ends might have been attained, without risking those dreadful revolutions to which the nation was so long exposed, till it was happily settled by our glorious Deliverer.

It must be remembered, to the honour of the gallant Sydney, that he ever remained steadfast to the principles of Freedom, and strenuously opposed the usurpation of Cromwell, though he might, no doubt, by his acquiescence have been admitted to share no small degree of power with the Usurper, who had too much policy not to court the adherence of a man of such spirit and abilities.

This admirable Writer, and magnanimous Patriot, might have experienced better fortune, had his vast courage been tempered with a due portion of discretion. But the natural impetuosity of his temper was increased by the enthusiasm of the times; which, though they improved many excellent virtues, did likewise aggravate many capital defects: an inconvenience that, in some degree, will ever be felt, when occasions arise which strongly agitate the passions.

As these Discourses concerning Government are so well known, it will be needless to expatiate on their merit, or to set forth the scope and design of the Writer. Our animadversions therefore will be confined to what is new and curious in the present edition, which is much improved and enlarged.

Prefixed to the Discourses we find, the *Preface to the first Edition*, which was written by J. Toland; and the *Memoirs of A. Sydney*; we next meet with a Collection of Letters of *Algernon Sydney, taken from the Sydney Papers*. These are followed by Letters of A. Sydney to *Henry Saville, Ambassador in France*. Next in order comes the *Trial of A. Sydney*. And lastly, the *Apology of A. Sydney in the Hour of his Death*. If the *Preface*, the *Memoirs*,



*Memoirs*, and the *Apology*, are excepted, these pieces are to be found in no other edition.

But the present edition is principally distinguished by many choice and valuable Notes, which are added to illustrate the several pieces above enumerated. These annotations afford abundant proofs of the Editor's extensive reading; and the very pertinent observations which he occasionally makes, incontestibly shew him to be an honest and zealous Advocate for the religious and civil rights of mankind. Indeed, he may be thought by some, to breath rather too much of his Author's enthusiasm; but though their dispositions appear somewhat congenial, yet we may conclude from many traces of candour and moderation, that our Editor's enthusiasm is softened by a peculiar benevolence and philanthropy. From several very singular marks and signatures interspersed throughout the work, we can more than conjecture to whom the public is indebted for the improvements in this volume. But why should we hesitate to acquaint our Readers, that this intelligent and amiable character, is ———  
HOLLIS!

Among other advantages attending the Notes, we may reckon that of their preserving the memory of many gallant Patriots, and good Writers, who are not generally known, and who nevertheless deserve to be gratefully remembered. Of this kind is the following, which gives an account of Henry Neville, who with A. Sydney, and several others, was of the Council of State, established soon after the resignation of Richard.

Henry Neville, second son of Sir Henry Neville of Billingbeare in Berks, was educated at Oxford, in the beginning of the Civil War; he travelled into Italy and other countries, whereby he advanced himself much as to the knowledge of modern languages and men; and returning in 1745, or thereabouts, became Recruiter in the Long Parliament for Abingdon in Berkshire, at which time he was very intimate with Harry Marten, Thomas Chaloner, Thomas Scot, James Harrington, and other zealous Commonwealth's-men. In November 1651, he was elected one of the Council of State, being then a Favourite of Oliver's; but when he saw that person gaped after the government by a single person, he left him, was out of his favour, and acted little during his government. In 1658, he was elected Burgess for Reading, to serve in Richard's Parliament; and when that person was deposed, and the Long Parliament shortly after restored, he was again elected one of the Council of State. He was a great Rota-man, was one of the chief persons of James Harrington's club of Commonwealth's-men, to infill their principles into others; he being esteemed to be a man of good parts, and a well-bred Gentle-

man. At the appearance of "The Commonwealth, of Oceana," it was greedily bought up, and coming into the hands of Thomas Hobbes of Malmesbury, he would often say, that Harry Neville had a finger in that pye; and those that knew them both were of the same opinion. By that book, and both their smart discourses and inculcations daily in coffee-houses, they obtained many Profelytes. In 1659, in the beginning of Michaelmas Term, they had every night a meeting at the then Turk's-head in New Palace-yard, Westminster, called Mills's coffee-house, to which place their Disciples and Virtuosi would commonly repair: and their discourses about Government, and ordering of a Commonwealth, were the most ingenious and smart that ever were heard, the arguments in the Parliament House being but flat to those. They had a balloting box, and balloted how things should be carried, by way of *Tentamens*; which not being used or known in England before, on that account, the room every evening was very full. Besides, the Author and Harry Neville, who were the prime men of this club, were Cyriac Skinner, a Merchant's son of London, an ingenious young Gentleman, and Scholar to John Milton, which Skinner sometimes held the chair; Major John Wildman, Charles Wolseley of Staffordshire, Roger Coke, William Poultney, afterwards a Knight, who sometimes held the chair; John Hoskyns, John Aubrey, Maximilian Pettee of Tetsworth in Oxfordshire, a very able man in those matters, and who had more than once turned the Council-board of Oliver Cromwell; Michael Mallet, Philip Carteret of the isle of Guernsey, Francis Cradock a Merchant, Henry Ford, Major Venner, Thomas Marriot of Warwickshire, Henry Croone Physician, Edward Bagshaw of Christ Church, and Robert Wood of Lincoln-college, Oxford; James Arderne, then or soon after a Divine; with many others; besides Auditors and Antagonists of note. Dr. William Petty was a Rota-man. The doctrine was very taking, and the more as there was no probability of the King's return. The greatest of the Parliament-men hated this design of rotation or balloting, as *being against their power*. Eight or ten were for it, of which number Harry Neville was one, who proposed it to the House, and made it out to the Members thereof, that *except they embraced that way of government they would be ruined*. The model of it was, that the third part of the Senate or House, should rote out by ballot every year; so that every third year the said Senate would be wholly altered. No Magistrate was to continue above three years; and all to be chosen by ballot; than which choice nothing could be invented more fair and impartial, as was then thought, tho' opposed by many for several reasons. This club of Commonwealth's-men lasted till about February 12, 1659;



at which time the secluded Members being restored by General Monke, all their models vanished.—After the Restoration he absconded for a time; but being seized, he was among others imprisoned, tho' soon after set at liberty.

Among various publications, (the Note continues) there is a curious book of his, in octavo, intitled '*Plato Redivivus*, or a Dialogue concerning Government; wherein, by observations drawn from other Kingdoms and States, both ancient and modern, an endeavour is used to discover the present politic distemper of our own, *with the remedies*.' From this book the Annotator, in the subsequent pages, takes occasion to make very copious extracts; and, indeed, the whole is well worthy the perusal of every friend to Liberty.

There is a passage in the Memoirs, from one of Sydney's Letters, which is strongly descriptive of the times in which it was penned, and which might, not unaptly, be applied to later days. 'In all preceding ages,' says this spirited Writer, 'Parliaments have been the palace of our liberty; the sure defenders of the oppressed; they, who could formerly bribe Kings, and keep the balance equal between them and the people, are now become instruments of all our oppressions, and a sword in his hand to destroy us; they themselves led by a few interested persons, who are willing to buy offices for themselves, by the misery of the whole nation, and the blood of the most worthy and eminent persons in it. Detestable bribes! worse than the oaths now in fashion in this mercenary Court! I mean to owe neither my life nor liberty to such means. When the innocence of my actions will not protect me, I will stay away till the storm be overpassed. In short, where Vane, Lambert, Haselrigge, cannot live in safety, I cannot live at all.' Upon this passage likewise we meet with a Note, which is very observable, and, we dare say, new to many of our Readers.

'Sir Henry Vane, whose blood seems to have been demanded by the peculiar vengeance of Heaven, had been most deeply engaged in the darkest scenes of the late calamities, which he carried on with infinite subtilty and artifice, to the deception of incredible numbers in the nation: and though he cunningly kept himself from the impious Court that condemned the King, it was sufficiently known, that none contributed more to the bringing him thither; and after that, none more zealously promoted the establishment of the new Commonwealth; and his actions daily discovered so much of republican rancour, that it was impossible for him to live in quiet under any resemblance of monarchy. So, after the Restoration, having been found tampering with some malecontents of the army and others, in order to raise fresh disturbances, the Government thought fit to confine

him: and though he with Lambert was particularly excepted in the Act of Indemnity, yet he found so much favour afterwards from the House of Commons in the same Parliament, that they petitioned the King, in which they were joined by the House of Peers, that he might yet be exempted from suffering the pains of death; to which, as his friends alledge, his Majesty consented. This was looked upon as a sufficient security; yet either upon the account of his own behaviour, or that of his party, or some private resentment, the present House of Commons thought fit to address the King, to bring him, together with Colonel John Lambert, to their trials. Accordingly June 4th, 1662, they were both arraigned at the King's-bench bar, before Sir Robert Foster, Lord Chief Justice, and other Judges; and Sir Henry indicted for imagining and compassing the death of the King, and for taking upon him and usurping the Government: and Colonel Lambert for levying war against the King in several parts of the kingdom. The carriage and behaviour of Vane was very extraordinary, for being charged by the King's Council with a continued series of treasons, from the King's murder to the Restoration, without insisting upon the rebellion, with which they might have begun, he absolutely denied they had any power to try him, and declared, "That neither the King's death, nor the Members themselves, could dissolve the Long Parliament; whereof he being one, no inferiour court could call him in question."—His whole behaviour was so assuming and insolent, that the Court and King's Council told him, that his own defence was a fresh charge against him, and the highest evidence of his inward guilt, had there not been such a cloud of Witnesses to prove the particulars. The Jury, after a very short stay, brought him in Guilty of high treason. Colonel Lambert's behaviour was quite contrary, full of submission and discretion. He was likewise condemned; but when he was to receive sentence with Sir Henry Vane, he was by the King's favour reprieved at the bar, upon the report that the Judges had given of his submissive and handsome deportment at his trial: upon which he desired the Judges to return to his Majesty, his most humble thanks, for his so unexpected mercy; which the Judges said, might have been, and was once thought to be, extended to Sir Henry, if his forwardness, and contemptuous behaviour had not precluded the way to it. The Colonel was confined during life in the isle of Guernsey, where he continued a patient and discreet prisoner for above thirty years.—Archdeacon Echard and Bishop Kennet; as see Historical Register, p. 704.

In one of the great Sydney's Letters to Henry Saville, Ambassador in France, giving an account of the proceedings of the House of Commons, he acquaints his Correspondent, that the next important point likely to be pursued is, to prosecute the last  
week's



week's vote, that all the forces now in England, except the trained bands, were kept up contrary to law; and though it was objected that the King's guards, and the garrisons of Portsmouth and other places, would be included; it was answered, that Kings governing justly according to law, had no need of *Custodia Corporis*; and that it was better to have no garrisons at all, than such as were commanded by Legge, Holmes, and their peers.' But this subject is finely illustrated by the following Note.

' Sir Robert Atkins, in his remarks on Lord Russel's indictment, wherein the attempting to seize and destroy the King's guards, was laid as an overt act of treason, "The guards, what guards? (asks he) what or whom does the law understand or allow to be the King's guards, for preservation of his person? Whom shall the Court that tried this noble Lord, whom shall the Judges of the law, that were then present, and upon their oaths, whom shall they judge, or legally understand by these guards? They never read of them in all their law books. There is not any statute law that makes the least mention of any guards. The law of England takes no notice of any such guards; therefore the indictment is uncertain and void. The King is guarded by the special protection of Almighty God, by whom he reigns, and whose Vicegerent he is. He has an invincible guard, a guard of glorious angels :

*Non eget mauri jaculis, nec arcu  
Nec venenatis Gravidæ Sagittis  
(Crede) phœetra.*

The King is guarded by the love of his subjects, the next under God, and the surest guard. He is guarded by the law and the courts of justice. The militia and the trained bands are his legal guards, and the whole kingdom's guard. The very Judges that tried this noble Lord, were the King's guards, and the kingdom's guards; and this Lord Russel's guard, against all erroneous and imperfect indictments, from all false evidence and proof, from all strains of wit and oratory misapplied and abused by Council. What other guards are there? we know of no law for more. King Henry VII. of this kingdom, as history tells us, was the first that set up the Band of Pensioners. Since this, the Yeomen of the Guard; since then certain armed bands, commonly now a-days, after the French mode, called the King's Life-guard, ride about, and appearing with naked swords, to the terror of the nation; but where is the law, where is the authority for them?"

We cannot now, indeed, ask, 'Where is the law? where is the authority for them?' But we have known it annually de-

bated,—where is the *necessity* for them? Of late, however, the point, alas! seems to be given up, and to pass in fatal silence.

In another Letter to the same Gentleman, Mr. Sydney gives an account of the proceedings of the Houses on the bill concerning Popery. ‘Shaftsbury and Halifax, says he, are eminent in pleading for indulgence to tender conscientious Protestants, and severity against Papists.’ In the Notes on this passage, the Editor has collected many excellent reflections in favour of Toleration, from the works of Harrington, Marvell, Temple, Locke, &c. But that which, perhaps, has greatest weight, is taken from a speech of Bishop of Clogher’s [the ingenious Dr. Robert Clayton, as our Editor very properly terms him] made in the House of Lords in Ireland, Feb. 2, 1756; for omitting the Nicene and Athanasian Creeds out of the Liturgy, &c.—and which is as follows.

“The great Lord Bacon, in his excellent treatise on the Advancement of Learning, a work that cannot sufficiently be praised, and to which Mr. Boyle, Mr. Locke, and the great Sir Isaac Newton, owe the first rudiments of the several systems which they have since carried to so great perfection: in this wonderful treatise, wherein Lord Bacon is shewing the deficiency of each species of learning, and is pointing out the errors which have prevented the progress and advancement of it, the science of Theology comes, among others, under his consideration, upon which he has this remark, which for fear of being mistaken in the quotation, I have written down, and shall beg leave to read your to Lordships. “Here, therefore, I note this deficiency, that there hath not been, to my understanding, sufficiently enquired and handled, the true limits and use of reason in spiritual things, as a kind of divine dialect; which for that it is not done it seemeth to me a thing usual, by pretext of true conceiving that which is revealed, to search and mine into that which is not revealed.” You have now heard, my Lords, the sentiment of this great man, which is, that the searching and mining into things not revealed, under pretence of their being contained in that which is revealed, is the error which he notes in the *advancement of Theology*. Accordingly, if we enquire into the event and consequence of the afore-mentioned determination in the Council of Nice, we shall find, that the course of religion was thereby diverted into a wrong channel; and that Christianity from thence forward, instead of being considered as a practical obligation, was changed into a speculative science; men’s minds were irritated against one another, on account of niceties that were of no consequence to religion, and the doctrine of Faith, or of belief in punctilios of this kind, was so magnified and extolled, as being necessary to salvation, that the righteousness of works



works was entirely neglected. Polemical Divinity was introduced into religion, whereby the Church was rendered, if I may be allowed the expression, literally militant, and the divine precept of *universal love*, which our Saviour recommended to his Disciples, as his command, was changed into that of *hatred to all who would not subscribe.*"

These sentiments carry with them their own force: and if any thing can give them additional strength, they derive it from the person and character of him who uttered them. Such a Prelate is, *indeed*, RIGHT REVEREND!

Among other curious anecdotes which distinguished the character of the brave Sydney, and which may serve to justify our opinion of his enthusiasm, we must not omit the following story, communicated, as our Editor assures us, by Dr. Hutcheson of Glasgow, and frequently related by him to his friends. "That during Mr. Sydney's stay in France, one day hunting with the French King, and being mounted on a fine English horse, whose form and spirit caught the King's eye, he received a message that he would please to oblige the King with his horse, at his own price. He answered, that he did not chuse to part with him. The King determined to have no denial; and gave orders to tender him money, or to seize the horse: which being made known to Mr. Sydney, he instantly took a pistol and shot him, saying, "That his horse was born a free creature, had served a free man, and should not be mastered by a King of slaves." We may reasonably conclude, that a man who shewed such an uncomplying spirit on so trifling an occasion, would be inflexible in more material points.

It was probably owing to the impetuosity and obstinacy of his disposition, that he was at times upon ill terms with his father, the Earl of Leicester, as appears by a letter from that Nobleman, which is penned with great good sense and dignity. "Disuse of writing, says he, hath made it uneasy to me; age makes it hard; and the weakness of sight and hand, makes it almost impossible. This may excuse me to every body, and particularly to you, who have not invited me much unto it; but rather have given me cause to think, that you were willing to save me the labour of writing, and yourself the trouble of reading my letters. For after you had left me sick, solitary, and sad at Penshurst; and that you had resolved to undertake the employment, wherein you have lately been; you neither came to give a farewell, nor did so much as send one to me, but only writ a wrangling letter or two about money, &c.—It is true, that since the change of affairs here, and of your condition there, your letters have been more frequent. And if I had not thought my silence better, both for you and myself, I would have written more than once

or twice to you. But though for some reasons I did forbear, I failed not to desire others to write unto you; and with their own to convey the best advice, that my little intelligence, and weak judgment, could afford.—I perceive by your letters, that you have been misadvised. For though I meet with no effects nor marks of displeasure, yet I find no such tokens or fruits of favour, as may give either power or credit for those undertakings and good offices, which, perhaps, you expect of me. And now I am again upon the point of retiring to my poor habitation; having for myself no other design, than to pass the small remainder of my days innocently and quietly; and, if it pleases God, to be gathered in peace to my fathers. And concerning you what to resolve in myself, or what to advise you, truly I know not; for you must give me leave to remember, of how little weight my opinions and counsels have been with you, and how unkindly and unfriendly you have rejected those exhortations and admonitions, which, in much affection and kindness, I have given you upon many occasions, and in almost every thing, from the highest to the lowest, that hath concerned you: and this you may think sufficient to discourage me from putting my advices into the like danger. Yet somewhat I will say: and first, I think it unfit, and, perhaps, as yet unsafe, for you to come into England; for, I believe, Powel hath told you, that he heard, when you was here, that you were likely to be excepted out of the general act of pardon and oblivion: and though I know not what you have said or done here or there, yet I have several ways heard, that there is as ill an opinion of you, as of any, even of those that condemned the late King. And when I thought there was no other exception to you, than your being of the other party, I spoke to the General in your behalf; who told me, that very ill offices had been done you; but he would assist you as much as justly he could. And I intended then also to speak to somebody else; you may guess whom I mean; but since that, I have heard such things of you, that in the doubtfulness of their being true, no man will open his mouth for you. I will tell you some passages, and you shall do well to clear yourself of them. It is said, the University of Copenhagen brought their Album unto you, desiring you to write something therein, and that you did "*Scribere in Alba*" these words,

— *Manus hæc Inimica Tyrannis*  
*Ense petit placidam sub Libertate Quietem.*

And put your name to it. This cannot choose but be publicly known, if it be true. It is also said, that a Minister, who hath married a Lady Laurence, here at Chelsea, but now dwelling Copenhagen, being there in company with you, said, & I think



think you were none of the late King's Judges, nor guilty of his death.' Meaning our King. 'Guilty! said you, Do you call that guilt? Why it was the justest and bravest action that ever was done in England, or any where else.' With other words to the same effect. It is also said, that you having heard of a design to seize upon you, or to cause you to be taken prisoner, you took notice of it to the King of Denmark himself, and said, 'I hear there is a design to seize upon me; but who is it that hath that design? *Est ce notre Bandit?*' By which you are understood to mean the King. Besides this, it is reported, that you have been heard to say many scornful and contemptuous things of the King's person and family, which, unless you can justify yourself, will hardly be forgiven or forgotten; for such personal offences make deeper impressions than public actions, either of war or treaty." The reflections of this sage and venerable Peer, are unquestionably just; and his unfortunate, though glorious, son, did, in a great measure, no doubt, provoke his fate, by his intemperance of speech, and precipitancy of conduct.

We must not conclude this article without taking notice of the singularity of the type: it is observable, that all large capitals, and other distinguishing marks generally used in printing, are wholly rejected. An innovation which, it must be confessed, gives the book an air of elegant simplicity, though, till the eye is accustomed to such a naked appearance, the matter will not appear so distinct to an impatient Reader.

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*Jerusalem delivered, an Heroic Poem; translated from the Italian of Torquato Tasso. By Mr. Hoole. Continued.*

THE Chevalier de Meré has observed, that though Homer neither described the face nor the shape of Helen, yet he has left the world persuaded, that she was the greatest beauty on earth. Upon this principle, another French Critic has censured that parade of description which Tasso makes on Armida's appearance in the camp of the Christians. 'Had she, says he, captivated the whole army, and the General himself, by speaking only a word or two, we should have thought her more amiable. And the united charms of art and nature, with which the Poet adorns her, by no means make so fine a picture as imagination is able to form.' Now it is true, that the power of her personal charms would have received a greater eclat, had she carried her point without the aid of eloquence: but the Frenchman did not consider, that it was necessary that Armida should  
relate

relate her story for the illustration of the event, and that it would have been utterly absurd for an army to follow a weeping girl, without knowing either the cause of her grievance, or the means of redressing it. Beside, we presume there is not one Reader of Tasso, that would be willing to lose a single line in the speech of Armida. The whole of that speech is conducted with the greatest art. It is replete with the strongest pathos, and the most high-wrought description. Thus she addresses herself to Godfrey :

To thee, O mighty Chief, I fly for aid,  
An ill-starr'd orphan, and a helpless maid !  
O ! let these tears that have thy feet bedew'd,  
Prevent th' effusion of my guiltless blood !  
O ! by those feet that tread the proud in dust !  
By that right hand that ever helps the just !  
By all the laurels that thy arms have won !  
By every temple in yon hallow'd town !  
In pity grant what thou alone can'st give ;  
Restore my crown, in safety bid me live !

When Godfrey gives her no hope of assistance, till Jerusalem should be delivered, her complaints are in the last degree affecting :

Ah, wretch ! did ever Heaven on one bestow  
A life so fix'd in never-ending woe ;  
That others e'en their nature shall forget,  
Ere I subdue the rigour of my fate !  
Why should I weep, since hopes no more remain,  
And prayers assail the human breast in vain ?  
Or will my savage foe his ears incline  
To prayers that fail to move a breast like thine ?  
Yet think not that my words thy heart accuse,  
Whose firm resolves so small an aid refuse.  
Heav'n I accuse, from thence my sorrows flow :  
Heav'n steels thy heart against a virgin's woe !  
Not thou, O Chief ! but fate this aid denies :—  
Then let me view no more the hated skies.  
*Was't* not enough to lose (relentless doom !) *My*  
My tender parents in their early bloom ?  
But, exil'd, must I lead a wandering life,  
Or fall a victim to the murderer's knife ?  
Since the chaste laws, by which our sex is tied,  
Amid your camp forbid me to reside,  
Where shall I fly ? What friendly powers engage ?  
How save my person from the tyrant's rage ?

The appearance which the Poet gives her, after this speech, is extremely striking, and the Translator has done it justice :

She ceas'd, and turn'd aside with regal grace,  
A generous ardor kindling in her face :  
Dissdain and sorrow seem her breast to rend,  
While from her eyes the copious tears descend,

And



And trickling down her lovely visage run,  
 Like lucid pearls transparent to the sun!  
 O'er her fair cheeks the crystal moisture flows,  
 Where lillies mingle with the neighbouring rose.

With respect to the description of her person (the other circumstance to which the Critic objects) we doubt whether even imagination could form a finer picture:

Not Argos, Cyprus, or the Delian coast  
 Could e'er a form, or mien, so lovely boast.  
 Now thro' her snowy veil, half hid from sight,  
 Her golden locks diffuse a doubtful light;  
 And now, unveil'd, in open view she shew'd:  
 So Phoebus glimmers thro' a fleecy cloud,  
 So from the cloud again redeems his ray,  
 And sheds new glories on the face of day.  
 In wavy curls her lovely tresses flow,  
 And catch new graces as the zephyrs blow.  
 Declin'd on earth, her modest look denies,  
 To shew the starry lustre of her eyes:  
 O'er her fair face a rosy bloom is spread,  
 And stains her iv'ry skin with lovely red.  
 Soft-breathing sweets her opening lips disclose;  
 The native odours of the budding rose!  
 Her bosom bare displays its snowy charms,  
 Where Cupid frames, and points his fiery arms.  
 Her smooth and swelling breasts are part reveal'd.  
 And part beneath her envious vest conceal'd.

The circumstance of Cupid's pointing his darts on Armida's bosom, is not so extraordinary, because it is easily imagined; but where the Poet observes, that those darts were rendered more powerful by being tempered in pity, the thought is artful and ingenious:

In pity's flame she tempers Cupid's dart,  
 To pierce the Warrior's unresisting heart.

We cannot, however, approve of Armida's introducing a simile when she is relating the circumstances of her distress. We are not to expect abstracted, or comparative, thinking, in a mind depressed with sorrow:

And as my tardy feet their course pursu'd,  
 With longing looks my lov'd, lost home I view'd.  
 So seems a ship by sudden tempests tost,  
 And torn unwilling from its friendly coast.

It is not easy to determine whether Tasso excels more in describing the horrors of the martial combat, or in painting the tender passion of love. He was himself well acquainted with both, and from his own experience he undoubtedly derived much of this excellence. The engagement between Tancred and Argantes,

Argantes, in the sixth book, is described with great variety and strength of colouring. Probability, indeed, sometimes receives a wound from the strokes of his Heroes, but, perhaps, on such occasions a feeble exactness would have a worse effect than the transgression of truth. In the affairs of love, however, he is so far from losing sight of nature, that the passion lives, and breathes, and speaks in every trait he gives of it. Behold it in Erminia, when she sees her beloved Tancred engaged with Argantes :

Join'd to the regal palace rais'd on high,  
*There stood a castle to the ramparts nigh ;*  
 Whose lofty head the prospect wide commands,  
 The plain, the mountain, and the Christian bands :  
 There, from the early beams of morning light,  
 Till rising shades obscure the world in night,  
 She sits, and fixing on the camp her eyes,  
 She communes with her thoughts, and vents her sighs.  
 From thence she view'd the fight with beating heart,  
 And saw expos'd her soul's far dearer part :  
 There, fill'd with terror, and distracting care,  
 She watch'd the various progress of the war ;  
 And when the Pagan rais'd aloft his steel,  
 She seem'd herself the threatening stroke to feel.

But when the virgin heard, some future day  
 Was destin'd to decide th' unfinish'd fray,  
 Cold fear in all her veins congeal'd the blood,  
 Sighs heav'd her breast, her eyes with sorrow flow'd,  
 And o'er her face a pallid hue was spread,  
 While every sense was lost in anxious dread,  
 A thousand horrid thoughts her soul divin'd ;  
 In sleep a thousand phantoms fill'd her mind :  
 Oft, in her dreams, the much lov'd Warrior lies  
 All gash'd and bleeding ; oft, with feeble cries,  
 Invokes her aid ; then, starting from her rest,  
 Tears bathe her cheeks, and trickle down her breast.

When, confiding in her skill in herbs, she determines to escape out of Jerusalem, and fly to the Christian's camp, to cure her Tancred's wounds, how naturally does her love flatter her !

O think what transports must thy bosom feel,  
 Thy Tancred's wounds, with lenient hand to heal.  
 His health now lost, thy care shall then retrieve,  
 Life's welcome gift from thee he shall receive.  
*Thou shalt with him in every glory share,*  
*And part be thine of all his fame in war :*  
 Then shall he clasp thee to his grateful breast. —

In attempting to execute her purpose, she is discovered by a party of Christians, who, seeing her in Clorinda's armour, which she had borrowed to facilitate her escape, pursue her. She flies,  
 and



and the next morning finds herself in a scene of pastoral life. This affords the Poet an opportunity of indulging himself in rural description, to which his various talents seem no less adapted than to the sublimer efforts of the heroic Muse:

But soon her plaints are stopp'd by vocal strains,  
Mix'd with the rural pipes of shepherd swains.  
She rose and saw beneath the shady grove  
An aged sire that o'zier baskets wove;  
His flocks beside him graz'd the meads along,  
His sons around him tun'd their rustic song.

Scar'd at th' unusual gleam of armour bright,  
The harmless band were seiz'd with sudden fright;  
But fair Erminia soon dispels their fears;  
From her bright face the shining helm she rears,  
And undisguis'd her golden hair appears. }  
Pursue your gentle task, with dread unmov'd,  
O happy race! she cry'd, of Heav'n belov'd!  
Not to disturb your peace these arms I bear,  
Or fright your tuneful notes with sounds of war.  
Then thus—O father! midst these rude alarms,  
When all the country burns with horrid arms,  
What power can here your blissful seats ensure,  
And keep you from the soldier's rage secure?

To whom the swain: No dangers here, my son,  
As yet my kindred, or my flock have known.  
And these abodes, remov'd to distance far,  
Have ne'er been startled with the din of war.  
Or whether Heaven, with more peculiar grace,  
Defends the shepherd's inoffensive race:  
Or, as the thunder scorns the vale below,  
And spends its fury on the mountain's brow;  
So falls alone the rage of foreign swords,  
On scepter'd Princes, and on mighty Lords.  
No greedy soldiers here for plunder wait,  
Lur'd by our poverty, and abject state,—  
To others abject, but to me so dear:  
No regal power, or wealth are worth my care;  
No vain, ambitious thoughts my soul molest,  
No av'rice harbours in my quiet breast!  
From limpid streams my draught is well supplied,  
I fear no poison in the wholesome tide.  
My little garden, and my flock afford  
Salubrious viands for my homely board.  
How little, justly weigh'd, our life requires!  
For simple nature owns but few desires.  
Lo! there, my sons (no menial slaves I keep)  
The faithful guardians of their father's sheep.  
Thus, in the groves I pass my hours away,  
And see the goats, and stags around me play.

The fishes thro' these crystal waters glide,  
And birds, with wings, the yielding air divide.

In the seventh book, from whence the above extract is taken, the description of Argantes arming for the combat, is sublime and animated.

As shaking terrors from his blazing hair,  
A sanguine comet gleams thro' dusky air,  
To ruin States, and dire diseases spread,  
And baleful light on purple Tyrants shed:  
So flam'd the Chief in arms, and sparkling ire,  
He roll'd his eyes suffus'd with blood and fire:  
His dreadful threats the firmest hearts control'd,  
And with a look he wither'd all the bold:  
With horrid shout he shook his naked blade,  
And smote th' impassive air, and empty shade.

The speech of Argillan, in the eighth book (which is intended to incite the Christians against Godfrey, upon a supposition that he had caused Rinaldo to be put to death) is extremely artful, and worked up with that kind of pathos which is so well calculated to influence the multitude. Some parts of it will remind the Reader of Anthony's speech over the body of Cæsar, in Shakespeare.

High o'er the brave Rinaldo's arms he stood,  
And with these words inflam'd the listening crowd.  
' Shall then a savage race, whose barb'rous mind,  
No laws can govern, and no arts can bind,  
Shall these, insatiate still of wealth and blood,  
Lay on our willing necks the *shameful* load?  
Such are the sufferings, and the *shameful* scorn,  
Which, seven long years, our passive band has borne.  
That distant Rome may blush to hear our *shame*,  
And future times reproach th' Italian name.  
Why should I here of gallant Tancred tell,  
When by his arms and arts Cilicia fell;  
How the base Frank by treason seiz'd the land,  
And fraud usurp'd the prize which valour gain'd.  
Nor need I tell, when dangerous deeds require  
The boldest hands, and claim the Warrior's fire,  
First in the field the flames and sword we bear,  
And 'midst a thousand deaths provoke the war:  
The battle o'er, when bloody tumults cease,  
And spoils and laurels crown the soldier's peace;  
In vain our merits equal share may claim;  
Theirs are the lands, the triumphs, wealth, and fame.  
These insults once might well our thoughts engage,  
These sufferings justly might demand our rage:  
But now I name those lighter wrongs no more,  
This last dire act surpasses all before.



The following description of a Warrior, in the ninth book, is most unpardonably hyperbolic :

And as he marched toward the towers and cities burnt;  
 Are but a faint resemblance of his rage!  
 But the comparison of Godfrey's collecting his forces, from dif-  
 ferent parts, into one formidable body, to the progressive course  
 of the Po, is just and beautiful:

[illegible]

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

In his right eye the fatal arrow drove,  
Thro' all the optic nerves its passage tore,  
And issued at his nape besmear'd with gore.

Homer was more justifiable in dwelling upon such descriptions, because he wrote at a time when the ferocity of mankind took a horrid pleasure in them. But it is undoubtedly a proof of false taste in a Modern, to copy him in such circumstances.

Though Tasso is not *always* happy in the choice and application of his similes, yet many of them are justly applied, and sublimely imagined. Such is the following simile, applied to Tancred and Clorinda, when weary with long fighting, but still exerting the feeble efforts of exhausted strength;

So seems the Ægean sea, the tempest pass'd,  
That here and there its troubl'd waters cast;  
It still preserves the fury gain'd before,  
And rolls the sounding billows to the shore.

The powers of a Master are visible in the slightest sketches: had Tasso never written more than the above simile, and the verses that introduce it, he would have given sufficient proof that he was a great Poet.

The event of the combat between Tancred and Clorinda is described in such a masterly manner, that in justice to Tasso, as we have undertaken a general criticism on this celebrated poem, we must not omit it:

But now the fatal hour appears at hand,  
In which the Fates Clorinda's life demand—  
Full at her bosom Tancred aim'd the sword,  
The thirsty steel her lovely bosom gor'd:  
The sanguine current stain'd with blushing red  
Th' embroider'd vest that o'er her arms was spread,  
The Maid perceives her end approaching near,  
She feels her feet refuse their weight to bear.  
But still the Christian Knight pursues the blow,  
And threats, and presses close his vanquish'd foe.  
She, as she falls, her voice, unhappy! rears,  
And her last suit with moving tone prefers.  
Some pitying angel form'd her last desire,  
Where Faith, and Hope, and Charity conspire!  
On the fair rebel Heav'n such grace bestow'd,  
And now in death requir'd the faith she ow'd.

'Tis thine, my friend, I pardon thee the stroke—  
O! let me pardon too from thee invoke!—  
Not for this mortal frame I urge my pray'r,  
For this I know no fear, and ask no care.  
No; for my soul alone I pity crave,  
O! cleanse my follies in the sacred wave\*!

\* She asked for baptism.

Feeble



Feebly she spoke; the mournful sounds impart  
A tender feeling to the Victor's heart;  
*At once they quench his wrath in soft surprise,*  
And call the tear of pity from his eyes.

Not far from thence, *there fell* a purling rill,  
That gently murmur'd down the *neighb'ring* hill;  
There, in his casque, the limpid stream he took,  
Then sad, and pensive hasten'd from the brook.  
His hands now trembled, while her helm he rear'd,  
Ere yet the features of his foe appear'd!—  
He sees!—he knows!—and senseless stands the Knight,  
O fatal knowledge!—O distracting sight!  
Yet still he lives, and rous'd with holy zeal,  
Prepares the last sad duty to fulfill.  
While from his lips he gave the words of grace,  
A smile of transport brighten'd in her face:  
Rejoic'd in death, she seem'd her joy to tell,  
And bade for heaven the empty world farewell.  
A lovely paleness o'er her features flew,  
As violets mix'd with lillies blend their hue.  
Her eyes to heav'n the dying virgin rais'd,  
The heav'ns, and sun, with kindly pity gaz'd;  
Her clay-cold hand, the pledge of lasting peace,  
She gave the Chief; her lips their music cease.  
So life departing left her lovely breast,  
So seem'd the virgin lull'd to silent rest!

Soon as he found her gentle spirit fled,  
His firmness vanish'd o'er the senseless dead.  
Wild with his fate, and frantic with his pain,  
To raging grief he now resigns the rein.  
No more the spirits fortify the heart,  
A mortal coldness seizes every part.  
Speechless and pale, like her, the Warrior lay,  
And look'd a bloody corpse of lifeless clay!

When Tancred “awakes from his trance,” and beholds once more the dead body of Clorinda, his expressions and actions are such as one would expect from a person under the united influence of grief and remorse:

Dire as this hand, these eyes no pity know,  
That gave the wound, and these survey the blow!  
Tearless they view!—since tears are here deny'd,  
Then pour, my guilty blood a sanguine tide!

He ceas'd: and groaning with his inmost breath,  
Fix'd in despair, and resolute on death,  
Each bandage strait with frantic passion tore:  
Forth gush'd from every wound the spouting gore.

His appearance at the tomb of Clorinda, when he comes to pay the last duties to her remains, is equally natural and affecting:

Now Tancred fought the tomb *his dues to pay*\*,  
 Where, cold in death, her precious reliques lay.  
 Soon as he reach'd the pile in which enshrin'd  
 Repos'd the treasure of his tortur'd mind;  
 All pale and speechless *for a while* he stood,  
 A while, with eyes unmov'd, the marble view'd:  
 At length releas'd the gushing torrents broke—

But has the Poet been as true to nature in the speech that Tancred makes over the tomb? Has he not refined too much for the distress of weeping love?

O tomb rever'd! where all my hopes are laid;  
 O'er which my eyes such copious sorrows shed;  
 Thou bear'lt not in thy womb a lifeless frame,  
 There love still dwells, and lights his wonted flame!

Perhaps the finessè does not appear so strongly in the translation as in the original.

*O sasso amato et beno'ato tanto  
 Che d'entro hai le mie fiamme, e fuori il Pianto:  
 Non di Morte fui Tu: ma di vivaci  
 Ceneri Albergo ove è riposto amore.*

When the fatal news was brought to Jerusalem, that Clorinda was slain by the hand of Tancred, Argantes vows vengeance on the Christian, in that outrageous blaspheming manner so peculiar to his character; after which the twelfth book closes thus:

\* He spoke: well pleas'd his speech the Syrians hear,  
 And loud applauses rend the sounding air,  
 The hopes of vengeance all their pains relieve,  
 Each calms his sorrow, and forgets to grieve.  
 [O empty words! O heav'n in vain adjur'd!  
 For other end disposing Fate ensur'd!  
 For soon subdued the Pagan Boaster dies—  
 By him who now in thought beneath his prowess lies.]

Whether the verses from which the two last couplets are translated, were really written by Tasso, is a doubt with us; because we have hitherto met with nothing so injudicious from his pen. The effect they produce is the worst that can be in an heroic poem; for the suspense of the Reader is taken off with respect to an event no less important than that of the combat of two principal Heroes, and this too, a long time before the combat begins.

The thirteenth book opens, and the enchanted forest appears; but we must not here venture into it. The prodigious invention and sublimity of this book, and all the objects of the greater

\* One might think, from the Translator's expression, that Tancred came to pay the Parson for Clorinda's funeral.

† Argantes.



criticism which it contains, would extend the present article too far. We must, therefore, beg the Reader's indulgence for one lecture more on this celebrated poem, with which we shall conclude.

[*The Remainder in our next.*]

*Ecclesiastical Law.* By Richard Burn, L. L. D. *Concluded.*

HAVING, in the last month's Publication, opened to our Readers a view of the Author's plan, and expressed our judgment with regard to the general method and design of the work, we now proceed to take notice of such interesting heads as may afford matter of information and entertainment. Of this nature is title, the *Bishops*, of which the Writer treats under the following divisions. 1. Of Archbishops and Bishops in general. 2. Form and manner of making and consecrating Archbishops and Bishops. 3. Concerning Residence at their cathedrals. 4. Concerning their Attendance in Parliament. 5. Spiritualities of Bishops in the time of vacation. 6. Temporalities of Bishops in the time of vacation. 7. Archbishops Jurisdiction over their provincial Bishops. 8. Of Suffragan Bishops. 9. Of Coadjutors.

Under the fourth division, many curious litigated points respecting their parliamentary capacity, are fully and accurately discussed. First, the reverend Writer enquires, how far an act of Parliament made without the Bishops is good?

“As to their right in general to sit and vote in Parliament: this hath been carried so far by some, that they have asserted, that an act made in Parliament, where the Bishops have not been present, is not good. But this, Lord Coke seemeth to have set in a proper and clear light.

“There are divers acts of Parliament, says he, which appear to have been made by the King, Lords temporal, and Commons, without the Lords spiritual, and it hath been objected, that such are not acts of Parliament; and for authority, the roll of Parliament in the 21 Rich. II. is cited, where it is said, that divers judgments were heretofore undone, for that the Clergy were not present. To this some have answered, that a Parliament may be holden by the King, the Nobles, and Commons, and never call the Prelates to it. But we hold the contrary to both these, and shall make it manifest by records of Parliament; first, that the Bishops ought to be called to Parliament; and then secondly, we shall shew, where acts of Parliament are good without them. To the first, every Bishop hath

a barony, in respect whereof, according to the law and custom of Parliament, he ought to be summoned to the Parliament, as well as any of the Nobles of the realm.

“To the second, if they voluntarily absent themselves, then may the King, the Nobles, and Commons, make an act of Parliament without them; as where an Offender is to be attainted of high treason, or felony, and the Bishops absent themselves, and the act proceeds, the act is good and perfect.

“Likewise, if they be present, and refuse to give any voices, and the act proceeds, the act of Parliament is good without them. Also, where the voices in Parliament ought to be absolute, either in the affirmative or negative, and they give their voices with limitation or condition, and the act proceeds, the act is good, for their conditional voices are no voices.”

To prove these propositions, the Writer produces examples out of the records and rolls of Parliament. He then proceeds to enquire, whether they sit in Parliament in their temporal capacity only?

“Concerning the point, Whether they sit in Parliament in their temporal capacity only, by reason of their temporal baronies, or in their spiritual capacity also, as Bishops, the substance of what hath been said seemeth to be as followeth:

“Lord Coke saith, the Lords spiritual, viz. the Archbishops and Bishops, being twenty-four in number, sit in Parliament by succession, in respect of their counties, or baronies, parcel of their bishopricks. And every one of these, when any Parliament is to be holden, ought *ex debito justitiæ* to have a writ of summons. And they may make their proxy as other Lords of Parliament. 1 Inst. 97. 4 Inst. 12. And again, every Archbishoprick and Bishoprick in England, are of the King's foundation, and holden of the King, *per baroniam*, and in this right the Archbishops and Bishops are Lords of Parliament, and this is a right of great honour that the church now hath. 2 Inst. 3.

“Unto which may be added, what Lord Hale delivers, in a manuscript treatise, touching the right of the Crown, as set forth by the very learned Dr. Warburton, Bishop of Gloucester, in his “Alliance between Church and State,” page 131, as follows:—The Bishops sit in the House of Peers, by usage and custom; which I therefore call usage, because they had it not by express charter, for then we should find some; neither had they it by tenure; for, regularly, their tenure was in free alms, and not *per baroniam*: and, therefore, it is clear, they were not Barons in respect of their possessions, but their possessions were called baronies, because they were the possessions of customary Barons. Besides it is evident, that the writ of summons



mons usually went *electo et confirmato*, before any restitution of the temporalities, so that their possessions were not the cause of their summons. Neither are they Barons by prescription, for it is evident, that as well the lately erected Bishops, as Gloucester, Oxon, &c. had voice in Parliament, and yet erected within time of memory, and without any special words in the erection thereof to intitle them to it. So that it is a privilege by usage annexed to the episcopal dignity within the realm; not to their order, which they acquire by consecration; not to their persons, for in respect to their persons, they are not Barons, nor to be tried as Barons, but to their incorporation and dignity episcopal.

The next material consideration which occurs is, Whether Bishops may vote in cases of blood?

‘ By a canon of the Council of Toledo, no Bishop, or Abbot, or any of the Clergy, was to be a Judge in case of life or limb. Gibf. 125. This canon is said to have been introduced into England by Archbishop Lanfrank; and confirmed in a Synod held at London, and made a standing rule of the English Church. Id.

‘ And this the Clergy claimed as an exemption and privilege, and esteemed their attendance in Parliament, generally as a badge of ecclesiastical slavery. Id.

‘ And in the case before us, as they did apprehend themselves under an indispensable obligation to the canon, the King gave them leave to withdraw: nevertheless, by the eleventh Constitution of Clarendon, they were required to be present until judgment was to be given. Id.

‘ Afterwards, by a Constitution of Archbishop Langton, it was enjoined, that no Clergyman should exercise secular jurisdiction, especially in cases of blood. Lind. 269.

‘ And by a Constitution of Othobon:—“ In cases of blood, in which judgment of death, or mutilation of members, is given, we enjoin, that none of the Clergy presume to be a Judge or Assessor; on pain that besides the suspension from his office, which he shall, *ipso facto*, incur, he shall be otherwise punished according to the discretion of his Superior, from which sentence of suspension he shall in no wise be absolved, unless he first make a competent satisfaction.” Othob. Athon. 92. And in consequence of the aforesaid canons, the Archbishops and Bishops were wont to withdraw when causes of blood were to be heard: with a protestation, nevertheless, that such absence should not be any infringement of their right to sit and vote in such cases if the canons were out of the question. Gibf. 125. And in fact, there are several instances wherein Bishops did sit and vote,

or wherein their right was acknowledged to sit and vote in like cases.

The Author then produces several instances of this kind from the early reigns, and then proceeds to take notice of what Lord Coke has advanced in opposition to these authorities.

‘ Nevertheless, Lord Coke says generally, In cases of trial for treason, misprision of treason, or felony, the Lords spiritual must withdraw, and make their proxies. 3 Inst. 31.

‘ But Dr. Gibson observes, that when the Bishops entered their protestation, and withdrew, neither the temporal nor spiritual Lords understood them to be under any engagement to withdraw, from any law of the land. And much less can it be pretended, he says, that they are under any legal obligation in our reformed church; since the canon itself (speaking of the canon of the council of Toledo) at first founded in superstition, and now probably abolished by law, as being to the damage or hurt of the King’s prerogative royal, was disregarded for a long time after the Reformation. It is true, in the tumultuous times of King Charles the first, this advantage, among many others, was taken and insisted on, against the ecclesiastical state. But when it came to be a question in the reign of King Charles the second, the most eminent Civilians of that time were advised with by the Bishops in convocation, and unanimously gave an opinion under their hands, that by their staying in the House of Lords, while cases of high treason were in agitation there, they were in no danger of irregularity; which was the ancient penalty annexed to the canon. Gibl. 125. And Mr. Hawkins speaking of this matter, saith thus; It is agreed, that at a trial before the House of Peers, every temporal Lord who hath a right to vote in that house, hath a right to pass on such trial. But it is said, in the Year book of 10 Ed. 4. 6. that upon the trial of a Peer in Parliament, the Bishops shall make a Procurator, because they cannot consent to the death of a man; but this is said to be wholly grounded on a canon not in force at this day; neither do I find (says he) any precedent wherein they have been excluded against their consent, or have withdrawn themselves without a protestation of their right, or making a proxy; and the judgment against the Spencers, was expressly reversed for this reason, among others, because the Bishops were not present; and in the precedents chiefly insisted on of the other side, it is not expressly said, that they were not present, and it doth not clearly appear, but that they might be included under the word Peers. However, it hath been always admitted, that they have a right to vote in a bill of attainder; also in the Earl of Danby’s case, they were adjudged by the House



of Lords, to have a right to vote in questions previous to the trial of a Peer; tho' this was strongly opposed by the House of Commons. And their right to vote at the trial itself, if they think fit, seems fully implied in the Statute of the 7 W. c. 3. which enacteth, that upon the trial of any Peer or Peeres for treason or misprision, all the Peers who have a right to sit and vote in Parliament, shall be summoned, twenty days at least before every such trial, to appear at every such trial, and that every Peer so summoned and appearing, shall vote in the trial, every such Peer first taking the oaths of allegiance and supremacy, and subscribing and repeating the declaration against popery. 2 Haw. 423.

In the last place he considers, Whether Bishops shall be tried by the Lords in Parliament, or by a Jury?

Dr. Gibson saith, the Lords spiritual enjoy the same legal privileges, trial by Peers excepted, if they have not that also, that the temporal Barons do enjoy, as to have a day of grace, hunting in the King's forests, and the like. Gibl. 133. Tr. per pais. 10.

Sir William Staundforde saith thus: Dutcheffes, Countesses, and Baroneses shall be tried as Peers of the realm, but so shall not Bishops: for none of the Statutes relating thereunto have been put in use to extend to Bishops, albeit they enjoy the name of Lords of Parliament; for they have not this name by reason of nobility, but by reason of their office, and have not a place in Parliament in respect of their nobility, but in respect of their possession, viz. the ancient baronies annexed to their dignities. Stamf. 153.

And the late Mr. Madox, in a manuscript now in the British Museum, concerning the antiquity of passing bills in Parliament, speaking of this matter of Bishops says, that out of Parliament, their honour not being inheritable, they are to be tried by ordinary Freeholders.

On the other hand, Mr. Hawkins observes as follows:—It is said by Staundforde and Coke, that those who are Lords of Parliament, not in respect of nobility, but of their baronies, which they hold of the Crown, as Bishops now do, and some Abbots and Priors did formerly, are not within the intent of Magna Charta, to be tried by the Peers. And Selden seems clear, that this is the only privilege which Bishops have not in common with other Peers. And those who seem most for the contrary opinion, admit that the law hath been generally so taken. Neither do they produce any precedent where a Bishop or Abbot hath been tried by the Peers upon a commission; but, on the contrary, admit that there are two precedents of their  
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being tried by the country, or a Jury. And it is said by others, that there are divers precedents of this kind; yet Selden, with his utmost diligence, seems able to produce but two, which clearly and fully come up to his point, viz. those of Archbishop Cranmer and Bishop Fisher. However, it seems to be agreed, that while the Parliament is sitting, a Bishop shall be tried by the Peers. 2 Haw. 424.

Finally, Lord Chief Baron Gilbert, in his treatise on the Court of Exchequer, page 40, says thus:—“The Bishops generally claimed an ecclesiastical privilege, to be tried only by the Archbishop as their Ordinary, therefore in the case of Mark Bishop of Carlisle, where this challenge was made of the liberties of the church, and over-ruled, he did not challenge his peerage. And so was the case of Fisher, Bishop of Rochester, in Henry the eighth's time. For they would not make any challenge to be tried by their Peers; for that would have admitted a temporal jurisdiction. So by *non user* of any right of being tried by their Peers in capital cases, these Bishops, who held *per baroniam*, and had consequently a privilege to have such a trial, totally lost the same, and are tried by a common Jury.”

Throughout the course of these enquiries, the Writer has, with great intelligence and impartiality, collected and stated the several authorities relative to each particular.

The next observable title is *Church*. This head he very properly opens by stating and reconciling the several opinions of Lord Coke and Dr. Gibson. The former says, ‘by the common law and general custom of the realm, it was lawful for Bishops, Earls and Barons to build churches or chapels within their fees; and hereof King John informed Pope Innocent the third (naming only *honoris causa*, the Bishops and Baronage of England, albeit this liberty extended to all) with request, that this liberty to the Baronage might be confirmed.

But Dr. Gibson observeth on the contrary, that no person may erect a church without the leave and consent of the Bishop. And this he says, is agreeable both to the rules of the civil and canon law, and was made an express law of the church of England, many years before the reign of King John, viz. in the council of Westminster, in the time of King Stephen.

These two assertions, our Author observes, are not contradictory; for the one says only, that by the civil and canon law it might not be done; and the other says, that it might be done by the common law; although Lord Coke produceth no instances before the reign of King John, or after, of churches erected without the licence of the Diocesan. And it seemeth to amount to the same thing, so long as the Bishop hath power  
(unto



(unto which Lord Coke assenteth) after the church is erected to withhold or deny the consecration.—

The ancient method of founding churches was, after the Founders had made their application to the Bishop of the diocese, and had his licence, the Bishop or his Commissioners set up a cross, and set forth the ground where the church was to be built; and then the Founders might proceed in the building of the church: and when the church was finished, the Bishop was to consecrate it, but not till it was endowed; and before, the sacraments were not to be administered in it.

This head is branched out into many divisions, which are too numerous, and too copiously treated, to be reduced within our limits: we therefore proceed to the next title, *Colleges*, which is entirely new, the law relative to them having never yet been collected by any one. The reverend Writer hath spared no pains to render this title full and compleat: infomuch, that the matter, to us, appears rather redundant. Colleges in the university, he observes, generally are lay corporations, although the Members of the college may be all spiritual. Under this title, the Writer has collected several curious modern cases, which, with some exceptions, seem to be very fully and faithfully reported. Of these the principal are, the case concerning the Bishop of Ely's right, as Visitor of St. John's college in Cambridge, to judge of the election of Fellows: wherein the opinion of the court, in favour of the Bishop's right, was delivered by Lord Mansfield, with that clearness and perspicuity so peculiar to his Lordship.

The case likewise between Thomas Basket and the University of Cambridge, concerning the right of printing acts of Parliament, &c. is not less remarkable. Mr. Yorke, then Solicitor now Attorney General, was Council for the University, and that accomplished Scholar and able Lawyer exhausted all the learning on this subject, as appears from his argument which the reverend Writer has given at large. Nevertheless, we can by no means approve of this method of reporting cases: for where it is thought proper to preserve the arguments of Council, they ought to be stated on both sides. Neither are we persuaded, that a case between the King's Printer and a lay Corporation, about a matter of lay property, can properly come under a treatise of *Ecclesiastical Law*, though some of the parties in the cause may chance to be Ecclesiastics. We must observe likewise, that the same objection may be made to several other parts of the work, which do not properly fall under the professed subject of these volumes.

The next material article is *Convocation*; of which the Author gives a very accurate historical account, for which we refer

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the Reader to the Book itself; proceeding to title, *Courts*; in which the Author, though with great modesty and moderation, taxes the Lords Chief Justices Coke, Hale, and Holt, with shewing some kind of prejudice whenever they touch upon the ecclesiastical jurisdiction.

Upon this subject we have in part expressed our sentiments in the Introduction. We will only add, that considering the encroaching spirit of the Clergy in former times, it cannot be matter of surprize, that men who had any concern for religious and civil liberty, should be prejudiced against ecclesiastical jurisdiction. We rejoice with our reverend and worthy Author, that 'Persecution is departed to its native hell.' But we must take the liberty to remind him, that if they whose interest it is to persecute, should once more be armed with power, we know not how soon their zeal may tempt them to fetch back the horrid fiend.

From the next title, *Curates*, we may collect, that scarce a Curate in England of an augmented chapel, is legally qualified.

Under title, *Dissenters*, we meet with a curious case lately adjudged, between Allen Evans, Esq; and the Chamberlain of London, on an action brought in the Sheriff's court, upon a bye-law, for refusing to serve the office of Sheriff of London. The opinions of the Judges Foster and Wilmot are very fully reported, and are well worth reading: though, upon the whole, we deem this one of the cases which do not properly appertain to the subject of Ecclesiastical Law.

Title, *Holidays*, presents us with some observable differences between the Form of Prayer used on the 29th day of May, during the reign of King Charles the second, and the form which is now used, as altered by King James the second. The following sentence is sufficient to shew the spirit of the latter. 'Strengthen the hands of our now most gracious Sovereign, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never again prevail against us, nor triumph in the ruin of monarchy, and thy church among us.' We cannot read this without calling to mind, the judgment and justice of Judge Jefferies: however it is best to copy our Author's prudence, and leave the Reader to his own reflections.

Title, *Lapse*, we think rather imperfect: but the next title, which is *Leases*, is treated somewhat copiously, and affords many acute and useful observations. The same may be said of title *Marriage*, which is very full, and very skilfully analyzed. The Writer considers 1. Who may marry. 2. Of marriage contracts



tracts. 3. Of bans. 4. Of licence. 5. When and where to be solemnized, and therein of clandestine marriages. 6. Form of solemnization. 7. Fee for marriage. 8. Register of marriage. 9. Certificate of marriage. 10. Trial of marriage. 11. Divorce. 12. Alimony. 13. Elopement.

The following particulars under the first head; which contain matter of information as well as curiosity on this subject, wherein every one is interested, may not be unwelcome to our Readers.

They which be dumb, and cannot speak, may contract matrimony by signs; which marriage is lawful and available to all intents.

One who is an idiot from his birth, may consent in marriage, and his issue shall be legitimate.

By the ancient law of England, if any Christian man did marry with a woman that was a Jew, or a Christian woman did marry with a Jew, it was felony, and the party so offending should be burnt alive.—But where both parties are Jews, they are allowed to marry.

By the civil law, the woman is forbidden to marry again within the year (as it is called) of mourning, unless there is a special dispensation from the Prince; by reason of the uncertainty to which husband the issue may belong, and because a reverential mourning, and pious regard to the memory of her deceased husband, is in decency expected. But the divine and the canon law leave no such injunctions. Also by the common law of England, a woman is not prohibited from marrying at any time after her husband's death.

The following constitutions likewise, we apprehend, will prove not unentertaining.

LANGTON. Persons beneficed or in holy orders, shall not presume to keep concubines publicly in their houses, nor elsewhere shall have public access to them with scandal. If the concubines, after public admonition, shall not depart, they shall be expelled from the churches which they shall so presume to defame, and they shall not be admitted to the sacraments. And if they shall persist, let them be excommunicated, and the secular arm invoked against them. And the Clerks after canonical admonition, shall be deprived of their office and benefice.

LANGTON. If Churchmen leave ought by their wills to concubines, it shall go to the church.

WEATHERSHEAD. Clergymen under the office of Subdeacon may keep their wives; but Subdeacons or above, shall leave their women, whether such women do consent to it or not.

OTHO. Clergymen who publicly keep concubines, shall put them away, on pain of suspension from their office and benefice.

OTHOBON. None shall let houses to Clerks who keep concubines.

Several acts of parliament likewise are recited which were made to restrain incontinence in Priests. Of these, the most remarkable is the 31 Hen. 8. c. 14. which enacts, that "A Priest keeping company with a wife, to the evil example of other persons; shall be guilty of felony, as shall also the woman. And if any Priest shall keep a concubine, to the evil example of other persons; he shall forfeit his goods and spiritual promotions, and be imprisoned during the King's pleasure; and if he shall again offend, he shall be guilty of felony. And the woman shall have the like punishment as the Priests."

The spirit and morality of this act are extremely observable. In those days, matrimony seems to have been a more grievous offence than concubinage. The penalties, however, on both offences inflicted by this strange statute, are mitigated by the 32 Hen. 8. c. 10. which is repealed as to wives by the 2 and 3 Ed. 6. c. 21. but continues in force as to concubines.

In the title concerning *Ordination*, which is a very important head, the Author is extremely copious. The several divisions of this subject conclude with Archbishop Wake's directions to the Bishops of his province, in relation to orders. 'Whilst these directions, our Author adds, continue to be the rule in practice, there are these five instruments to be transmitted to the Bishop, at least twenty days before the time of ordination, by every person desiring to be ordained.

1. First, A signification of his name and place of abode. 2. A certificate of publication having been made in the church, of his design to enter into holy orders. 3. Letters testimonial of his good life and behaviour. 4. Certificate of his age. 5. The title upon which he is to be ordained. And, moreover, if he comes for Priests orders, he must exhibit to the Bishop his letters of orders for Deacon.'

Under the head enumerating the *Privileges and Restraints of the Clergy*, we meet with the following curious and whimsical constitution of Archbishop Stratford, in the year 1343.

'The outward habit often shews the inward disposition; and tho' the behaviour of the clergy ought to be the instruction of the laity, yet the prevailing excesses of the clergy, as to tonsure, garments and trappings, give abominable scandal to the people; because such as have dignities, parsonages, honourable prebends, and benefices with cure, and even men in holy orders, scorn the



the tonsure (which is the mark of perfection, and of the heavenly kingdom) and distinguish themselves with hair hanging down to their shoulders, in an effeminate manner, and apparel themselves like soldiers rather than clerks, with an upper jump remarkably short, with excessive wide or long sleeves, not covering the elbows, but hanging down; their hair curled and powdered, and caps with tippets of a wonderful length; with long beards, and rings on their fingers; girt with girdles exceeding large and costly, having purses enamelled with figures and various sculptures gilt, hanging with knives (like swords) in open view, their shoes chequered with red and green, exceeding long, and variously indented; with coppers to their saddles, and horns hanging at the necks of their horses, and cloaks furred on the edges, contrary to the canonical sanctions, so that there is no distinction between clerks and laics, which rendereth them unworthy of the privilege of their order; we therefore, to obviate these miscarriages, as well of the Masters and Scholars within the universities of our province, as of those without, with the approbation of this sacred council, do ordain, that all beneficed men, those especially in holy orders, in our province, have their tonsure as comports with the state of clergymen, and if any of them do exceed by going in a remarkably short and close upper garment, with long or unreasonably wide sleeves, not covering the elbow but hanging down, with hair unclipped, long beards, with rings on their fingers in public (excepting those of honour and dignity) or exceed in any particular before expressed, such of them as have benefices, unless within six month's time they shall effectually reform upon admonition given, shall incur suspension from their office, *ipso facto*; and if they continue under it for three months, they shall from that time be suspended from their benefice, *ipso jure*, without any further admonition: and they shall not be absolved from this sentence by their Dioceans, till they pay the fifth part of one year's profit of their benefices, to be distributed to the poor. If they be unbeneficed, they shall be disabled from obtaining a benefice for four months; and such as are students in the universities, and pass for clerks, if they do not effectually abstain from the premises, shall be, *ipso facto*, disabled from taking any ecclesiastical degrees or honours in those universities, till by their behaviour they give proof of their discretion as becometh scholars. Yet by this constitution we intend not to abridge clerks of open wide surcoats, called table-coats, with fitting sleeves, to be used at seasonable times and places, nor of short and close garments, whilst they are travelling in the country, at their own discretion. Lind. 122.

Likewise by the seventy fourth canon of the canons made in the year 1603, ecclesiastics are forbid ' to wear any coise or wrought

wrought night-cap, but only plain night caps of black silk, satin, or velvet. In private houses and in their studies, they may use any comely and scholar-like apparel, provided that it be not cut or pink; and in public not to go in their doublet and hose, without coats or cassocks. And not to wear any light coloured stockings.

These regulations, no doubt, are unknown to many of our spruce Divines, who wear their own short locks curled and powdered, with their toupees à la Brosse, their hat in the Nivernois cock, their legs cloathed in figured French hose, their bosoms glittering with a diamond heart, and their fingers bedecked with all the jewels of the East. Who can see one of these reverend *pétit Maîtres* labouring through a sermon, which never made them sweat in the composition, and, as they fan their rosy cheeks, displaying all their glittering ornaments, without thinking of Juvenal's Crispinus:

*Ventilet æstivum Digitis sudantibus aurum,  
Nec susterre queat majoris pondera gemmæ.*

In short, there have been Fops in all ages, and of all professions; but as foppery most infallibly denotes a levity of mind, clergymen of all others should avoid the appearance.

We have not room to take notice of many other material heads; and can only observe in general, that titles, *Simony*, *Tithes*, and *Wills*, &c. are treated in a very distinct and copious manner. What is most new and observable under the latter head, is the account of *particular Customs* concerning the distributing of Intestates effects; the matter collected on this subject being more full and satisfactory than any thing we remember to have met with in any former treatise.

It would be unjust not to take notice, that under the title *Supremacy*, our Author hath inserted the acts of Settlement passed at the Revolution, which are omitted in Gibson's Codex, and that he has made such pertinent and liberal reflections on those acts as do honour to his character, both as a sensible Writer, and as a free Subject.

We must not forget to remark likewise, that under title *Articles*, there are some observations very interesting to the Clergy, implying how far they are bound, by act of Parliament, to subscribe the articles.

Upon the whole, these volumes have real merit, and may be considered as a valuable accession to the stock of juridical learning, notwithstanding some redundancies and imperfections which are very excusable in so long a work, the materials of which lay so wide, scattered, and undigested.



*The works of M. de Voltaire. Translated from the French. With Notes, historical and critical. By Dr. Smollet, the Rev. Mr. Franklin, and others. 12mo. in monthly volumes\*, 3s. each. Newbery, &c.*

IT would have been natural enough for a person who paid an equal attention to what passed in the literary as well as in the military world during our late war with France, to suppose a spirit of emulation in our Authors and Generals, to distinguish themselves in destroying the reputation of our rivals in arts and arms. Certain it is, that, in their separate departments, they seem to have acted with equal vigour and success: for if the superior courage of our soldiers, hath made their bravest troops appear to be mere poltroons, the undaunted boldness of our translators, hath made their greatest wits seem no better than arrant blockheads. In time of war, indeed, all this might be held lawful; and a civilian might produce in its justification the authority of Grotius, of Puffendorf, of Burlamaqui, &c. all of whom agree in the legality of taking what measures we can to distress and annoy the enemy. But when a peace is formally concluded, we hold it to be unjust not to sheath the pen with the sword: And yet the translators of poor Voltaire, still go on to triumph over their mangled and expiring victim. Alas! What must not a writer of so much sensibility feel, while his reputation thus lies stretched for years together on the rack, receiving every month a fresh wound in its vitals, which it is yet doomed to survive, in the miserable expectation of the final stroke which is to end its existence? What adds to the inhumanity of this treatment is, that it is countenanced by men of character, and carried on by unknown and desperate bravoës, under the sanction of respectable names. Illiberal practices, however, in men of liberal professions, are the most reprehensible of all others. The sins of ignorance and incapacity are venial, in comparison of those which are committed in direct opposition to our better knowledge, and the dictates of an enlightened understanding. What then shall be said of the misconduct of those writers, who, giving into the low and venal arts of mercenary traders, meanly prostitute their names and characters to the purposes of imposition and deceit? It was not uncommon with the *Curfs* of the last age, occasionally to make free with an author's surname, when they wanted to clear their shelves of unvendible trash. But for a writer of reputation (and no other will serve the purpose) to consent to be made the forehorse in the team of dulness, and let out his name and fame, to countenance the productions of ano-

\* Twenty-seven volumes of this translation are already published: the remainder uncertain.

nymous blunderers, is making a strange, and most illiberal, sacrifice to Mammon. But the truth is, we are become so entirely a trading nation, that every thing is bought and sold amongst us; even the muses are as arrant prostitutes for gain, as any nine prostitutes on the town; and the God of verse himself as very a Jew, as any in Change-ally. Writers indeed have been formerly accused of prostituting their talents, and of bartering their judgment and opinions for profit: but to sell even their vanity, to traffick with their very existence, and give up their title to immortality, for the paltry consideration of bookseller's pay, is a phenomenon peculiar to this age of corruption and venality. So refined, it is true, are our modern improvements in trade, that the produce of the ideal world is brought to market as well as the more palpable objects of material commerce: thus the honour of a soldier, the popularity of a patriot, and the reputation of an author, are as staple commodities in their respective places of sale, as a bale of cloth at Blackwell-Hall. In a word, the distinction which hath hitherto subsisted between the liberal and illiberal arts, seems in great danger of being soon entirely abolished. It is seriously but an ill return that some writers make to the world for the favourable reception their own works have met with, when they make use of the reputation they have acquired, to impose on the publick the wretched compositions, or the patched and pye-bald compilations of others. It is, farther, not impossible that some of these writers, notwithstanding their prudential system of making hay while the sun shines, and their so readily adopting the maxim of the satyrists,

The intrinsic value of any thing,  
Is just as much as it will bring:

may live to find themselves mistaken in their calculation of profit; when they may at leisure reflect on the fable of lost reputation, and find to their cost, that fame is easier acquired at first, than afterwards regained.

It is possible that the gentlemen whose names are prefixed to this translation, do not think themselves accountable for the execution of the whole, as other hands are confessedly engaged in it: the reason, however, for prefixing their names to the work cannot be mistaken by the most simple reader, so that if they do not look upon themselves as responsible in this particular, they must plead guilty to the charge brought against them above. They are at liberty, doubtless, to submit to which imputation they please: as to our part, justice to the public and to the author, obliges us to consider impartially both the design and the execution of the translation now before us.

\* The works of M. de Voltaire, say our translators, having made their first appearance in detached pieces, were partly translated



translated into the English language, separately by different hands, with different degrees of merit, published in various parcels, according to the respective schemes and abilities of the different editors and translators, who selected from the whole such pieces only as they imagined would best suit their particular purposes. Thus the translation of Voltaire's works hath been left incomplete with respect to the general plan, as well as irregular in regard to the printing, and paper, the size and execution of the separate volumes. It may also be pronounced defective in another sense. Our Author's imagination is so warm and impetuous, that it often transports him from image to image, and from sentiment to sentiment, with such rapidity as obliges him to leave the picture half-disclosed, and the connection unexplained. In his prose-writings, he usually bursts into the subject and throws a glare of light on some particular part, as if he took it for granted, that the Reader had before considered it in every other attitude and point of view. This velocity of impulse, added to a remarkable passion for peculiarity in point of sentiment, hath hurried him into some obscurities, inadvertencies, and errors, especially in the execution of his historical tracts, which of all his works are the most universally read for entertainment and instruction. In order therefore to do justice to his merit, and at the same time to supply his defects, we propose to publish a complete and regular translation of all his works, illustrated with notes historical and critical, which may correct his mistakes, elucidate his obscurities, point out his beauties, and explain his allusions to the satisfaction of the public.

Such, reader, is the professed design of the translators of this work: how far they have been attentive, or able, to point out M. de Voltaire's inadvertencies and errors, to correct his mistakes, or elucidate his obscurities, will appear sufficiently in the course of this article.

It would be an endless task, as it might be thought an invidious one in us, to select all the little errors and accidental mistakes, that might naturally escape in so extensive a publication; and indeed this is very far from being our intention, tho' we have observed some very curious happen; but when the translator of an eminent author gives himself airs of superiority over the original, he should not only take care to be perfectly in the right, but also to give the reader a very satisfactory reason for condemning or dissenting from his author. And yet, in the 144th page of the very first volume of this work, we have a most glaring instance of the temerity of the self-sufficient editors. M. de Voltaire is giving an account of some remarkable customs in the time of Charlemagne, and particularly of the method

method of the parties purging themselves by oath, in criminal causes, and the consequences attending that purgation. "When both parties, says he, opposed oath to oath, the cause was sometimes determined by duel, either with a pointed iron, or with the sword, to extremity \*. These duels were called, as every body knows, the judgment of God: such was the name bestowed upon one of the most deplorable follies of that barbarous government. The accused were *likewise* subjected to the proof, by cold water, boiling water, and [or] red hot iron. The celebrated Stephen Balure has collected all the antient ceremonies of those trials. They began with the mass, and the defendant received the communion. The cold water was first blessed, and then exorcised. The accused person being *fettered* †, was thrown into the water: if he sunk to the bottom he was deemed innocent; if he floated he was pronounced guilty. Mr. de Fleury, in his ecclesiastical history, says, it was a sure method of not finding any person criminal. For my own part, I dare believe it was a method by which many innocent persons perished. There are men whose chests are so large, and whose lungs are so light, that they will not sink to the bottom, especially when they are bound with many turns of a thick rope, which, together with the body, forms a volume specifically lighter than water." The remark here made by M. de Voltaire, in contradiction to Fleury, is pertinent, just, and sagacious; notwithstanding which our translators take upon them to play the hypercritic in the following manner. 'This, say they, is a childish observation, which will not hold true in fact. Our author [meaning Voltaire] seems to be but little acquainted with natural philosophy; for he says, *forms a volume less heavy than an equal quantity of water*. Now it is well known that the quantity of water is altogether out of the question, with respect to bodies immersed, whether they are put into a tub of twenty inches diameter, or plunged into the Atlantic ocean.'

Never surely did translator or scholiast more rashly expose himself than the translator of this passage, and the writer of the comment thereon. In the text itself we are first told that the accused person is thrown into the water *fettered*; and afterwards that his being bound with many turns of a thick rope, makes him specifically lighter than water. Now nothing but a very

\* It is to be observed, we make use of the words of the translation; the original is *tantôt a fer émoulu tantôt à outrance*.

† *Garotté*, bound or tied with cords. The reader will observe by the context, how essential is the distinction in this place, between being *fettered* and bound with cords; the one evidently tending to make the person sink, and the other to buoy him up, and make him swim.

superficial



superficial acquaintance with the French language, an utter inattention to what he was writing, and a total ignorance of the subject, could possibly have caused any writer to have thus translated the above passage. A man who is fettered must have light fetters indeed to be on the whole specifically lighter than water, but if bound many times round with a thick rope, there are few men who would not be much more so. The observation of M. de Voltaire, is therefore, as we before observed, very pertinent, and truly philosophical. With what assurance, therefore, is it that the commentator takes upon him to say, that the remark is *childish*, and that the author seems to be but little acquainted with natural philosophy? By what he says also of its being the same thing with respect to bodies immersed, whether they are put into a tub of twenty inches diameter, or plunged into the Atlantic ocean, it is plain that he quite mistook the case, and instead of being able to correct his author's errors, and elucidate his obscurities, he did not know what Mr. Voltaire was writing about. It is indeed somewhat surprizing, that a translator should have so little prudence, as to take upon him to censure his author in matters with which he must be conscious he is himself but superficially acquainted! yet so it is, that, as if this Gentleman was determined to miss no opportunity of exposing his author, he is perpetually on the catch to find Mr. Voltaire tripping in the justice of his reflections. Thus in vol. 3. page 101, the author observes, concerning the siege of Constantinople, that "it is rather doubtful, what is said of Mahomet's making use of cannon that carried balls of two hundred pounds weight. The conquered always exaggerate matters. It is plain that one of these balls would require near an hundred weight of powder to throw it to any distance. Now such a quantity of powder could never be fired all at once, and the ball would be discharged from the cannon before the *fifteenth* part of the powder could take fire, consequently it would have very little effect."

On this passage our annotator takes his author to task as follows. 'This is not true in fact; if it were, the same would happen in a charge of one pound, as well as in one of an hundred, because the proportion of resistance is the same in both; and we see every day shells of five times that weight discharged from Mortars with the full effect of the powder.' What the learned scholiast means by the proportion of resistance in firing a charge of one pound, and another of an hundred, we cannot divine; but that the ball is frequently discharged from the piece without firing all the powder, is fact, be the charge what it will; and we will venture to say the greater the charge of powder, supposing it always proportioned to the ball, the more of it would remain unfired after the discharge. There is also a very wide difference

between

between the charge required to throw a cannon ball and a bomb-shell. The quantity of powder usually employed to charge mortars, being much less in proportion to the weight of the shell, than that made use of to load cannon, is in proportion to the weight of the ball. We should be very glad also to know where our scholiast can see every day shells half a ton weight discharged from Mortars; and then to know by what means he is certain it is done with the *full effect* of the powder.

We might bring many other similar instances from the notes\*, annexed to the historical pieces contained in this work, of the mistaken presumption of the translators: but these may sufficiently serve to shew how far their skill in the arts and sciences is superior to that of the *childish* and *ignorant* Mr. de Voltaire. With what contempt must not such a writer look down upon the carping hypercritic, who with the strength of a boy would correct the labours of an Hercules!

But we cannot sufficiently express our concern at the gross treatment this celebrated writer has met with at the hands of his translators and correctors, when we see them mistaking the original text, and censuring the author for the blunders of their own misapprehension. Nay so strangely hath this English edition of Voltaire been manufactured, that it appears evidently in many places that the translator and commentator had different ideas of the same passage. Thus in page 184 of the 4th volume, it is said, "Columbus, struck with the wonderful expeditions of the Portuguese, imagined that something greater might be done: and from a bare inspection of the map of our world, concluded that *there must be another*, which might be found by sailing *always west*." On this passage, it is thus pertinently observed, and very wittily asked; 'What! did he by surveying a map of this world, believe there should be another in it? This would have been a strange inference indeed.' A very strange one truly! and what could never have been suggested, but by a wrong-headed critic, mislead by as bungling a translator. The original runs thus, *Columbe frappé des entreprises des Portugais, conçut qu' on pouvait faire quelque chose de plus grand: et par la seule inspection d' une carte de notre univers, jugea qu' il devait y en avoir un autre, & qu' en le trouverait en voyageant toujours vers l' occident*. Thus we see the translator, by confining himself literally to the text, hath made nonsense of it, and hath thereby given the annotator an opportunity of displaying his abilities.

Again, page 100, vol. 3, the historian having mentioned the improbable tales related of the cruelty of Mahomet, he observes,

\* It is to be observed, however, that some of the notes are the author's, tho' no distinction is made between them and those of the translators.

" that



“ that these cruelties, tho’ exercis’d by us upon animals, to answer certain purposes, are never practis’d by mankind upon one another, unless in the heat of fury and revenge, or agreeable to the law of arms.” Here the scholiast observes, ‘ We cannot readily conceive our author’s meaning in this place: surely the law of arms cannot in any nation, authorise the wanton exercise of cruelties, or barbarity.’ The reason why our annotator did not readily conceive the meaning of his author in this place, appears to be evidently that he did not read him. The translator having left out a qualifying expression, which must necessarily have removed the difficulty, at which this nice and accurate critic affects to boggle. The author says, *Ces barbaries que nous exerçons sur les animaux, les hommes ne les exercent, sur les hommes que dans le fureur des vengeances ou dans ce qu’ on appelle le droit de la guerre.* Now nothing but the fortunate omission of *ce qu’ on appelle* in the translation, could possibly have left an opening for the scholiast to give us this instance of his critical sagacity.

We cannot omit a similar misprision and omission in the translator, which hath afforded room for a farther correction of this very inaccurate historian, in regard to the nature of a despotic government. After giving an account of the several councils and courts of justice in China, our author says, “ It is impossible that, under such an administration, an emperor can ever exercise arbitrary power. He has indeed the making of the general laws†; but by the constitution of the state, he can do nothing without first consulting men learned in the laws, and chosen by sufferage. Although the emperor’s subjects always prostrate themselves before him as if he were a God, and that the least failure in respect to his person is punished [according to law\*] as an act of sacrilege; still this does not prove his government to be despotic and arbitrary. A despotic government would be that where the prince may, without infringing the laws, deprive a subject of his fortune or life without form of trial; and for no other reason than that it is his will. Now if ever there was a state in which the life, honour, and fortune of the subject was under the protection of the laws, it is that of China.”

For our parts, we thought that Mr. de Voltaire, was, in this passage, very intelligible; but behold, our emendator thinks it necessary to acquaint the reader, that “ the Prince is despotic who assents to laws made for the regulation of his subjects; but can himself dispense with those laws for his own convenience or caprice, without being called in question. That is a despotic government in which the people are bound by certain laws, but

† The original is *Les loix générales enant de lui.*

\* *Selon la loi,* says the original. A very material expression in this sentence! and wherefore omitted?

the prince is bound by none.' A very sententious and accurate definition truly ! but how doth it serve to elucidate, disprove, or confirm the text ? It does not appear according to Mr. de Voltaire's account, that an emperor of China can dispense with the laws. And as to the scholiast's definition of a despotic government, we do not see any essential difference between it and that of Voltaire. In countries where the will of the prince constitutes the law, he cannot infringe the laws by doing what he will ; because his present will, with regard to himself at least, annuls every contradictory preceding one ; and he is exactly in the same case as a prince who is, according to our annotator, bound by none.

The ambition of our translators to display a degree of knowledge superior to their author, is not confined to matters of science ; their acquaintance with historical facts, and their discernment in the study of mankind, break forth not unfrequently with a very uncommon degree of assurance. Poor Mr. de Voltaire is almost always *egregiously mistaken*, when he treats of the English history, and hath committed a horrible blunder in comparing the striped buskins of Charlemagne with the tartan hose of the Scotch highlanders. It had not been amiss, however, if our commentators, when they differed from their author, had given some reason for their dissent ; especially as they are so modest as to think it quite necessary in him to do so. It is nevertheless very common with them to contradict the facts advanced, and motives suggested by the historian, without deigning to give any other reason for it than their own *ipse dixit*. Thus the historian, speaking of the great number of kings, queens, and princesses, that formerly ended their days in cloisters in England, adds, " it is probable that they caused themselves, in their last moments to be clad in religious habits, and perhaps to be carried into convents : but it is hardly credible that, in good health, they actually renounced the affairs of the public, in order to live the life of a recluse." To this plausible, tho' not altogether well-founded, reflection, our scholiast very laconically answers. ' It is true, nevertheless ;' as if he had been personally acquainted with the parties, and had a right to be credited on his own assertion. Surely a writer of Voltaire's reputation required a little more deference ! Again the historian, in speaking of the Emperor Constantine observes, that it is difficult to discern the real character of a prince, whom one party has described as the most criminal, and the other as the most virtuous of mankind. " If we suppose, continues he, that he made every thing subservient to what he thought his own interest, we shall not be mistaken." On this occasion, the annotator takes upon him to charge the historian " with having given a very invidious and unjust representation of facts, calculated to asperse



asperse the memory of a great prince, who hath been so remarkably celebrated for his generosity and moderation.' Now, what end Mr. de Voltaire might have to answer in thus misrepresenting the character of Constantine, we know not; but we think his reflection a very probable one. No, says the angry scholiast, 'the human mind is very capable of sentiments and designs that cannot be reduced to this narrow standard: but this is a truth, which to *sordid souls*, is altogether incomprehensible.' We should be glad to know to whom the appellation of *sordid soul* is to be applied, if not to the historian; in which case, we presume, the reader will not be at a loss what to think of these, his translators and scholiasts. They freely charge their author with partiality and inconsistency; but how far they stand excusable themselves, may be gathered from their remarks on the subject of Constantine alone. We have mentioned above how ready the annotator was to censure the historian, tho' unjustly, for supposing the right of war gave men the right to be cruel to their enemies; and yet he defends the inhumanity of Constantine, against the censure passed on that emperor by M. de Voltaire. Constantine, says the latter, "is extolled to the skies, for having exposed to wild beasts, in the Circus, all the chiefs of the Franks, and the prisoners he took in an expedition to the Rhine; such was the treatment offered to the predecessors of Clovis and Charlemagne. The writers who have been so base as to applaud cruel actions, have at least established the facts, and sensible Readers judge of them by the light of their own understanding." On this our commentator, 'It was absolutely necessary to practice uncommon severity against those barbarians, who were bound by no treaties, and restrained by no sentiments of humanity. They made continual irruptions into the empire, ravaging the country with fire and sword, and committing the most savage acts of cruelty and outrage. They were brutal as the beasts in the field, and deservedly hunted down as the enemies of mankind.'—Hunted down! where? On the spot where they committed these ravages? This might have been expedient, and would have been more excusable, if not altogether just; but to take them alive, and carry them captive to be hunted down in the Circus, for the entertainment of the multitude! What was this but that wanton exercise of cruelty, which our scrupulous scholiast objected to above? This we are very certain of, that it was in no wise becoming a character which is represented as a *pattern of mercy and benevolence*.

In describing the character of Oliver Cromwell, Mr. de Voltaire says, "It is false what some writers pretend to tell us, that he played the enthusiast and false prophet on his death-bed." Here the scholiast affects to treat his author with some deference.

\* Beggin

' Begging our author's pardon, says he, Cromwell had been an enthusiast from the beginning, and became so much a prophet on his death-bed, that even when the physicians despaired of his life, I tell you, (cries he) I shall not die of this distemper: favourable answers have been returned from heaven, not only to my own supplications, but likewise to those of the godly, who carry on a more intimate correspondence with the Lord.' We shall not take upon us to determine concerning the reality of the fact; but we will venture to say, that the scholiast must not only be most egregiously mistaken, but must be very ignorant both of history and mankind, if he can believe that Cromwell, whatever he might be at his first setting out in life, was sincere in his fanaticism long afterwards.

Were we not fearful of being tiresome to our readers, we might proceed much farther in pointing out the strange incoherencies and absurdities contained in the translation of the historical parts of these volumes, and the notes attending it. But we must here dismiss this performance for the present. Those who are desirous of entering more particularly into the merits of the translation, need only compare those chapters and passages which are inserted in the general history, with the same passages again inserted in the annals of the empire, to be able to form a tolerable judgment, how unlike the copy is to the original, and how unequally executed it is in itself.

We shall consider the translation of the poetical works and miscellaneous pieces, in a subsequent article: after which, having done with the translators, we shall give a general review of all the works of the author, particularly such as have not been already considered in the course of our undertaking.

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*A new and accurate System of Natural History. Containing, I. The History of Quadrupedes, including amphibious Animals, Frogs, and Lizards, with their Properties and Uses in Medicine. II. The History of Birds, with the Method of bringing up those of the singing Kind. III. The History of Fishes and Serpents, including Sea Turtles, crustaceous and shell Fishes, with their medicinal Uses. IV. The History of Insects, with their Properties and Uses in Medicine. V. The History of Waters, Earths, Stones, Fossils, and Minerals, with their Virtues, Properties, and medicinal Uses; to which is added, the Method in which Linnaeus has treated these Subjects. VI. The History of Vegetables, as well foreign as indigenous; including an account of the Roots, Barks, Woods, Leaves, Flowers, Fruits, Seeds, Resins, Gums, and con-  
creted*



*ereted Juices; as also their Properties, Virtues, and Uses in Medicine; together with the Method of Cultivating those planted in Gardens. In Six Volumes. By R. Brookes, M. D. Author of the General Practice of Physic. 12mo. 6 Vols. \* 18s. Newbery.*

WHILE the labours of a part of the learned world are exhausted in the investigation of obscurity, and in attempts to make new discoveries, another class of Scholars is employed only in registering their improvements, and in conveying them to mankind with greater perspicuity or conciseness. The Author of the present work may be placed among the latter, as he seems more qualified to teach the sciences, than to improve them. He permits bolder spirits to go in quest of new adventures; contented himself to drive a domestic trade with what they have happened to import.—To speak without metaphor; Dr. Brookes may be considered as a useful Compiler, and as having judiciously lopped away those exuberances which generally grow upon the efforts of inventive genius.

We may consider the present performance as an abridgment of Natural History; and it must be owned, that to bring this science within just limits, if we consider how it has long continued overgrown with falsehood, was rather a more useful task than to enlarge it. Although our Author, in his preface, mentions his having added to the science, yet his chief merit seems to be the judgment he has shewn in retrenching what was not well ascertained, than in supplying what was not known. Natural History, as some teach it, is boundless; and such as have undertaken the task of describing minutely every object in the great Musæum of Nature, have, after a long life, at last found themselves scarce advanced beyond the very entrance. This was the case with Aldrovandus; who was himself sensible of the abyss into which he was plunging. After several large folios exhausted in the history of nature, death stopt him short, in the beginning of his design. Mr. Buffon very justly complains of the prolixity of Aldrovandus, yet the French Naturalist, together with Mr. Daubenton, has already published nine quarto volumes of his history; which, however, does not yet comprehend the third part of even the quadrupedes. We should be glad to know how many hundred volumes the whole of his work will make when completed?

The work before us is divided into six volumes, for into so many classes the Author has thought proper to range the objects of nature. These divisions, however, we must observe, are

\* Published also in monthly Volumes.

perfectly arbitrary. The gradation from one order of beings to another, is so imperceptible, that it is impossible to lay the line that shall distinctly mark the boundaries of each. All such divisions as are made among the inhabitants of this globe, like the circles drawn by Astronomers on its surface, are the work, not of nature, but of ourselves. This Author, therefore, has neglected modern systems, in which these distinctions chiefly abound, and has followed that of Ray; to whom this science, in our opinion, owes its greatest improvements. It is true, that Linnæus, Klein, and others, have classed natural objects with much greater assiduity and minuteness; but those systematic divisions, which were originally introduced with the science, to assist the learner's memory, serve at present, by their number, to create embarrassment, and repress his curiosity. Before we have learned the names of these divisions, we might, perhaps, have become masters of a great part of the descriptions of nature itself. But some nations, and the Germans in particular, have ever discovered a greater propensity to increase the language of science than to extend its discoveries.

As our Author has avoided imitating modern Naturalists in the intricacy of his system, so has he likewise steered clear of them in respect to another glaring abuse. A Naturalist, when thoroughly enamoured of system, is desirous of giving every object in nature an equal place, and bestows as much time in describing the mole as the elephant, the pimpernel as the oak. In fact, the error is natural enough; as by his system he is taught to call the pimpernel a kind of oak, and the mole a sort of elephant. Pliny and Theophrastus are never thus absurd, but carry good sense into all their enquiries. Such parts of Nature as had a more peculiar relation to the happiness of man, were the chief objects of their investigation. It seems the boast of many modern Botanists, to have a name for every plant; tho' otherwise utterly unknown; on the contrary, Pliny was content to relate the properties of the few plants he knew, and to let those of whose virtues he was ignorant, remain unnamed, till farther experience should raise them into notice. In the work before us we find all the names of animals, fossils, minerals, indigenous plants, and the most remarkable exotics; but, in each class, those are chiefly insisted upon which conduce to the purposes of health or pleasure.

The first volume of this work, which contains the history of quadrupedes, amphibious animals, frogs, and lizards, begins with a preface, in which the Author assures us, that having himself been a Traveller, he has in person examined several of the exotic animals, and other productions, and compared them with the accounts of former Travellers. But tho' in some places he



he seems to have made new discoveries, as in the description of the North American Bear, yet, in general, he follows Ray, Gesner, Jonston, and Edwards, without quoting them upon every occasion: blending their remarks together, so as to make one uniform description.

The preface is followed by an introduction, containing remarks on the nature and way of living of quadrupedes in general. The description of each particular species of quadrupedes follows next, in which the style is plain and concise. Readers accustomed to the flowing manner of the French Naturalists, will not, perhaps, relish the drier descriptions of our English Historian. A Frenchman, for instance, would compare an hen with her chickens, to a Legislator at the head of a rising colony, while the tyrant kite is drawn as aiming at their sacred lives and liberties; Dr. Brookes is contented without such fine allegory and ornaments. However, he observes, that though all sciences have a language peculiar to themselves, and natural Philosophy in particular; yet, that a style enriched with metaphor, would be loading the simplicity of nature with foreign and tawdry embellishments. But after all, we could wish that he had thrown more life and variety into his manner, and imitated those Painters who, to give their pieces greater force, throw all their animals into action. Nevertheless, few Naturalists will, perhaps, be of our opinion in this particular.

The second volume begins with miscellaneous remarks upon birds in general. The Author has chosen Ray for his guide, and begins with observing, that 'though they are incapable of the same docility with terrestrial animals, and are less imitative of human perfections, yet they far surpass fishes and insects, both in the structure of their bodies, and their sagacity. As in mechanics the most curious machines are generally the most complicated, so it is in anatomy. The body of man presents the greatest variety upon dissection, quadrupedes less perfectly formed in their simplicity of conformation; the mechanism of birds is still less complex; fishes have yet fewer organs than they; while insects more imperfectly than all, seem to unite the boundaries of animal and vegetable nature. Of man the most perfect animal, there are but two or three species; of quadrupedes the kinds are very numerous; in birds they are still greater, and in insects most of all.

'The variety of methods which nature has taken to furnish the globe with creatures, perfectly formed to indulge all their peculiar appetites, deserves our wonder; but wondering is not the way to grow wise.—In general, every bird resorts to those climates where its food is found in greatest plenty, and always takes  
care

care to hatch its young at those places where, and in those seasons when, provisions are in the greatest abundance. The large birds, and those of the aquatic kind, chuse places as remote as possible from man, as their food is different from that which is cultivated by human industry; some birds which have only the serpent to fear, build their nests in such a manner, as to have them depending at the end of a small bough, and the entrance from below; but the little birds which live upon fruits and corn, are found in greatest plenty in the most populous countries, and are too often unwelcome intruders upon the fruits of human industry. In making their nests therefore the little birds use every art to conceal them from man; while the greater birds use every precaution to render theirs inaccessible to wild beasts and vermine. The unerring instinct which guides every species in contriving the most proper habitation for hatching their young, demands our observation. In hot tropical climates, nests of the same kind are made with less art, and of less warm materials than in the temperate zone, for the sun in some measure assists the business of incubation.

‘Of all birds the ostrich is greatest, and the American humming bird is least. In these the gradations of nature are strongly marked; for the ostrich, in some respects, approaches the nature of that class of animals immediately placed above him, namely quadrupedes, being covered with hair, and incapable of flying; while the humming bird, on the other hand, approaches that of insects. These extremities of the species, however, are rather objects of human curiosity than use; it is the middle orders of birds which man has taken care to propagate and maintain, these largely administer to his necessities and pleasure, and some birds are even capable of attachment to the person that feeds them. How far they may be instructed by long assiduity, is obvious from a late instance of a Canary bird which was shewn in London, and which had been taught to pick up the letters at the word of command. Upon the whole, however, they are inferior to quadrupedes in their sagacity; they are possessed of fewer of those powers which look like reason, and seem in all their actions, rather impelled by instinct than guided by choice.’

The description of the several species follows next; and at the end he subjoins a translation of the system of Linnæus, so that those who are fonder of studying names than things, may have something to exercise their industry. Should a Learner, for instance, desire to know something of the bird of Paradise, let him apply to the system of the great Swedish Naturalist, and there he will be taught, that it is a bird of the raven kind, for it has like it a cultrated beak, and setaceous feathers at the base: this, it is true, will give him but a very imperfect idea of the  
bird



bird of Paradise, but a sublime idea of the Philosopher's learning. The truth is, the Swedes and the Germans, who of late have undertaken to improve Natural History, seem to err as the Schoolmen did of old; both rank the objects of the natural and ideal world under certain classes or categories, and when asked concerning any particular object, only tell you, to what class it belongs: and away they walk, filled with the vast idea of their own learned importance. Notwithstanding, therefore, the indefatigable industry of our modern Rivals, (and truly they have been industrious enough!) we still must think, that our own countrymen deserve the preference; and the Reader who will be at the pains to compare the first part of this volume, which is compiled from English Naturalists, with the latter part, which is translated from the labours of a Foreigner, will, perhaps, be of our opinion.

The four remaining volumes, which contain the history of fishes, insects, minerals, and vegetables, are, like the other two, prefaced by introductory discourses, each giving a general history of that part of nature which makes the subject of the volume. The remarks thrown into these prefatory discourses, discover much observation, and an intimate acquaintance with writers on the subject: In these, however, as well as in the two former, there are some omissions and a few errors.

In regard to the numerous engravings with which this work is embellished, as the dimensions of them are so much reduced, in order to accommodate the plates to the size of a duodecimo page, the Reader will not suppose them to rival the excellence of Buffon's or Edwards's admirable figures. Some of them are indeed but very indifferent, while others are, perhaps, as well executed as could be expected in a publication intended for the *millions*.

Of all writers, however, a naturalist is most liable to omissions and errors. The science, tho' so very extensive, is as yet in its incipient state, and resembling those half-formed animals which the poets feign as just sprung from the mud of the Nile, *Vix consensu vitæ hanc certavestigia tentat*. Much of natural history is drawn from the relations of travellers and seamen, who were either ignorant or credulous; we can hope, therefore, for nothing perfect in this science, at least for some years to come. The next age may possibly see it more complete; as it has lately become an object of royal protection. The emperor, the kings of France, Sweden, and Denmark, now seem vying with each other in sending out men of learning into all parts, for the purposes of improving natural knowledge, and completing their respective cabinets which have already cost immense sums in furnishing. But in the present state of the science, the few omissions or errors of our Author are the more excusable, as the means of convicting falsehood are so remote, and the objects of enquiry are so numerous. To deal candidly  
therefore

therefore between him and the public, he appears to have compiled a work with great labour, more for the purposes of use than ostentation, in a method neither wildly confused, nor dryly systematical. He has taken our own countrymen chiefly for his guides, who, to the honour of our nation, tho' unacquainted with royal munificence, have hitherto made the greatest advances in all parts of this science, the history of minerals only excepted. He seems to have as much accuracy as the opportunities of his information would admit, and perhaps more than many of those who have written before him. Thus far therefore this sensible compiler, tho' furnished with talents little superior to the rest of mankind, merits our applause; that applause which we have often been obliged to withhold from the efforts of unchastised genius. There are some minds which always move slowly and safely in the right track; while others, with much greater powers, like unmanaged horses that run out of the course, the faster they go forward, the more they deviate from the goal.

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*An Inquiry into the Legality of pensions on the Irish Establishment.*  
By Alexander M<sup>c</sup> Auley, Esq. One of his Majesty's Council at Law for the Kingdom of Ireland. 8vo. 6d. Wilkie.

THERE cannot be a stronger instance of the folly and infatuation of the unthinking multitude, than their espousing the interests of particular men with extravagant enthusiasm, while measures of real importance pass totally unnoticed by them, or at least are slightly regarded. Unhappily such as do not think for themselves, are ignorant where their danger lies; they suppose reason with rage: and being incapable of judging concerning the propriety of public measures, they are readily inflamed against those who direct them, whenever it is the interest of a discontented Party to practice on their passions.

There is no good without some alloy of evil. The inestimable Liberty of the press is no doubt the surest Guardian of public rights. Yet at the same time the glut of political trash, which is daily disgorged from the press, does inconceivable prejudice, in promoting indolence, and exciting contention. Too many, instead of attending to the duties of their profession, and increasing their property by a laudable industry, waste their time in poring over pages of personal abuse, and weakly imagine themselves interested to clamour for John or William. While the zealots on both sides worship golden images of their own imagination, they brand every man as a knave or fool, who has the discernment to discover, and the spirit to declare, that the idols of each party are composed of the same brazen materials. As  
their



their opinions are not formed by the operation of their own Intellects, they never part with one prejudice but to embrace another; and being unaccustomed to reason themselves, they are ever impatient of contradiction. They are extravagant enough to presume that their senseless, intemperate disputes, which only serve to render themselves ridiculous and odious, have an influence over public measures: and when they see the state in confusion, they vainly suppose, like the fly upon the wheel, that the dust is of their raising. It is to be lamented, however, that while these misguided partizans follow pursuits to which their abilities are unequal, many of them tarnish virtues which would render them amiable, and bury talents which would make them useful.

The little pamphlet before us, which has not yet gone through the first edition, is a recent instance of the inattention of the Multitude to points of the highest moment, with respect to their freedom and property, while they are wrangling about matters totally indifferent to either. We will venture to say, that all the political pieces combined, which have been published for years past, are not half so interesting to the public, as this inquiry, which is penned with candour, and intelligence; and to which the author, who is a servant to the crown, has had the laudable spirit to affix his name.

‘The subject,’ says he, ‘at first sight seems delicate; but, on a closer inspection, it appears otherwise. Enlarging the power or permanent prosperity of the crown beyond their true bounds, being equally hurtful to the inseparable interests of the crown and nation. The love of my country, and my duty to the crown, both concur in moving me to speak my sentiments upon this occasion without reserve.’

‘Indeed freedom of speech, upon this subject, must appear absolutely necessary to every man who knows, that a very considerable part of that heavy load of pensions, now subsisting on the Irish establishment, has been imposed in the last two months\*; and that an unlimited power of granting pensions on that establishment to the full amount of the Irish hereditary revenue, is claimed by ministers on behalf of the crown.’

‘The clear income of the hereditary revenue of Ireland, our author computes at four hundred and eleven thousand, five hundred and fifteen pounds *per annum*. ‘The danger to Ireland,’ he continues, ‘from an unlimited power in the Crown over this revenue (one year’s income whereof is not much less than one half of the whole circulating money in that kingdom) I

\* The Inquiry is dated June 1, 1763.

shall not enlarge upon. How far a power to apply an Irish fund, which already, in the infancy of Irish trade, amounts to so much, and may amount to double, perhaps treble that sum, if Ireland lives to maturity; how far a power to apply so large a fund in pensions calculated for extending ministerial influence, might in it's consequences affect Great-Britain, let Britons judge.

'It is not pretended,' he adds, 'that the crown has any other than a public unalienable property in the Irish temporary duties, it appearing, by express words, in the preambles of such of these temporary grants as are not appropriated to particular uses, that they are all intended for support of government. There will appear as little pretence for a claim of private alienable property in the Irish hereditary duties, which are granted by act of parliament, when the acts granting these duties are considered.

'The grant of Excise clearly appears from the words of the preamble, to be intended for public uses.—*For pay of the army, and defraying other public charges in defence and preservation of this kingdom.* It is equally clear, from the words of the preamble in the act of tunnage and poundage, and additional poundage, that these branches of the revenue are also intended for public uses;—*For protecting the trade of this kingdom at sea, and augmenting the public revenue.*

'The hearth money also appears, by express words in the preamble, to be intended as a *public revenue, for public charges and expenses.*

'Although this preamble sufficiently excludes all claim of private property in this branch of the Irish revenue, yet as it was granted in lieu of the Irish court of wards, then abolished, wherein the crown had a private property; and as the pensions which had been charged on the profits of that court were very considerable; and as it might have been reasonably apprehended, that the persons who had lost their pensions by the abolishing of that court, would endeavour to obtain recompense out of this new revenue; therefore, for the more effectual preventing of all such attempts, the legislature, not content that pensions out of the revenue should be only *voidable* by a law-suit, added a clause expressly enacting, that all such pensions should be *void*.

'The act granting the revenue of ale licences, hath no preamble mentioning the uses for which it was granted.

'The legislature, therefore, in order to obviate all pretence of private property in this branch of the Revenue, inserted a clause, restraining the crown from charging it with pensions.



‘ The old poundage of Henry the 7th, from the antecedent grants of this tax, appears clearly intended for public uses. — The Irish quit rents and crown rents being reserved on grants of lands wherein the crown had a private property; these rents were originally the private property of the crown: But by the English act of 11 and 12 William III, it is enacted that these rents shall for ever hereafter remain and be, for the support and maintenance of the government of Ireland; and that all pensions since the 13th of February 1668, charged, or hereafter to be charged thereon, shall be void.

‘ There are but three branches of the Irish revenue which remain to be considered; prize on wines, light-house duties, and the casual revenue. I cannot find any acts of parliament granting the former: if there be none, the crown is to be considered as intitled to them by common law, and consequently as having a private property therein. The crown has also a private property in a small part of the casual revenue, belonging to it by the common law, which is not distinguished in the public accounts from such parts of this branch of the revenue as are granted by acts of parliament.

‘ I do not find that the clear income of these three branches, (prize on wines, light-house duties, and the casual revenue) has ever amounted, in any one year, to fifteen thousand pounds. — If it be so, the private revenue of the crown in Ireland, (the only revenue in its nature chargeable with pensions) has never amounted to 15,000 l. in any one year. — And the pensions on that establishment, (exclusive of the French pensions, the military pensions, the pensions to widows of military officers, and the pensions granted under the disguise of salaries annexed to useless offices — a ministerial stratagem of the most dangerous tendency) amounted to sixty-four thousand, one hundred and twenty-seven pounds *per annum*, at *Lady-day*, 1761. That they are since greatly increased is certain; altho’ the exact amount of this increase is to remain a secret, until the next session of the Irish parliament. But it is no secret that an unlimited power of increasing them, for ministerial purposes in either kingdom, is asserted and insisted on.

‘ The facts mentioned in this paper are indisputable: The reasoning seems grounded on established principles of law and common sense. If it be erroneous, the errors, no doubt, will speedily be exposed to public view, and I shall not be ashamed to acknowledge conviction: if it be just, the consequence is obvious — Not a single Pension on the Irish establishment warranted by law — All clearly illegal. It is true the crown has an undoubted right to charge its private revenue with pensions of

any kind, for any term, or in perpetuity, to the full amount of this revenue. But it is equally true that the grant of any pension not chargeable in law on the public revenues, and yet charged in fact on the revenues at large, (comprehending as well the public as the private revenue of the crown) is clearly against law: the crown is deceived in the grant; and therefore not bound by it.

Having thus shewn these pensions to be illegal, the Inquirer, with great good sense and moderation, remarks, that although the wisdom of our ancestors excluded pensions of all kinds, yet this universal exclusion may now, perhaps, admit of some exceptions; by a new law to be made for this purpose; enabling his Majesty to charge the public Revenue of Ireland with certain pensions, under proper limitations.

The granting of reasonable pensions to widows of military officers, being useful to the public; it seems clear, that such pensions ought to be confirmed by act of parliament; and his Majesty enabled to grant the like pensions for the future out of the public revenue. Pensions to civil officers, *really* superannuated, seem to fall within the same reason. Pensions granted on principles of charity are proposed to be confirmed in like manner. As to the pensions granted on the Irish establishment to some branches of the royal family, the Inquirer, with regard to them, expresses himself with becoming loyalty and affection, and concludes the whole with the following spirited and pertinent Expostulations.

‘ Having taken the liberty to point out the several kinds of pensions on the Irish establishment, that seem worthy of parliamentary confirmation; I shall crave a little farther indulgence to add — If any pensions have been obtained on that establishment, to serve the corrupt purposes of ambitious men; — If his majesty’s revenues of Ireland have been employed in pensions to debauch his majesty’s subjects of both kingdoms; — If the treasure of Ireland has been expended in pensions for corrupting men of that kingdom to betray their country, and men of the neighbouring kingdom to betray both; — If Irish pensions have been procured to support gamesters and gaming-houses, promoting a vice which threatens national ruin: — If Irish pensions have been pilfered from the crown, to raise and maintain an unnatural power against the crown’s vicegerent; — If pensions have been purloined out of the national treasure of Ireland, under the mask of salaries annexed to public offices useless to the nation; newly invented for the purposes of corruption; — If Ireland, just beginning to recover from the devastations of massacre and rebellion, be obstructed in the progress of  
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her cure by swarms of pensionary vultures preying on her vitals ; — If by squandering the national substance of Ireland in a licentious unbounded profusion of pensions, instead of employing it in nourishing and improving her infant agriculture, trade and manufactures ; or in enlightening and reforming her poor ignorant, deluded, miserable natives, (by nature most amiable, most valuable, most worthy of public attention) — If, by such abuse of the national substance, sloth and nastiness, cold and hunger, nakedness and wretchedness, popery, depopulation and barbarism still maintain their ground ; still deform a country abounding with all the riches of nature, yet hitherto destined to beggary ; — If such pensions be found on the Irish establishment, let such be cut off, and let the perfidious advisers be branded with indelible characters of public infamy, adequate, if possible, to the dishonour of their crime.

Such is the scope of this sensible Inquiry, which, though it contains more grievous accusations than all the accumulated charges hitherto brought against a late administration, seems hitherto to have passed unnoticed, while every idle production, fraught with personal invective, and scurrilous anecdotes, is, to the scandal of the times, perused with avidity.

We have given more room to this article than we usually allow to so small a treatise : but it is our duty as Reviewers, to recommend books, not by their weight of paper, but their weight of intelligence.

We have only to add, that there is a kind of pensioning, not taken notice of by the Inquirer, which is perhaps as obnoxious as any which can be conceived : — We mean the practice of quartering pensioners on offices of real duty and utility. If the salaries appropriated to the discharge of such offices are too large, public oeconomy demands that they should be reduced : If the stipends are no more than adequate to the services expected, it is infamous and unjust to quarter pensioners on such officers. How can we expect men of abilities and integrity in any department, while the mistress, pimp, or parasite of a great man, is to be quartered upon them, and pampered in indolence out of the profits of their labour ?

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*A new English translation, from the original Hebrew, of the three first chapters of Genesis ; with marginal Illustrations, and notes critical and explanatory. By Abraham Dawson, M. A. Rector of Ringsfield, Suffolk. 4to. 2s. 6d. Field.*

ALL except those who are weak and superstitious enough to credit the prodigies which have been related of Jewish accuracy and care, in transcribing and preserving their ancient writings,

writings, must be sensible, that through such a length of time, and passing through so many hands, the Hebrew text of the Bible comes not to us *unchanged* or *uncorrupted*. A numerous collection, therefore, of the most ancient manuscripts, with an exact and faithful collation of them, is justly deemed a very useful undertaking. But whoever reflects, that when this is done, we shall *still* have the *text* very *defective*; or, whoever considers the *imperfection* of the Hebrew language, the *imperfect* state, indeed, in which language must needs have been, in those early ages, will be equally sensible, that *much more* is to be done before the sense of many passages in the Old Testament can be tolerably ascertained. For this we must be obliged to the labours and ingenuity of such as are well acquainted also with the ancient *versions* of the Hebrew text, it being evident, that some of them have been made from manuscripts, lost by time or accident, whose reading in many places, it is certain, were different, and, it is most probable, from their antiquity, less corrupted than the reading of any that are extant. And, amidst this variety of readings, it is obvious what great *judgment*, and *critical* skill are requisite duly to weigh the *authorities* of these manuscripts and versions, in order to ascertain the true reading; after which also the *main* and most difficult matter still remains, viz. to give the *true sense* of the Author.

But, how great soever the difficulties in the way of a just translation of the Hebrew into our own language, may be (from the great abilities requisite for the undertaking) the ingenious and elaborate performance now under consideration, convinceth us, that we should not despair of seeing such a translation, or, at least, a much *better* one than that of our common Bibles, did we not apprehend, that there are much greater difficulties, of *another kind*, in the way of it;—difficulties which are a discredit and scandal to those that occasion them. We presume not to say in *whom* the fault lies, but we will be bold to affirm, that in *some*, an *indifference* to truth, in *others*, a *bigotted* attachment merely to form and custom, and, in *too many*, a *distorded* fear of consequences from a free circulation of truth, are the principal, the only insuperable difficulties, (if unhappily they should prove insuperable) in the way of this important work. Pardon, Readers, our honest involuntary indignation on this subject, should it seem to you to rise beyond its just bounds. Let us now attend to our Author.

‘ I have endeavoured, says he, to translate faithfully and exactly my Author, whoever he was; and whether you suppose him to have written the following account of the formation of things, and of the state of our first Parents, under the immediate direction and inspiration of God, or not. The discussing  
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these and the like theological questions, was no part of my design; much less was the presuming to decide them.—What I have attempted, is merely to give a new English version, as accurate as one as I could, of the three first chapters of Genesis; and in the Notes to account for, and justify that version.

A view of the work itself can alone give our Readers a just and compleat idea of the manner in which this design is executed. The Author shews himself to be a masterly Interpreter of the Hebrew tongue, and a very just Critic; nor will his *fidelity* with respect to altering the text, his *care* in comparing it with the ancient versions, and his ingenuous *caution* not to mislead his Readers, be found at all inferior to the following representation, which we give in his own words.

‘ I have carefully, says he, compared the present Hebrew with the Samaritan text, and with the ancient versions; and have noted the variations; not indeed all, but such as I judged to be the most material, and to afford a better reading than, or at least equally good with, the present Hebrew: nor have I once ventured to suggest, much less have I made, any alteration in the text, without giving fair notice of it, and accounting for it; nay, so scrupulous have I been in this respect, that I have not, to the best of my knowledge, inserted in the translation a single word, how necessary soever to compleat the sense, to which there is not a corresponding word in the original, without remarking it in the Notes: and wherever any words are inserted from the Samaritan, Septuagint, &c. as containing a reading different from, and in my judgment preferable to, the present one, such words are distinguished by being put in small capitals.

‘ I have also generally translated the same Hebrew by the same English word; but as this is impossible always to be done, when I have found myself obliged to depart from what is said to be the usual and primary signification of the Hebrew word, I have almost every where observed it in the Notes.

‘ Some, perhaps, may object, that “ I have been too minute “ and particular in these instances.” It may be so: but I had much rather be blamed on this head, than for rashness and taking too great liberties with ancient and venerable writings, with sacred and inspired ones, or, at least, deemed to be so.’

It is now time to gratify the curiosity of our learned Readers with a specimen or two of the work itself.

Chap. I. 29, 30. is thus rendered by our Author, viz. ‘ Behold I give to you every herb yielding seed which is upon the face of all the earth, and every tree bearing fruit and yielding  
‘ seed:

‘ seed: they shall be to you for meat; even every beast of the  
 ‘ earth, and every fowl of the heaven, and every thing that  
 ‘ lyeth and moveth upon the earth, AND every green herb do  
 ‘ I give to you for meat.’

This so very different sense and construction from what our Translators have given of this passage, he thus defends, in a note upon the words, “ even every beast,” &c.—“ I can by no means think the sense of this passage in the English to be the true one; as if it conveyed a grant to the brute creatures of the fruits of the ground for their food. It is not likely, that the Historian, after giving an account of the privileges of man, of his lordship over the earth with all its productions, and of his superiority over all the other creatures which were subjected to his dominion and use, should conclude this magnificent account with saying, that God had made the same ample grant of every green herb for meat to every beast of the earth, and to every fowl of the heaven, and to every thing that moveth upon the earth. If it be objected, that in my interpretation of the passage, no notice is taken of, *l*, prefix to *chl* three several times:—Perhaps it might not be originally in the text, but foisted in from the preceding word, *lachle*. But to let this conjecture pass for nothing, and supposing it to have been always in the text; it is well known to be used in various and very different senses, and cannot every where be rendered according to what is said to be its primary and usual signification, viz. To—For.—One instance amongst many which might be brought, is verse 2d. where it is rendered in Engl.—from—*lnim*, from the waters—and in Sept.  $\kappa$ : nay, it is known to be redundant, and to be prefix to the Nominative and the Accusative, as well as to the Dative Case. It may be objected too, that I have inserted, AND, before, every green herb—and also the words—do I give to you—neither of which are in the original. As for the Conjunctive Particle, *ou*, it is known to be so often redundant, and so often omitted, that no apology needs to be made for inserting it here; especially seeing it occurs in Sept.  $\kappa$ : *παντα χορτον*, &c.—As for the words—do I give to you—they are repeated from the foregoing sentence. So Procopius—“ *Omniem herbam viridem dedi vobis in cibum.*”—The Engl. judging the place to be defective, has supplied it with the Verb, but has suppressed, without any good reason, the Pronoun which in the foregoing sentence stands connected with it. Let it be observed farther, that the Preposition, *l*, prefix to *chl* three times, may perhaps retain in some measure its proper and primary signification, and the Historian might intend to denote by it the extent and amplitude of the grant to man; as including in it all the herbs and trees of the field, and extending likewise to every beast of the earth,  
 and



and to every fowl of the heaven, and to every thing that moveth upon the earth. Upon the whole, I cannot but look on the passage under consideration as containing an express grant to man, not only of vegetables, but of animals for food. And, indeed, all the latter part of the benediction from the words—Behold I give, &c.—to the end of it, seems to be no more than a repetition or farther explication of the former part: for what else could be meant by man's subduing the earth, than converting the productions and fruits of it to his use? and what else could be the meaning of his having dominion over the creatures than their subjection to him, and subservience to his use? and to what use could his dominion over the fishes, for instance, serve, if not to that of food and nourishment?

Our Author differs as much from our Translators in his interpretation of the following passage, Chap. II. 5, 6.—“For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.”—Our Author thus, “For Jehovah God had not as yet caused it to rain upon the earth, and there was not a man to till the ground, neither did a fountain go up from the earth to water the whole face of the ground.” This translation he paraphraseth in the margin as follows, viz. “Neither were there any men—neither was Adam formed—to till the ground, nor did any fountains go up—not was there any overflowing—any breaking forth—of the waters—from the earth.” Defended in his Notes thus; “Neither a fountain,” *anad—ad for aid*. It is not impossible but the original reading might be—*rain aid—ain* in process of time might be lost on account of its likeness to *aid*: however this be, the sense requires the negative Particle in this place, which if not originally here must be repeated from the foregoing clause. Grotius hath observed, that “Seadus in a very ancient copy found the negative Particle:” but F. Houbigant observes on this, that “Grotius has been led into a mistake by the Latin words of Fagius—*negative legit*—not sufficiently attending to Fagius’s meaning, which was only that Seadus interpreted as if he read.”—Sept. hath translated, *ad* or *aid*, *ayn*: now the word usually rendered, *ayn*, is *ain*. May we suppose then *ain* to have been the original reading? Should this be thought too harsh a supposition, it doth not however appear that *ain* signifies—mist, vapour—but rather an overflowing—a breaking forth—a great abundance—of water. This seems to be the sense of the word in Job xxxvi. 27. which is the only place where it occurs with the same meaning as in the verse before us. Hence it is used in other places to denote—great affliction, heavy calamity, desolation, destruction, &c.—Ag. and Syr.

Sym.—επιφλυγμος—επιβλυγμος—επιβλυσμος—words of like import.

The Note on the *Tree of Life*, at verse 9th of the same chapter, and which he renders *Trees of Life*, is extremely ingenious, but too long to be inserted here. We shall oblige our Readers, however, with one more specimen, something shorter, of our Author's critical abilities.

It is well known what a dust has been raised by Commentators about the 19th verse of this second chapter, and what whimsical conjectures have been formed upon the notion that Adam gave names, (in the sense we understand that expression in our own tongue) to every beast and fowl in Paradise. Our Author's sense of this passage is clear of every absurdity, and quite pertinent to Adam's situation, and the design of his Maker, as expressed in the verse before. His translation and paraphrase upon it, is as follows: "And Jehovah God having already formed out of the ground every beast of the field, and every fowl of heaven, brought them to Adam<sup>2</sup> to shew him what he should call them; (i. e. <sup>3</sup> to instruct him in their several natures, properties, and uses) and whatsoever Adam should call them, even every living creature, that might be the name thereof: \* Thus Adam gave names to [i. e. <sup>4</sup> Adam accordingly was instructed in the respective natures and qualities of] all cattle, and to the fowls of heaven, and to every beast of the field; but for Adam there was<sup>5</sup> not found [<sup>6</sup> not found amongst them all] an help suitable to him."—In support of this construction and explication he says,—"I have not the least doubt of having given the true translation and interpretation of this passage. *brauth* may, if the sense requires it, be rendered—to make to see—to shew—nor will it be any objection that the characteristic of Hiphil is wanting; this being so frequently the case. Arab. too, if rightly translated in Polyglott—*ut ostenderet ei*—favours this sense. Add to this, the Verb *kra*,—to call—and the Noun *šm*—name—in Scripture often denote the real natures, qualities circumstances of persons or things. Thus the name of God signifies his nature and attributes. Thus to be called by a name is the same as to Be what a person or thing is called or named. So, to omit all other instances, Is. xl. 26. God is said to call all the heavenly bodies by names; that is, thoroughly to comprehend their natures numbers uses and ends. And thus Adam was taught by God or His Great Representative what he should call the several animals brought before him—What were their natures qualities and uses, as far as was necessary for the purposes of human life. Such instruction must have been highly useful: nay, it was plainly necessary for the first man; for without it he would have been quite at a loss how



how to treat and use the various animals around him : it would also fully convince him, that none of them could be a suitable companion for him.

Such is the entertainment which the learned Reader may expect to find in perusing this performance ; and we doubt not his being so far satisfied of its merit, even from this imperfect sketch, as to regret, with us, and with every well-wisher to truth, and the enlargement of scripture knowlege, that Mr. Dawson hath proceeded no farther than the third chapter, without intimating any intention of communicating more of his ingenious and useful labours to the public. We may venture to assure him, that such an intimation would have been acceptable to all those, at least, whose good opinion would be a credit to him. But as we are very sensible, that undertakings of this laborious nature, executed with the judgment and accuracy which appear in the work before us, must proceed slowly in the hands of one person only, we shall therefore conclude with adding, to our unbiassed approbation of this attempt, our hearty thanks to the worthy Author, for the mite which he has so commendably cast into the public treasury of sacred learning : at the same time observing, with him, ' that if ever our superiors shall judge it expedient to undertake a new English version of the Hebrew Scriptures, " which," Dr. Kennicott says, " is so greatly and justly desired," such an undertaking will undoubtedly be executed to the most advantage, if men of learning and abilities will heartily unite in the work ; each sit down—seriously, and without prejudice to examine the present translation—to consider in what instances it wants some amendment—to aim at the effecting that amendment, by proposing to the public, from time to time, their translations of, or observations upon, those portions of Scripture which, in their opinion, stand most in need of them. From such joint and separate labours and endeavours what success might not be hoped for ? Our Superiors will hence receive great assistance, and be much eased and forwarded in the arduous work ; and the greatest service will accrue to learning truth and religion.'

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*An History of the Military Transactions of the British Nation in Indostan, from the Year 1745. To which is prefixed, a Dissertation on the Establishments made by Mahomedan Conquerors in Indostan. 4to. 18s. in Sheets. Nourse.*

THE late contests between the European powers established in the East-Indies, (in which the unhappy natives have likewise been so greatly involved) have already given birth to many

many literary productions, relating to the military occurrences in that part of the world; and these have been respectively mentioned in the course of our Review. The anonymous performance now before us, is not inferior in point of literary merit to any of the foregoing memoirs, and the facts are related with an air of truth and impartiality, which will undoubtedly give it a due share of weight with the discerning Reader, and secure it not only a candid, but a welcome reception, from the public in general. The following specimen of our Author's abilities and manner of writing, is taken from his preliminary discourse: in which, as well as in the History itself, he manifests a thorough acquaintance with his subject.

Europeans, says he, understand by the East-Indies all the countries and empires which *laying* [lying] south of Tartary, extend from the eastern frontiers of Persia, to the eastern coasts of China. The islands of Japan are likewise included in this denomination, as are all the Malay islands, in which the Dutch have such valuable possessions, and which extend to the southward as far as the coasts of New Holland, and eastward to lands unknown. But the name of India can only with propriety be applied to the country which is distinguished in Asia, as well as in Europe, by the name of Indostan. That part of the western side of Indostan, which is not bounded by the sea, is separated from Persia and the Usbeg Tartary by deserts, and by those mountains which were known to the ancients under the name of Paropamisus: Mount Caucasus forms its barrier to the north, separating it from various nations of Tartars, from the Great and Little Thibet. From Mount Caucasus to Chitigan, marshes and rivers divide it from the kingdoms of Tepra, Assam, and Aracan: the sea, from Chitigan to Cape Comorin and from hence to Persia, embraces the rest of Indostan. This great extent of country has been inhabited, from the earliest antiquity, by a people who have no resemblance, either in their figures or manners, with any of the nations which are contiguous to them. Although these nations have at different times sent Conquerors amongst them, who have established themselves in different parts of the country: although the Mogul Tartars under Tamerlane and his successors have at last rendered themselves Lords of almost the whole of it, yet the original inhabitants have lost very little of their original character, by the establishment of these strangers amongst them. Besides the particular denominations which they receive from the casts and countries in which they are born, there is one more general, which is applied indiscriminately to distinguish the original natives from all who have intruded themselves amongst them, Hendoo, from whence Indian. The Indians have lost all memory of the ages in which they began



began to believe in VISTNOU, ESWARA, BRAMA, and a hundred thousand Divinities subordinate to these. These Divinities are worshipped in temples called Pagodas, in every part of Indostan, the whole extent of which is holy land to its inhabitants; that is, there is no part in which some Divinity has not appeared, and done something to merit a temple, and Priests to take care of it. Some of these fabrics are of immemorial antiquity: they are at the same time monuments of such stupendous labour, that they are supposed to have been built by the Gods to whom they are consecrated. The history of these Gods is a heap of the greatest absurdities. It is Eswara twisting off the neck of Brama; it is the Sun, who gets his teeth knocked out; and the Moon, who has her face beat black and blue at a feast, at which the Gods quarrel and fight with the spirit of a mob. They say, that the sun and moon carry in their faces to this day the marks of this broil. Here and there a moral or metaphysical allegory, and sometimes a trace of the history of a first Legislator, is discernable in these stories; but in general they are so very extravagant and incoherent, that we should be left to wonder how a people so reasonable in other respects, should have adopted such a code of nonsense, as a creed of religion, did we not find the same credulity in the histories of nations much more enlightened. The Bramins, who are the tribe of the Priesthood, descend from those Brachmans who are mentioned to us with so much reverence by antiquity, and although much inferior either as Philosophers or Men of learning, to the reputation of their ancestors, as Priests their religious doctrines are still implicitly followed by the whole nation, and as Preceptors they are the source of all the knowledge which exists in Indostan. Even at this day, some of them are capable of calculating an eclipse, and this seems to be the utmost stretch of their mathematical knowledge. They have a good idea of Logic: but it does not appear that they have any treatises on Rhetoric. Their ideas of Music, if we may judge from the practice, are barbarous: and in Medicine they derive no assistance from the knowledge of Anatomy, since dissections are repugnant to their religion. They shed no blood, and eat no flesh, because they believe in the transmigration of souls. They encourage wives to burn themselves with their deceased husbands; and seem to make the perfection of religion to consist in a punctual observance of numerous ceremonies performed in the worship of their Gods, and in a strict attention to keep their bodies free from pollution. Hence purifications and ablutions, as dictated by their scriptures, are scrupulously observed by them, and take up no small portion of their time. A Bramin cannot eat any thing which has been prepared, or even touched, by any other hand than

than that of a Bramin; and, from the same principle, cannot be married to a person of any other cast in the kingdom, because his own cast is the highest, even above that of the Kings. They say, that they were formerly the Kings of the whole country, and preserve to this day the privilege of commuting capital punishment, when merited, by the loss of their eyes. To kill a Bramin, is one of the five sins, for which there is scarce any expiation.

‘ The pre-eminence of the Bramins admitted, it seems as if the Indians had determined to compensate the odium of such a superiority, by forming themselves into a number of distinct tribes or gradations of people, who respectively submit to the different degrees of estimation in which they have at last agreed to abide, as implicitly as the whole agree to acknowledge the superiority of the Bramins.

‘ The many temporal advantages which the Bramins derive from their spiritual authority, and the impossibility of being admitted into their tribe, have, perhaps, given rise to that number of Jogues and Facquires, who torture themselves with such various and astonishing penances, only to gain the same veneration which a Bramin derives from his birth.

‘ The casts or tribes into which the Indians are divided, are reckoned by Travellers to be eighty-four: perhaps when India shall be better known, we shall find them to be many more; for there is a singular disposition in the Indians, from very trifling circumstances, to form a sect apart from the rest of his neighbours. But the order of pre-eminence of all the casts in a particular city or province, is generally indisputably decided. The Indian of an inferior cast would think himself honoured by adopting the customs of a superior cast; but this would give battle sooner than not vindicate its prerogatives: the inferior receives the victuals prepared by a superior cast, with respect; but the superior will not partake of a meal which has been prepared by the hands of an inferior cast. Their marriages are circumscribed by the same barriers as the rest of their intercourses; and hence, besides the national physiognomy, the members of each cast preserve an air of still greater resemblance to one another. There are some casts remarkable for their beauty; others as remarkable for their ugliness.

‘ All these casts acknowledge the Bramins for their Priests, and with them admit the transmigration. In devotion to this opinion, some afflict themselves at the death of a fly, although occasioned by their inadvertence. But the far greater number of casts are not so scrupulous, and eat, though very sparingly, of fish and flesh; but, like the Jews, not of all kinds indifferently.



differently. Their diet is chiefly rice, and vegetables dressed with ginger, turmeric, and other hotter spices, which grow almost spontaneously in their gardens. They esteem milk the purest of foods, because they think it partakes of some of the properties of the nectar of their Gods, and because they esteem the cow itself almost a Divinity.

‘ An abhorrence to the shedding of blood, derived from his religion, and seconded by the great temperance of a life which is passed by most of them in a very sparing use of animal food, and a total abstinence from intoxicating liquors; the influence of the most regular of climates, in which the great heat of the sun, and the great fertility of the soil, lessen most of the wants to which the human species is subject in aufterer regions, and supply the rest without the exertion of much labour; these causes, with various derivations and consequences from them, have altogether contributed to render the Indian the most enervated inhabitant of the globe. He shudders at the sight of blood, and is of a pusillanimity only to be excused and accounted for, by the great delicacy of his configuration. This is so slight, as to give him no chance of opposing with success the onset of an inhabitant of more northern regions. His manners are gentle; his happiness consists in the solaces of a domestic life; to which sufficiently inclined by the climate, he is obliged by his religion, which esteems matrimony a duty indispensable in every man who does not quit the world to unite himself to God: such is their phrase. Although permitted by his religion, according to the example of his Gods, to have several, he is seldom the husband of more than one wife: and this wife is of a decency of demeanor, of a solicitude in her family, and of a fidelity to her vows, which might do honour to human nature in the most civilized countries. His amusements consist in going to his pagoda, in assisting at religious shews, in fulfilling a variety of ceremonies prescribed to him, on all occasions, by the Bramin; for, subject to a thousand lapses from the ideas he has adopted of impurity, the Indian is always offending his Gods, who are not to be appeased till their Priest is satisfied.

In a country of such great extent, divided into so many distinct sovereignties, it cannot be expected that there should be no exceptions to one general assertion of the character of the inhabitants. There is every where in the mountains a wild inhabitant, whose bow an European can scarcely draw. There are in the woods people who subsist by their incursions into the neighbouring plains, and who, without the ferocity of the American, possess all his treachery; and, according to Mr. Thevenot, India has had its Cannibals in the center of one of the most cultivated provinces of the empire.

‘ The

\* The Rajpouts, by their courage, have preserved themselves almost independant of the Great Mogul. The inhabitants of the countries still nearer to the mountains of the frontier, distinguished by the activity of their character from the indolence of the rest of the nation, have easily turned Mahomedans, and these Affghans are the best troops in the emperor's service, and the most dangerous enemies of the throne when in arms against it. The arts which furnish the conveniences of life have been carried by the Indians to a pitch far beyond what is necessary to supply the wants of a climate which knows so few. At the same time no ideas of taste or fine design have existed amongst them, and we seek in vain for elegance in the magnificence of the richest empire of the globe. Their knowledge of mechanical powers is so very confined, that we are left to admire, without being able to account for the manner in which they have erected their capital pagodas. It does not appear that they had ever made a bridge of arches over any of their rivers before the Mahomedans came amongst them. It is to the suppleness with which the whole frame of an Indian is endowed, and which is still more remarkable in the configuration of his hand, that we are indebted for the exquisite perfection of their manufactures of linen. The same instruments which an Indian employs to make a piece of cambric, would, under the rigid fingers of an European, scarcely produce a piece of canvass. His religion forbids the Indian to quit his own shores; he wants nothing from abroad; he is so far from being solicitous to convert the stranger to his own opinions, or from wishing him to assimilate with the nation, that if a foreigner were to solicit the privilege of worshipping Vishnou, his proposal would be received with the utmost contempt. Nothing seems to have been wanting to the happiness of this nation, but that others should have looked on them with the same indifference with which they regard the rest of the world. But not content with the presents which nature has showered on their climate, they have made improvements when they felt no necessities. They have cultivated the various and valuable productions of their soil, not to the measure of their own, but to that of the wants of all other nations; they have carried their manufactures of linen, to a perfection which surpasses the most exquisite productions of Europe, and have encouraged with avidity the annual tributes of gold and silver which the rest of the world contest for the privilege of sending to them. They have from time immemorial been as addicted to commerce as they are averse to war. They have therefore always been immensely rich, and have always remained incapable of defending their wealth.



From this specimen\* the Reader, we doubt not, will form an advantageous idea of the style of the whole performance; nor will his expectation suffer any great disappointment, on a thorough perusal of the History itself; which in general, is neatly and correctly written; if we except a few slight vulgarisms, such as *lay* for *lie*, *laid* for *lay*, &c. which we commonly observe in the news-papers, but are sorry to see in this otherwise elegant and very sensible performance. The work is embellished with a considerable number of useful maps and plans, well engraved; and the narrative is continued to the year 1755 inclusive. We suppose another volume is intended; as the Military Transactions of the subsequent years are equally important, and worthy to be recorded, as any that happened during the period comprized in the present volume.

N. B. If this ingenious Author favours us with a continuation of the work, we hope that a good Index will not be forgotten, at the conclusion of it.

\* We have avoided entering into the particulars of the Military History here given of our late wars in the East Indies, as the events are so recent and well known; and as we have likewise so often had occasion to make extracts from a variety of late publications relative to the eastern parts of the globe.

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CATO Tragedia. Autore clarissimo viro JOSEPHO ADDISON, inter Angliæ nostræ Principes Poetas jure numerando, omnis Amatoris Scenæ, Latino Carmine versa. 8vo. 2s. 6d. Kearsly.

WE apprehend, that the little encomium on Mr. Addison in this title-page, will be thought but ill adapted, even by those who think very highly of the abilities of that illustrious Author. As an ethic Writer, he certainly merits the most distinguished praise, but to give him rank with the best English Poets, must be an ill-judged compliment, which, upon the comparison, would rather diminish than increase his literary reputation.

The Translator of Cato, in a short, but not inelegant Latin preface, dated from Bruges, apologizes for the omission of the love-scenes; and produces, in his defence, the opinion of Voltaire. He might, indeed, have cited the Marquis D'Argens, and many other respectable Writers, who have condemned those insipid love-scenes; but, in our opinion, no apology was necessary for the omission of them. He also intreats the candour and indulgence of the Reader, to an Author under the distresses

and inconveniences of exile. For our parts, as Reviewers, we should of course treat him with candour, but, as men, we sincerely feel for his misfortunes, and pity a man of letters, and an Englishman, in such circumstances.

This translation of Cato is, in general, very elegant, and executed with great spirit throughout. The style approaches nearest to that of Seneca, the Tragoedian, and, though not so turgid, is, at least, as nervous. The following passage is an instance of close, concise, and forceful expression.

## P O R C I U S.

Ille, mihi crede, impio  
Qui Scelere paritur, splendide mendax honor  
Haud invidendus fuerit. O quanto magis  
Operosa Patris inclyti virtus nitet!  
Spissâ Malorum Nube depressus licet  
Multa aspera tolit, major e dubiis tamen,  
Micuit Procellis, Luce conspicuus novâ;  
Multa quoque Bello passus, infelix sacra  
Dum Jura Libertatis & Romæ asserit.

## P O R C I U S.

Believe me, Marcus, 'tis an impious greatness,  
And mix'd with too much horror to be envied;  
How does the lustre of our father's actions  
Thro' the dark cloud of ills that cover him,  
Break out and burn with more triumphant brightness!  
His sufferings shine, and spread a glory round him;  
Greatly unfortunate, he fights the cause  
Of Honour, Virtue, Liberty, and Rome.

The three verses that follow these in the speech of Porcius, our Translator has judiciously omitted, as containing little more than what had been expressed in the two preceding lines.

The diction of the following verses is, agreeable to the sentiment, nervous and bold.

## S Y P H A X.

At quid interea Cato?

## S E M P R O N I U S.

Vidisti Atlanta: Vertice superbo in Poli  
Minatus Astra inter procellosos notos  
Cœlique Fulmina arduum attollit caput,  
Dum fractus infra marmore effuso pedem  
Tundit furentum vastus undarum globus.  
Sic ille durus, rigidus, et intractabilis,  
Inter ruinas sortis adversæ altior  
Insurgit, elatoque tumidus Cæsarem  
Despectat oculo.

## S Y P H A X.



## SYPHAX.

But how stands Cato?

## SEMPRONIUS.

Thou hast seen Mount Atlas!

While storms and tempests thunder on its brows,

And oceans break their billows at its feet,

It stands unmov'd, and glories in its height:

Such is that haughty man, his towering soul,

Midst all the shocks and injuries of Fortune,

Rises superior, and looks down on Cæsar.

Sometimes, however, the Translator has not been sufficiently careful to exhibit the sense of his Author, even where it was great, or consequential. For instance, where Juba says of Cato,

————— I'd rather have that man

Approve my deeds, than Gods for my Admirers.

These verses are inadequately rendered by the following line:

Nil curo reliqua. Sit modo placidus Cato!

In the scene between Syphax and Juba, where the old General provokes the Prince, and then says, aside, 'I have gone too far,' the Translator has it, 'Me longius animi ardor incautum tulit.'

But the *Animi Ardor* here is unnatural, because it was not that which had led Syphax to take such liberties with his Prince, as he himself very well knew, but a manœuvre of over-acted cunning. This expression of Syphax in the translation, would be more proper were it not to be spoken aside, yet the *Seorsim* is added.

But these, and some other little inaccuracies, do not take off much from the merit of the whole, which we recommend to the perusal of our classical Readers, and promise them all the entertainment that such a work can afford.

This version might also be useful in Schools; as it would assist the higher classes to conquer the English Idiom in their Latin compositions and translations.

*A practical Method for finding the Longitude and Latitude of a Ship at Sea, by Observations of the Moon; with general Rules for computing the same, illustrated by Examples. Together with all the necessary Tables, and their Explanations. To which is added, Tables of the Time the Moon passes the Meridian of London, and her Declination for the Years 1763 and 1764. With Examples of their Uses in finding the Latitude and Variation.*

*tion.* By Robert Waddington, Teacher of the Mathematics, in Three-Tun-Court, Miles's-lane, near the Monument, London. 4to. 3s. sewed. Mount and Page.

**I**T is well known, that the only help our Seamen have been hitherto acquainted with for correcting their Journals, is the Latitude of the place, deduced from observations made on the sun or fixed stars. There would, indeed, be no occasion for correction, could the course steered, and distance sailed, be always depended upon, because the true place of the ship might from thence, at all times, be very easily found: but there are so many accidents that contribute to viciate both the course and distance, that the deductions are too uncertain to be depended upon; and even a knowledge of the latitude very insufficient to correct these errors. It has therefore been long desired that some method could be found, whereby the difference of longitude might be deduced to the same degree of exactness as we can at present determine the latitude; as this discovery would render the art of Navigation compleat, and prove the means of saving many valuable ships, together with the lives of great numbers of our seamen; consequently, of the last importance to a trading nation. It is, therefore, no wonder that the Legislature should offer large rewards to those who should perfect a discovery so interesting to the advantage and honour of Great Britain.

In the twelfth year of Queen Anne, a bill was passed for providing a public reward for such person or persons as shall discover the longitude at sea. By this act the sum of ten thousand pounds is offered as a reward, if the method determines the longitude to one degree of a circle, or sixty geographical miles; fifteen thousand pounds if it determines it to two thirds of that distance; and twenty thousand pounds if to half that distance. Such munificent offers gave occasion to a vast number of schemes, many of which were evidently no other than the effects of distempered brains; tho' others were of a very different nature, being founded on demonstrable principles.

It is sufficiently known, that if by any contrivance whatever, the hour of the day at the same point of absolute time in two different places can be obtained, the difference of longitude between those places is also known; and by comparing the times together, it is easy to pronounce which place lies to the westward of the other. Consequently, if two or more persons can view the same phenomenon at two or more places, and pronounce the time at each place when such appearance was visible; or if the time when any notable appearance will happen at any place, be predicted, and the time when that appearance was visible at any other place was determined, these times being compared together,



gether, will give the difference of meridians, or difference of longitude between the two places. Now since an eclipse of the moon proceeds from nothing more than the interposition of the earth between her and the sun, by which means she is prevented from reflecting the light she receives from the sun, the moment any part of her body becomes deprived of the solar rays, it is visible to all those people who can see her at the same time; whence if two or more different persons, at two or more different places, observe the times when it first began or ended, or note the time when any number of digits was eclipsed, or when the shadow begins to cover or quit any remarkable spot; the difference of these times when compared together, will give the difference of longitude between the places of observation. And of these we have several instances inserted in the works of Mr. Flamsteed, the Transactions of the Royal Society, the Memoirs of the Royal Academy of Sciences at Paris, and other literary Memoirs.

The longitudes of places may also be determined from the observations of solar eclipses; but these being encumbered with the consideration of parallaxes, are far less proper for this purpose than those of the moon: and as each of these happen very rarely, another expedient has been thought of;---the eclipses of Jupiter's satellites.

Observations have demonstrated, that neither Jupiter nor his attendants have any native light of their own, but shine with a lustre borrowed from the sun; whence it happens, that each satellite, in its revolution about Jupiter, affords two opportunities for observation; one at its entrance into the shadow, the other at the entrance of its passage behind its body; whence it happens, that at each revolution of the satellite there are four remarkable appearances, by the observation of any one of which the problem may be solved; but the ingress or egress of the satellite into, and from under the body, is not so much regarded by Astronomers as the immersion and emersion into and out of the shadow; because the swift motion of the satellites plunge themselves so quick into the shadow of Jupiter, that it is not at all difficult to pronounce, by a proper telescope, the exact time of their immersion and emersion. Now as these phenomena happen at the same moment of absolute time, if a catalogue of these eclipses be published, for the meridian of any one place, observations made under a different meridian, compared with the times in the catalogue, will give the difference of longitude between those places.

Besides these, there is another method equally useful, expeditious, and certain, namely, the appulses of the moon to certain fixed stars, and their occultations by means of her body;

for the moon finishing her revolution in the space of twenty-seven days, seven hours, and forty-three minutes; there are few clear nights but the moon passes over, or so near some fixed star, that their difference, or the time of visible conjunction, may be obtained, and thence the difference of longitude determined.

The last method, Mr. Waddington has improved in the treatise under consideration, the longitude being determined by observing the distance of the sun and moon, or the moon and some known fixed star or stars; and from the account he has given us in this work, there is great reason to hope, that his success will animate others to put the method in practice, as it cannot fail of proving of the utmost importance to Navigation. And what renders this method still more easy to the Practitioner, is, that the necessary observations are made with a Hadley's Quadrant. At the same time the Author has given such plain directions for performing the calculus necessary to find the longitude from observation, that we will venture to assure the Navigator, he will find no difficulty in making himself master of so useful a discovery, but what a little attention, and sedulous application will easily overcome; especially as Mr. Waddington has added several tables, which tend greatly to facilitate and shorten the operations. We may therefore congratulate our countrymen, that by the method here explained, and the accurate time-piece constructed by the ingenious Mr. Harrison, (a full account of which will shortly appear in our Review) the great Desideratum in Navigation, the discovery of the Longitude, will be soon completed, and consequently the art itself reach its ultimate perfection.

## MONTHLY CATALOGUE,

For OCTOBER, 1763.

### RELIGIOUS and CONTROVERSIAL.

Art. 1. *A Letter to the Reverend the new-elected Lecturers of St. M—y W—c—h, containing some Hints of the greatest Importance; in which the Interests of all the Lecturers in London, &c. are greatly concerned. Earnestly recommended to the Perusal of the Clergy and Laity of the Church of England. To which is added, an Appendix, addressed to the Subscribers to the Evening Lectures of St. Swithin's, London-Stone; St. Anne's, Aldergate; St. James's, Duke's Place, &c. &c. By J. S—, Esq; 8vo. 6d. Keith.*

**T**HIS Squire S—, who has given a Lecture to the Lecturers, is probably no other than a disappointed Candidate.—But, be that



that as it may, he is certainly one of those mistaken good people, who, with heads full of Symbols, and Creeds, and Catechisms, make unmeaning distinctions between Religion and Morality. 'Preach not Seneca and Epictetus, says he, but Jesus Christ.' Now, if many of the doctrines laid down by Seneca and Epictetus are the same with those of Christ, how ridiculous is this! Lactantius, who, for aught we know, might be as great a Divine as 'Squire S——', has left it on record, that the doctrines of the different sects of Philosophers united, contain all the moral precepts of Jesus Christ. Can any thing more be said to their CREDIT?

Art. 2. *A Voice of Glad Tidings to the Jews and Gentiles, from the Mysteries of the First-born and First-Fruits under the Law of Moses, the Servant of Shadows, explained by the Gospel of Jesus Christ, the Lord in the Spirit and Truth. Wherein the physical Ground of Regeneration is shewn, and the Salvation of all Men is proved from the Oracles of God in both Covenants.* By Richard Clarke\*, Preacher of the Everlasting Gospel, in the Evenings of the Sixth Day of the Week. 8vo. 3s. 6d. sewed. Townsend.

## A B R A C A D A B R A.

\* Author of the Calculations on the Numbers of Daniel and John; (see Review, vol. XXI. p. 356.) of the Explanation of the Sabbatical Year; (see Review, vol. XXII. p. 168.) and of the Feast of Trumpets, or the First Day of the seventh Month of the Law. See also Review, vol. XX. p. 611. Essay on the Number Seven.

Art. 3. *The Oeconomy of the Covenants between God and Man: Comprehending a complete Body of Divinity.* By Herman Witsius, D. D. Professor of Divinity in the Universities of Franeker, Utrecht, and Leyden. Translated from the Latin, and Revised by William Cruikshanks, D. D. 8vo. 3 Vols. 15s. Dilly.

A work recommended by such LEARNED, ORTHODOX Divines as Dr. John Gill, Dr. Walker, Mr. Hall, Mr. Brine, Mr. King, Mr. Gibbons, and above all by the late most RATIONAL Mr. James Hervey, can stand in no need of a character from any other Reviewers. Besides, we have already, on more than one occasion, expressed our regard for *German Divinity* in general.

## P O E T I C A L.

Art. 4. *Don Coblero; or, the Mock Baron. A Poem.* 8vo. 1s. Hinxman.

It is plain, that this Gentleman's Muse only went out on the humble errand of Mushroom-gathering, but, by an unfortunate mistake, she has brought home a basket of fuzballs.—Don Coblero is a feeble imitation of the celebrated Hudibras: it is a poor story, as poorly told; and the Author seems to be one of the unhappy people, who mistake a violent inclination to write, for abilities.

- Art. 5. *A Bavin of Boys: Containing various original Essays in Poetry.* By a Minor Poet. 12mo. 3s. sewed. Fletcher, &c.

As this modest minor Bard humbly submits his case to the mercy of Judge Criticism, and his Court of Inquest, and, beforehand, pleads guilty to whatever indictment may be brought against him, for feloniously pilfering 'a little of the *spray-wood* from about the precincts of Parnassus,' we think the poor Culprit is somewhat entitled to the mercy he with so much humility solicits; especially as the sprig he has purloined, are only taken from so ordinary a shrub as the *Laurus Vulgaris* of Ed. Ward, J. Coppywell, and other poetical Botanists, of the minor class.

- Art. 6. *A Dialogue between Mars and Britannia, on the present Peace.—With Observations and Reflections.* 4to. 6d. Parker.

Low enough to be the work of some patriotic Cobler, but not sensible enough to come from the shrewd Cobler of Cripplegate.

- Art. 7. *The Poetical Calendar. Vol. VIII. for August.* 12mo, 1s. 6d. Coote.

This volume contains some curious and scarce remains of Milton, Atterbury, &c. but the piece ascribed to Cowley, is much more in the style and manner of Andrew Marvel than of that Poet.

#### POLITICAL.

- Art. 8. *Another Answer to the Letters of the Right Hon. William Pitt, Esq; to Ralph Allen, Esq; in which the Reasons are assigned for not veneration the Administration of that late Secretary of State, and for Subscribing to the Term adequate, in relation to the Peace.* By another Member of the Corporation of Bath. 8vo, 1s. Nicoll.

In the Advertisement prefixed to the Bishop of Gloucester's treatise on the Doctrine of Grace, the Author had observed, that if Mr. Pitt had done two things, he would, for the first time, have been a Copier; and of no less a man than Scipio Africanus: first, 'if (addressing himself to Mr. Pitt) you had undertaken the vindication of your ministry;' secondly, 'if after vindicating it, you had led the people to prayers.'—Now, says this Member of the Corporation of Bath, 'As you have neither endeavoured to vindicate your administration, nor led the House of Commons from their duty to their country, to that to their God, it remains that you are totally unlike the Roman whom the Bishop obliquely insinuates you resemble.' In proof of this notable inference, the Author enters on a superficial comparison of 'the qualities and actions' of the Roman and the Englishman; and, in every grand circumstance of their lives and conduct, endeavours to evince the 'complete dissimilitude' between the characters, and public behaviour, of Africanus and Pitt. In the course of this parallel, he all along treats the latter with great acrimony; and does not spare his Right Reverend Encomiast. Neither the Patriot nor the Prelate, however, need be greatly mortified on account of any thing contained in this railing performance;



fermance; which is tediously eked out with the old story of our unfortunate expedition to Rochfort: and which the Pamphletteer insists, was fatally influenced by the memorable treaty of *Closter-Seven*. His arguments on this head are taken from the Trial of Sir John Mordant; and, as the Author expresses it, 'other evidence, equally undeniable:' the examination, and cross-examination of which we leave to those who have more leisure to rake into these political embers.

Art. 9. *The Rights and Liberties of the People of England vindicated. Proving, that the Freedom of an Englishman's Person, and his Property in his Goods, have been more than Thirty Times confirmed by the Monarchs of England.* 8vo. 1s. Nicoll.

This is the most impudent piece of patchwork we remember to have seen. It is nothing more than a transcript of the famous arguments of Cooke, Littleton, Selden, &c. And all the proof we find that an Englishman's freedom, &c. has been more than thirty times confirmed, is an assertion of Mr. Selden's, that Magna Charta has thirty times received the royal assent. They who know any thing of the matter, know, that Mr. Selden spoke truth; but it was incumbent on this title-page Weaver, to have produced higher authority, before he could presume to establish it as proof. In short, there is nothing in this Medley which the Writer can call his own, but a preface of a single page; and that is neither sense nor grammar. Such Vindicators of the public Liberty, deserve to lose their own.

Art. 10. *The Anatomy of a late Negotiation. Earnestly addressed to the serious Consideration of the People of Great Britain.* 4to. 1s. Wilkie.

They who are not wholly blinded by prejudice, or biased by interest, cannot read this pamphlet without feeling the power of conviction. It is penned with great candour and good sense: though probably it might be more palatable to the multitude, if it was seasoned with party zeal and scurrilous invective. The Writer expresses himself like a sincere Patriot, offended at the excesses of both parties, and jealous of an overbearing influence in either. When will the public learn moderation? When will they be convinced of this certain truth, that Zealots are but the Tools of Fashion!

Art. 11. *Considerations on the prevailing Spirit of the present Times. In a Letter to the Scots Nation.* 8vo. 6d. Sandby.

The Author assumes the benevolent office of a Moderator between the North and South Britons; whom he tenderly and kindly exhorts to behave toward each other as friends and brethren: forbearing those idle feuds, and invidious distinctions which have lately interrupted the harmony and good understanding that subsisted between the sister nations, before a certain North-British Nobleman became Prime Minister.

## MISCELLANEOUS.

Art. 12. *The British Plutarch, or Biographical Entertainer. Being a select Collection of the Lives at large of the most eminent Men,*

*Men, natives of Great Britain and Ireland; from the Reign of Henry VIII. to George II. both inclusive, whether distinguished as Statesmen, Patriots, Warriors, Divines, Poets, Philosophers. Adorned with Copper-plates. Small Duodecimo, 12 Volumes, 18s. sewed. Dilly.*

Since Lilliputian volumes came so much into fashion, we have had many great books in miniature: and to say the truth, such little collections are well calculated for your little Readers, who are not able to manage a folio.

This minute system of British Biography cannot fail of being acceptable to young Readers; but it were to be wished, that the Editor had spared himself the expence of the curious copper-plates with which this work is *not* embellished. Here is Lord Stair more frightful than General Blakeney on an ale-house sign; and Henry Fielding the exact resemblance of Jonathan Wild in the frontispiece of a penny history. Surely such extraordinary figures are not intended to give the rising generation an improved taste in the arts of design and sculpture!

We have observed very little in this small collection, that can be called entirely *new*, although there are one or two sketches of eminent persons, who are omitted in the *Biographia Britannica*, and in the *Biographical Dictionary*, lately published in eleven volumes *octavo*\*; particularly the celebrated Dr. Berkley, Bishop of Cloyne. The following anecdotes may be new to many of our Readers; but as to their authenticity, we have nothing to say, as this Compiler appeals to no authorities; nor do we, at present, recollect where we have met with these particulars before.

\* George Berkley was the son of a Clergyman in Ireland, of a small living, but at the same time remarkable for his learning and piety, he therefore gave his son the best education his circumstances would admit of; and, when fitted for the university, taxed his little fortune, in order to send him to Trinity college, Dublin.

\* Here he soon began to be looked upon, as the greatest genius, or the greatest dunce, in the whole university; those who were but slightly acquainted with him, took him for a fool; but those who shared his most intimate friendship, looked upon him as a prodigy of learning and good-nature. Whenever he appeared abroad, which was but seldom, he was surrounded by a crowd of the idle or the facetious, who followed him, not to be improved, but to laugh. Of this he frequently complained, but there was no redress; the more he fretted, he became only the more ridiculous. An action of his, however, soon made him more truly ridiculous than before: curiosity leading him one day to see an execution, he returned home pensive and melancholy, and could not forbear reflecting on what he had seen. He desired to know what were the pains and symptoms a malefactor felt upon such an occasion, and communicated to his Chum the cause of his strange curiosity; in short, he resolved to tuck himself up for a tryal; at the same time desiring his Companion to take him down at a signal agreed upon.

\* The Companion, whose name was Contarine, was to try the same experiment himself immediately after. Berkley was accordingly tied up

\* For an account of this work, see Review, vol. XXVII. p. 30.



to the ceiling, and the chair taken from under his feet; but soon losing the use of his senses, his Companion, it seems, waited a little too long for the signal agreed upon, and our Enquirer had like to have been hanged in good earnest; for as soon as he was taken down, he fell, senseless and motionless, upon the floor. After some trouble, however, he was brought to himself; and observing his band, "Bless my heart, Contarine" says he, "you have quite rumpled my band." When it came to Contarine's turn to go up, he quickly evaded the proposal; the other's danger had quite abated his curiosity.

Still, however, Berkeley proceeded in his studies with unabated ardour. A fellowship in that college is attained by superior learning only; the Candidates are examined in the most public manner, in an amphitheatre erected for that purpose, and great numbers of the Nobility and Gentry of the city are present upon the occasion. This examination he passed with the utmost applause, and was made a Fellow, the only reward of learning that kingdom has to bestow.

Metaphysical studies are generally the amusement of the indolent and the inquisitive; his business as a Fellow, allowed him sufficient leisure, and his genius prompted him to scrutinize into every abstruse subject. He soon, therefore, was regarded as one of the best Metaphysicians in Europe; his logic was looked upon rather as the work of a man skilled in Metaphysics, than in the dialectic of the schools; his treatise upon matter, was also thought to be the most ingenious paradox that ever amused learned leisure; and many were the answers it procured amongst all the Literati of Europe.

His fame as a Scholar, but more his conversation as a man of wit and good-nature, soon procured him the friendship and esteem of every person of fortune and understanding; among the rest, Swift, that lover, yet derider, of human nature, became one of the most intimate, and it was by his recommendation that he was introduced to the Earl of Peterborough, who made him his Chaplain, and took him, as his Companion, on a tour which he made through Europe.

Some time after his return, he was promoted to a deanery, in which situation he wrote his *Minute Philosopher*, one of the most elegant and spirited defences of that religion which he was born to vindicate, both by his virtues and his ingenuity. It was at this time also, that he attempted to establish an university for our American colonies, in Bermuda, one of the Summer islands. Doctor Depulch, an excellent Musician, and some others of great abilities, were engaged in this design, and actually embarked in order to put it in execution; but the ship being cast away, Berkeley was left to contrive something else to the advantage of his country.

He was also deeply interested in a scheme for *promoting* [the Author's expression] the English language, by a society of Wits and men of genius, established for that purpose, in imitation of the academy of France; in this design Swift, Bolingbroke, and others, were united; but the whole dropt by the death of Queen Anne, and the discontinuance of Harley from being Prime Minister.

His friendships and connections, however, did not, as was the case with Swift and some others, prevent his promotion; he was made Bishop of Cloyne; and sure none ever had juster pretensions to the mitre than he! No man was more assiduous or punctual in his duty, none exacted

it more strictly from his inferior Clergy, yet no Bishop was ever more beloved by them. He spent his time with the utmost cheerfulness, innocence, and humanity; the meanest peasant within ten miles of his seat, was familiar with him; those of them that wanted, shared his bounty; and those that did not, had his friendship and advice. The country which was desolate and unimproved, he took the utmost pains to improve, and attempted to set an example of the proper methods of agriculture to the Farmer, as he had before of piety and benevolence to the whole kingdom.

Metaphysical studies were his amusement, and the dispensations of charity he looked upon as his duty.—But the opinions of Metaphysicians he, at last, began to contemn, and to doubt of the certainty, not only of every argument upon this subject, but even of the science. He therefore turned his thoughts to more beneficial studies, to Politics and Medicine, and gave instances in both, of what he could have done, had he made either his particular study.

In politics, a pamphlet published by him, entitled, *The Querist*, is a fine instance of his skill, and was attended with some beneficial circumstances to his native country.—His treatise on Tar-water rendered him more popular than any of his preceding productions, at the same time that it was the most whimsical of them all. Here he pretends to prove, *a priori*, the effects of this, sometimes, valuable medicine; but then he extends them to every, and even opposite disorders.—The public were long undeceived before his Lordship, who was the inventor, could be so. He had built an hospital at his own expence, near his gate, and to it all the poor were welcome; he attended them himself as Physician; dosed them with tar-water, of the virtues of which he was entirely confident.—His intention in this particular cannot be sufficiently applauded, though, perhaps, the success might not have answered his expectations. Perhaps he carried his veneration for tar-water to an excess: he drank it in abundance himself, and attempted to mend the constitutions of his children by the same regimen: this, however, he could never effect; and, perhaps, his desire of improving their health, and their understanding, at which he laboured most assiduously, might have impaired both. But his faults, if we know of any, all proceeded from motives of humanity, benevolence, and good-nature.

He preserved the closest intimacy with the Gentlemen of the neighbourhood; and while he cultivated the duties of his station, he was not unmindful of the innocent amusements of life: music he was particularly fond of, and always kept one or two exquisite performers to amuse his hours of leisure.

His income he was entirely contented with; and when once offered a bishopric much more beneficial than that he possessed, he declined it, with these words, "I love the neighbours, and they love me; why then should I begin, in my old days, to form new connections, and tear myself from those friends whose kindness to me is the greatest happiness I enjoy." Finding his health and constitution impaired beyond the power of medicine, or his own tar-water, to restore, he removed to Oxford, an university he always loved, and at which he received a great part of his education.

After a short passage, and a very pleasant journey, he arrived at his famous seat of learning, where he was visited by many of his former friends



friends and admirers: but the certainty there was of speedily losing him, greatly damped the pleasure they would otherwise have had in his company. In a short time after his arrival he expired, greatly regretted, by the poor, whom he loved, and the learned, whom he had improved?"

The Author of the foregoing brief account of this truly great man, has neither mentioned the year of his birth nor of his death. The latter we are enabled to supply. The worthy Bishop died on the 14th of January, 1753. We would also add, that his principal motive for going to reside at Oxford, was, that he might himself superintend the education of his son, whom he accompanied thither: and also for the sake of passing two or three years among the Literati in that noble seminary. To the credit of Lord Chesterfield, it should also be remembered, that it was he who made Dr. Berkley the offer of exchanging his bishoprick for a better; altho' this amiable Prelate did not chuse to accept it: acting, in this instance, like Plutarch—who being asked, why he resided in his native city, so obscure and so little—"I stay," (said he) lest it should grow less."

Art. 13. *The Young Man's Book of Knowledge: Being a proper Supplement to The Young Man's Companion.* By D. Fenning, Author of the Royal English Dictionary, Universal Spelling Book, Use of the Globes, &c. 12mo. 3s. Crowder, &c.

Mr. Fenning, whose former labours we have occasionally recommended to the youth of this country, has given a judicious Compendium of many things necessary for the improvement of younger minds, and the instruction of the ignorant, of whatever age or class, viz. Theology, Chronology, (particularly that of the British history) Geography, Geometry, and Natural philosophy, in their various branches, and Music. He has chosen the Socratic form, and has managed his conversations more naturally than many others who have followed this familiar method of conveying instruction.

Art. 14. *The Seaman's faithful Companion; being religious and prudential Advice to Sea-Officers, Masters in the Merchants Service, their Apprentices, and Seamen in general: Also Prayers suited to their various Occasions: With an historical Account of the glorious Victories obtained by his Majesty's Arms in the late War; and a List of the Enemy's Ships taken. To which is added, the Archbishop of Tuam's Essay toward making the Knowledge of Religion easy; and an Abstract of his plain Account of the Sacrament.* By Jonas Hanway, Esq; 12mo. 1s. 6d. bound. Rivington.

Mr. Hanway has here compiled a work very judiciously calculated for the service of a set of men to whom, as he justly remarks, we are all under the highest obligations, and to whom our children may be no less obliged. As the book is very cheap, being of a bulk far exceeding the usual proportion to such a price, and containing so great a variety of useful materials, we could wish to recommend it as a proper present to young Seamen in general, especially to poor boys, who cannot afford

to *purchase* instruction. It seems to have been drawn up under the auspices of the Marine Society; of which worthy and public-spirited body, the Author is an active and distinguished member: and his experience in many of the most interesting concerns of a commercial people, could not but peculiarly qualify Mr. Hanway for a work of this kind. For, as he himself likewise observes, with respect to the religious part of the book, it is an absurd prejudice to think, that such a work cannot be performed by men of business. 'The learned and pious, says he, sometimes possess no other quality than learning and piety:'—which is a very just hint at the true cause whence it often happens, that well-meant treatises, composed by worthy Divines, in their closets (secluded, in a great measure, from a general intercourse with, and a due knowledge of, the world) do but ill answer the laudable design of their publication. Their Authors commonly talk of sin and wickedness, in such vague and indistinct terms, that their documents only seem like sounding brass, or a tinkling sycmbal: while such Writers as Mr. Hanway bring things home to the business and bosoms of the people to whom they address themselves.—As Horace says,

*Reddere Personæ scilicet convenientia Cuique.*

Art. 15. *The Englishman in Bourdeaux. A Comedy. Written in French*, by the celebrated Mons. FAVART. Acted with universal Applause at the Theatre-royal in Paris. Translated by an English Lady now residing in Paris. 8vo. 1s. Kearsly.

Mons. Favart has, in the character of Brumpton, a Prisoner of War at Bourdeaux, generously complimented the English nation, on the open plainness and honest bluntness of their manners; their inflexible courage, their love of liberty, and other national virtues; at the same time that he pleasantly rallies their gravity and gloom, their want of politeness, and their proneness to national prejudices.—The original has merit; but we cannot say so much of the translation.—The title-page informs us, that this comedy has had a more extraordinary run at Paris, than any other new piece, in the memory of the present frequenters of the French stage.

Art. 16. *A Dictionary, Spanish and English, and English and Spanish: Containing, the Signification of Words, with their different Uses; the Terms of Arts, Sciences, and Trades; the Constructions, Forms of Speech, Idioms used in both Languages, and several Thousand Words more than any other Dictionary; with their proper, figurative, burlesque, and cant Significations, &c. Also the Spanish Words accented and spelled according to the modern Observations of the Royal Spanish Academy of Madrid.* By H. S. Joseph Giral Delpino, Teacher of the Spanish Language in London. Folio. 1l. 10s. Millar.

Mr. Delpino's motives for the present undertaking, with his idea of the want of such a compilation in this country, are thus set forth in his prefatory Advertisement:

'The curious and profitable application, says he, of this nation, to learn the principal foreign languages of Europe, has encouraged the printing



printing of several Dictionaries, necessary to facilitate the learning of the said tongues; of which the most useful and necessary, to an English young Merchant is, I believe, the Spanish language, for the extensive and rich trade carried on with Spain, in Europe, and in the West-Indies. At the end of the last century was published, by one Minthaw, a very imperfect and defective Vocabulary, in Spanish and English, without any explanation of the several meanings of words, neither of expressions; some years after appeared the Dictionary of Captain Stephens, that ought to be called rather a faulty Collection of the most witless Consonances, under the name of Proverbs, with ridiculous commentaries upon their true sense and origin.—Omitting these expressive adages, these short and admirable sentences *multa paucis*, these wise maxims expressed in few words, and admired by all the learned in the Spanish language. At last, in 1740, appeared a Dictionary, whose ignorant, selfish, and obstinate Writer, having before his eyes the most learned and useful work upon the Castilian language of the royal Spanish Academy of Madrid, followed an *Ortography*, quite contrary to the true etymology of words, to the common present use, and to reason. Instead of inserting a great many expressions and words that he omitted, as well as the explanation of them, he stuffed his Dictionary with silly tales and stories, with ample and useless descriptions of cities, villages, and rivers of Spain and America; he added to this, pedantical declamations against the Pope, the King of Spain, and the Spanish nation, without any reason or motive; so he made a performance worse than any other of the same kind, and very unvendible for his Booksellers, as they have experienced it. This induced me to undertake this work, and to lay down in it the new modern and approved *ortography*\*, established by the Royal Spanish Academy; whose observations I have followed, being admitted as rules by all the learned in Spain, and approved of by all the modern Writers of that nation. It was high time, nay there was an absolute necessity, to make a new Spanish and English Dictionary: for all languages alter by time and custom; and the Spanish has received so many alterations, that nobody can pretend to learn it in perfection as it is now spoken at Court, and used by modern Authors, without new instructions. The *c*, called *Cedilla*, which was so much in use before, is now left off, and the reasons for it, the Reader will find in my observations upon the *z* substituted in its place, some of the Spanish words are softened, and others altered, as more conformable to their etymology from the Latin; as instead of *Coracon*, we say *Corazon*; for *veces*, *dezir*, *hazer*; *vezes*, *decir*, *hacer*; instead of *estoy*, *doy*, *Regnoi*; *estoi*, *dói*, *Reino*; for *dava*, *iva*, *devo*, *escrivo*; *daba*, *iba*, *debo*, *escribo*; for *cavallo*, *gobierno*; *caballo*, *gobierno*, &c.

All these alterations, and many others, have been made by the Academy of Madrid, in its Dictionary, which is the only standard for all those who aim at speaking and writing correctly the Spanish language.\*

Leaving our Readers to their own reflections on the ungentle manner in which this arrogant Compiler has treated the character of his predecessor, we shall only remark, that we apprehend, there will appear to have been the less occasion for so much asperity, when it is considered, that probably Mr. Delpino would not have been so readily en-

\* Our Author's *ortography*, in this instance, is, perhaps, studiously intended to convince his Readers that he is a true Spaniard.

abled to compile his own Dictionary, if Mr. Pineda, &c. had not written before him, and rendered it a very easy task for him to follow, after they had cleared the road. It seems, therefore, a little ungrateful in our present Author, thus to take the benefit of Mr. P——'s lantern, and at the same time abuse the guide that safely and gratuitously conducts him!

Art. 17. *Philaster. A Tragedy.* Written by Beaumont and Fletcher. With Alterations. As it is acted at the Theatre-royal in Drury-lane. 8vo. 1s. Tonsen.

This play having been generally considered as one of the best of Beaumont and Fletcher's productions, but justly deemed unfit to appear before a modern audience, on account of the indecencies in some parts of it, the Editor has endeavoured to obviate the objections brought against the piece on that account, by removing those blemishes, and by rectifying some other improprieties: all which the grosser taste prevailing in the earlier part of the last century, too readily tolerated, or, possibly, even required.

As to the form in which the piece is now submitted to the public, the Editor thus modestly expresses himself. \* Some, perhaps, (says he) will think that the Editor has taken too many liberties with the original, and many may censure him for not having made a more thorough alteration. There are, it must be confessed, many things still left in the play, which may be thought to lower the dignity of tragedy, and which would not be admitted in a fable of modern construction. But where such things were in nature, and inoffensive, and served at the same time as so many links in the chain of circumstances, that compose the action, it was thought better to subdue, in some measure, the intemperance of the scenes of low humour, than wholly to reject or omit them. It would not have been in the power, nor, indeed, was it ever in the intention or desire of the Editor, to give *Philaster* the air of a modern performance, no more than an Architect of this age would endeavour to embellish the magnificence of a Gothic building with the ornaments of the Greek or Roman Orders. It is impossible for the severest Reader to have a meaner opinion of the Editor's share in the work than he entertains of it himself. Something, however, was necessary to be done; and the reasons for what he has done, have already been assigned; nor can he repent of the trouble he has taken, at the instance of a friend, whom he is happy to oblige, when he sees himself the instrument of restoring *Philaster* to the theatre, of displaying new graces in *Mrs. Yates*, and of calling forth the extraordinary powers of so promising a Genius for the stage as Mr. Powell\*.

For us, tho' we cannot but allow, with a brother Critic, that the Editor deserves to be commended, both for what he *has* done, and what he has *not* done; yet we scruple not to declare, that, in our opinion, the ingenious Author of the *Jealous Wife* ought to be more honourably employed, than in the capacity of Corrector and Refiner of other men's performances;—performances which, after all the alterations and *purifications* that may be thought necessary to give them, will, perhaps, by very few, be deemed superior, or even equal, to the productions of his own Genius.

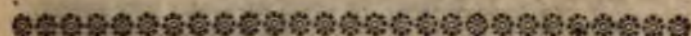
\* A new Performer; whose first appearance was in the character of *after*: in which he met with great, and very deserved applause.

† The Remainder of the *Catalogue*, with the Sermons, in our next.



T H E  
MONTHLY REVIEW,

For NOVEMBER, 1763.



*Jerusalem delivered, an Heroic Poem; translated from the Italian  
of Torquato Tasso. By Mr. Hoole. Concluded.*

TASSO is great in all his conceptions; but in his enchantments he is magnificent beyond imagination. The forgeries of Virgil, nay even the *diableries* of Lucan are the sports of children, when considered with these; and *Eriotto* herself, though the most potent Witch in the *devildom* of Thessaly, is a mere Mother Shipton compared to *Ismeno*. The romantic grandeur of the Gothic Mythology contributed greatly to the magnificence of Tasso's enchantments: from this, incorporated with the Demonology of the Greeks, he drew his *Speciosa Miracula*; and, as Mr. Bayle thought, he should make the best system of religion, by adopting what was valuable in each sect, so Tasso certainly made the best figure in conjuration, by uniting the different prodigies of ancient and modern Devilism.

In the thirteenth book, the Enchanter *Ismeno* determines, by his magic powers, to guard the forest from which the Christians supplied themselves with wood for their towers, and other engines with which they attacked the city:

Not far from where encamp'd the Christian bands,  
Midst lonely vales an ancient forest stands:  
Here, when the day with purest beams is bright,  
The branches scarce admit a glimmering light;  
Such as our oft in cloudy skies survey,  
When sable eve succeeds to cheerful day.  
But when the sun beneath the earth descends,  
Here deeper night her dreary veil extends:  
Infernal darkness seems the night to fill!  
And sudden terrors every bosom chill!

No Shepherd here his flock to pasture drives;  
 No Village-swain, with lowing herds, arrives:  
 No Pilgrim dares approach, but, struck with dread,  
 In distant prospect shews the dreary shade.  
 Here, with their Minions, midnight Hags repair,  
 Convey'd on flitting clouds thro' yielding air:  
 The one a dragon's fiery image bears;  
 And one a goat's misshapen likeness wears.  
 And here they celebrate with impious rite,  
 The feasts profane, and orgies of the night.

The above forest-painting is well executed, and accompanied with those terrific circumstances which are here properly introduced, to make the scene more awful:

*The Sorcerer hither came, the hour he chose,  
 When Night around her deepest silence throws,  
 Close to his loins he girt his flowing vest,  
 Then form'd his circle, and his signs imprest:  
 With one foot bare, within the magic ground  
 He stood, and mutter'd many a potent sound.  
 Thrice turning to the East his face was shewn;  
 Thrice to the regions of the setting sun;  
 And thrice he shook the wand, whose wondrous force  
 Could from the tomb recall the buried corse:  
 As oft with naked foot the soil he struck,  
 Then thus aloud with dreadful accents spoke.*

Ismeno, like Erictho, has two adjurations before his commands are obeyed, and in the latter of each, there is a visible resemblance:

Now, fill'd with wrath, he rais'd his voice again:  
 Why are you thus, ye fiends, invok'd in vain?  
 Why this delay? or do you wait to hear  
 More potent words, and accents more severe?  
 Tho' long disus'd, my mem'ry yet retains  
 Each deeper art that every power constrains.  
 These lips can sound that name with terror heard,  
 That awful name by ev'ry Demon fear'd.

——— *Paretis? an ille  
 Compellendus eris, quo nunquam terra vocato  
 Non concussa tremuit?* LUCAN, *Phar.* l. vi.

The infernal and aerial spirits thus summoned by the Magician, take their several stations for the protection of the wood, and each, according to his respective allotment,

Invades the trunk, or lurks beneath the leaves.

The Christians go, as usual, to the forest for supplies of wood but are terrified, and driven back, by preternatural sounds, and dreadful appearances. When, returning to the camp, they related the cause of their disappointment, Alcaustus, in particular turns it into ridicule.



He shook his head, and, smiling, thus replied :  
 By me shall soon this arduous task be try'd !  
 Alone I go yon threatening woods to fell,  
 Where visionary shapes, and terrors dwell !  
 No ghastly spectres shall this hand restrain,  
 And fiends shall howl, and thunders roar in vain.  
 Behold, my soul each secret power defies,  
 Tho' hell's dire passage gape before my eyes !

Thus boastful to the Chief the Warrior spoke,  
*Then from the camp his speedy way he took.*  
*At length before his sight the grove appear'd,*  
*And from within the mingled noise he heard.*  
 But still the Knight pursued his course unmov'd,  
 No terrors yet his dauntless bosom prov'd.  
 Now had his feet the soil forbidden trod,  
 When, lo ! a rising fire his steps withstood !  
 Wide and more wide it spread, and seem'd to frame  
 Huge lofty walls, and battlements of flame !  
 The wondrous fence around the wood extends,  
 And from the founding ax its trees defends.  
 What monsters arm'd upon the ramparts stand,  
 What horrid forms compose the ghastly band !  
 With threatening eyes some view him from afar,  
 And some, with clashing arms, the Champion dare.  
 At length he flies, but with a tardy flight,  
 So parts a lion, yielding in the fight.

It was impossible for human imagination to conceive any thing grander, or more apposite, here, than those walls, and battlements of flame, on the top of which stood threatening monsters, and horrible chimæras.

The defeated attempt of the boastful Alcassus, is evidently introduced with great art, by way of foil, to set off the more glorious, though not more successful, efforts of the gallant Tancred. On these efforts the Poet lays out all his powers, and no praise can be adequate to that perfection of art and genius with which Tancred's attempt on the enchanted forest is conducted and described:

Meantime in earth has noble Tancred laid  
 The honour'd reliques of his much-lov'd Maid.  
 Pale are his looks, his languid limbs appear  
 Too weak the cuirass or the shield to bear.  
 But now the Christian cause his sword requires,  
 Nor toil, nor danger damps his generous fires ;  
 Heroic ardors all his soul enflame,  
 And give new vigour to his feeble frame.  
 With native firmness arm'd, he hastes to prove  
 The secret perils of the magic grove.  
 Unmov'd his eyes the gloomy shade behold :  
 In vain the earthquakes rock'd, the thunders roll'd !

At first a slight emotion touch'd his breast,  
 But soon his soul each transient doubt suppress'd.  
 Still on he pass'd, 'till full before his eyes  
 The burning walls, and flaming ramparts rise.  
 At this awhile his hasty course he stay'd:  
 What here can arms avail? (the Warrior said)  
 Shall I, where yon devouring furies wait,  
 Amidst the flames attempt a desperate fate?  
 Ne'er would I fly from death in glory's strife,  
 When fame, when public good demands my life.  
 From useless perils yet the brave refrain;  
 The Warrior's courage here were spent in vain:  
 Yet how will yonder camp my flight receive?  
 What other forest can their want relieve?  
 By Godfrey then the task will sure be try'd;  
 These fires, perhaps, may vanish, when defy'd.  
 But be it as it may! Th' attempt I claim!  
 He said; and fearless rush'd amidst the flame:  
 O glorious thirst of never-dying fame!  
 At once he leapt, and press'd unhurt the ground,  
 No warmth *upon his arms* the Hero found.  
 Scarce had he reach'd it, when th' appearance fled,  
 And all around a dismal darkness spread,  
 And clouds, and tempests rose; but soon anew  
 The storms were vanish'd, and the clouds withdrew:  
 Surpriz'd, but fearless noble Tancred stood;  
*And when again the skies serene he view'd,*  
 With steps secure he pierc'd th' unhallow'd glade,  
 And trac'd each secret winding of the shade.  
 No wondrous phantoms now his course oppos'd,  
 No burning towers the guarded wood enclos'd.  
 But oft the trees, with tangled boughs entwin'd,  
 Perplex'd his passage, and his sight confin'd.  
 At length a sylvan theatre he found;  
 Nor plant nor tree within the verdant round;  
 Save in the midst a stately cypress rose,  
 And high in air advanc'd its spreading bough.  
 To this the Knight his wandering steps address'd,  
 And saw the trunk with various marks impress'd.  
 Like those (ere men were vers'd in scriptar'd lore)  
 Mysterious Egypt us'd in days of yore.  
 Amidst the signs unknown he chanc'd to find  
 These words engrav'd in *Syriac* on the rind:

"O! valiant Knight! whose feet have dar'd to tread  
 These mansions sacred to the silent dead:  
 If pity e'er thy dauntless breast could move,  
 Oh! yet forbear! nor touch the mystic grove.  
 Revere the souls depriv'd of vital air,  
 Nor with the dead an impious war prepare."

These words the Knight perus'd, and lost in thought,  
 He long in vain the secret meaning sought.



Now through the leaves a whispering breeze he hears,  
And human voices murmur in his ears;  
That various passions in his heart instill,  
Soft pity, grief, and awe his bosom fill.

At length resolv'd, he drew his shining steel,  
And struck the tree, when (dreadful to reveal)  
The wounded bark a sanguine current shed,  
And stain'd the grassy turf with streaming red.  
With horror fill'd, yet fix'd th' event to know,  
Again his arm renew'd the forceful blow:  
*When strait, as from a tomb, he heard a groan,*  
And plaintive accents in a female tone.

Too much on me thy rage before was bent,  
Oh! cruel Tancred! cease—at last relent!  
By thee from life's delightful seat I fell,  
Driv'n from the breast where once I us'd to dwell.  
Why dost thou still pursue with ruthless hate,  
This trunk, to which I now am fix'd by fate?  
Ah! cruel! shall not death th' unhappy save?  
And would'st thou reach thy foes within the grave?  
Clorinda once I was ———

This was a master-piece of deception. To Tancred, who had not yet forgot his sorrows for his belov'd Clorinda, sounds like these must have brought horror unutterable:

As one distemper'd, to whose sleeping eyes  
A dragon or chimæra seems to rise,  
Attempts to fly, while yet he scarce believes  
The monstrous phantom that his sense deceives.  
So far'd the Lover, doubting what he hear'd,  
Yet midst his doubts he yielded, and he fear'd.  
A thousand tender thoughts his fancy struck;  
And soon the sword his trembling hand forsook.  
Now in his mind he views th' offended Fair,  
With all the sighs, and tumults of despair.  
Nor longer can he bear, with pitying eyes,  
To view the streaming bark, or hear the mournful cries!  
Thus he, whose courage every deed had tried,  
And all the various forms of death defied;  
Submits his reason to delusive charms,  
And Love's all-powerful name his breast disarms.

From these terrific scenes of enchantment, the Poet, in his fourteenth book, invites us to the gentler entertainments of romantic love, and the beauties of nature. More powerful himself than all his Magicians, he leads the imagination, in delightful captivity, through all the wild excursions of his various fancy. We follow him from scene to scene, often with astonishment, always with pleasure. Sometimes we are ready to smile at his odd assemblages, and whimsical extravagancies, but immediately some bright wonder appears, some new object of

beauty or sublimity strikes us, and censure is suspended in admiration.

In the fifteenth book, the island, whither Armida had withdrawn with Rinaldo, is described with so much fancy and enthusiasm, that while we read the description, our imagination triumphs over reason, and endeavours to seduce it into a belief of the fiction. Ubald and the Dane, who were sent to recover Rinaldo from the power of the Enchantress, with great difficulty ascend a mountain, whose sides are covered with ice and snow, and guarded by terrible monsters :

But when at length they reach the rocky height,  
A spacious level opens to their sight.  
There youthful Spring salutes th' enraptur'd eye,  
Unfading verdure, and a gladsome sky !  
Eternal Zephyrs thro' the groves prevail,  
And incense breaths in every balmy gale !  
No irksome change th' unvary'd climate knows,  
Of heat alternate, and alternate snows :  
A genial power the tender herbage feeds,  
And decks with every sweet the smiling meads ;  
Diffuses soft perfumes from every flower,  
And clothes with lasting shade each rural bower.  
Beside a lake a stately palace stands,  
Whose prospect wide the hills and seas commands.

The Warriors, wearied with the steep ascent,  
More slowly o'er th' enamel'd meadow went :  
 Oft looking back their former toils review'd,  
Now paus'd a while, and now their course pursu'd.  
When sudden falling from the rocky heights,  
A copious stream the Traveller's thirst excites ;  
From hence a thousand rills dispersing flow,  
And trickle thro' the grassy vale below.  
At length uniting all their different tides,  
In verdant banks, a gentle river glides,  
With murmur'ing sound a bow'ry gloom pervades,  
And rolls its sable wave thro' pendant shades :  
A cool retreat ! the flowery border shews  
A pleasing couch inviting soft repose.  
Behold the fatal spring where Baughter dwells,  
Dire poison lurking in its secret cells !  
Here let us guard our thoughts, our passions rein,  
And every loose desire in bonds detain ;  
A deafen'd ear to dulcet music lend,  
Nor dare the Syren's impious lays attend.

The Knights advanc'd, till from their narrow  
Wide in a lake the running waters spread.  
There on the banks a sumptuous banquet plac'd,  
With costly viands seem'd to allure the taste.  
Two blooming damsels in the water lave,  
And laugh, and plunge beneath the lucid wave



Now round in sport they dash the sprinkling tide;  
 And now with nimble strokes the stream divide:  
 Now, sunk at once, they vanish from the eyes:  
 And now again, above the surface rise!

The naked Wantons, with enticing charms,  
 Each Warrior's bosom fill'd with soft alarms;  
 A while they stay'd their steps; and silent view'd,  
 As those their pastime unconcern'd pursu'd.  
 Till one erect in open light appear'd,  
 And o'er the stream her iv'ry bosom rear'd;  
 Her upward beauties to the sight reveal'd;  
 The rest, beneath, the crystal scarce conceal'd!

As when the Morning-star with gentle ray  
 From seas emerging leads the purple day:  
 As when, ascending from the genial flood,  
 The Queen of Love on Ocean's bosom stood:  
 So seems the damsel, so her locks diffuse  
 The pearly liquid in descending dews!  
 Till on the Chiefs at length she turn'd her eyes,  
 Then feign'd, with mimic fear, a coy surprize:  
 Swift from her head she loos'd, with eager haste,  
 The yellow curls in artful fillets lac'd:  
 The falling tresses o'er her limbs display'd,  
 Wrapt all her beauties in a golden shade!  
 Thus hid in locks, and circled by the flood,  
 With side-long glance o'erjoy'd the Knights she view'd.  
 Her smiles amid her blushes lovelier shew;  
 Amid her smiles her blushes lovelier glow!  
 At length she rais'd her voice with melting art,  
 Whose magic strains might pierce the firmest heart:

"O happy Strangers! to whose feet 'tis giv'n  
 To reach these blissful seats, this earthly heav'n!  
 Here are those rapt'rous scenes, so fam'd of old,  
 When early mortals view'd an age of gold.  
 No longer bear the helm, the faulchion wield,  
 The cumbrous corset, or the weighty shield:  
 Here hang your useless arms amidst the grove,  
 The Warriors now of peace-inspiring love!  
 Our field of battle is the downy bed,  
 Or flow'ry turf amid the smiling mead.  
 Then let us lead you to our Sovereign's eyes,  
 From whose diffusive power our blessings rise.  
 She shall amongst those few your names receive,  
 Elected here in endless joy to live.  
 But first refresh your limbs beneath the tide,  
 And taste the viands which our cares provide."

She ceas'd: her lovely partner join'd her pray'r,  
 With looks persuasive, and enticing air.

But firmly steel'd was either Warrior's heart  
 Against their fraudulent strains, and soothing art.

Tasso, who, as we have already seen, was of an amorous disposition, seems to have been an admirer of Ovid, and has, more than once, professedly imitated him. His description of the Lovers' Field of Battle, in the above quotation, is entirely in the spirit of that Poet; and his palace of Armida is copied, in many circumstances, from Ovid's palace of the Sun.—But, quitting the palace, let us enter the gardens:

The garden then unfolds a beauteous scene,  
With flow'rs adorn'd, and ever-living green.  
There glassy lakes reflect the beamy day;  
Here crystal streams in gurgling fountains play:  
Cool vales descend, and sunny hills arise,  
And groves, and caves, and grottos strike the eyes!  
Art shew'd her utmost power; but Art conceal'd,  
With greater charms the pleas'd attention held.  
It seem'd as Nature play'd a sportive part,  
And strove to mock the mimic works of Art!  
By powerful magic breathes the vernal breeze,  
And gives eternal blossoms to the trees;  
Eternal fruits on every branch endure,  
Those swelling from their buds, and these mature.  
There, on one parent stock, the leaves among,  
With ripen'd figs, the figs unripen'd hung.  
Depending apples here the boughs unfold,  
Those green in youth, these mellow'd into gold.  
The vine luxuriant rears her arms on high,  
And curls her tendrils to the genial sky.  
There the crude grapes no grateful sweet produce,  
And here empurpled, yield nectareous juice.  
The joyous birds conceal'd in every grove,  
With gentle strife prolong the notes of love.  
Soft zephyrs breathe on woods and waters round;  
The woods and waters yield a murmur'ing sound.  
When cease the tuneful choir, the wind replies,  
But, when they sing, in gentle whispers dies!  
By turns they sink, by turns their music raise,  
And blend, with equal skill, harmonious lays.

If there be no danger in the magic, let us take a view of Rinaldo and Armida repos'd in these delightful scenes:

There sat Armida on a flowery bed;  
Her wanton lap sustain'd the Hero's head:  
Her opening veil her iv'ry bosom shew'd,  
Loose to the fanning breeze her tresses flow'd:  
A languor seem'd diffus'd o'er all her frame,  
And every feature glow'd with amorous flame.  
The pearly moisture on her beauteous face,  
Improv'd the blush, and heighten'd every grace.  
Her wandering eyes confess'd a pleasing fire,  
And shot the trembling beams of soft desire.



Now, fondly hanging o'er, with head declin'd,  
 Close to his cheek her lovely cheek she join'd :  
 While o'er her charms he taught his looks to rove,  
 And drank, with eager thirst, new draughts of love.  
 Now, bending down, enraptur'd as he lies,  
 She kiss'd his vermil lips, and swimming eyes :  
 'Till from his inmost heart he heav'd a sigh,  
 As if to her's his parting soul would fly.

Such a picture as this could only be drawn by the hand of a Master in the science of love. Every trait is the expression of nature. The Cestus which the Poet gives Armida, is no more than an imitation, but the imitation is happy :

Repulses sweet, soft speech, and gay desires,  
 And tender scorn that fans the Lover's fires ;  
 Engaging smiles, short sighs of mutual bliss,  
 The tear of transport, and the melting kiss.  
 All these she join'd her powerful work to frame,  
 And artful temper'd in the annealing flame.

Armida's expostulations with Rinaldo upon his departure from her island, and her exclamations of revenge and despair, after she finds that he is gone, are, in many circumstances, borrowed from the fourth book of the *Æneid*.

When Rinaldo arrives at the Christian camp, his first labour is to disenchanted the forest, which had been so vainly attempted hitherto by the most valiant Knights. Here we expected, that the Poet's imagination must have been exhausted, and that in the third attempt he could produce nothing to equal the magnificence of the former. Perhaps he was sensible of this difficulty himself, and, therefore, instead of making the forest once more a scene of terror, he judiciously represents it as a most beautiful garden, abounding with every thing that could solicit or seduce the senses of youth. As these scenes of enchantment are, in our opinion, the most entertaining parts of this poem, we shall present our Readers with this adventure of Rinaldo entire.

— Fair in prospect rose the magic grove,

While, like the rest, the Knight expects to hear

Loud peals of thunder breaking on his ear,

A dulcet symphony his sense invades,

Of Nymphs or Dryads warbling thro' the shades.

Soft sighs the breeze, soft purls the silver rill,

The feather'd choir the woods with music fill :

The tuneful swan in dying notes complains ;

The mournful nightingale repeats her strains :

Timbrels, and harps, and human voices join ;

And in one concert all the sounds combine !

In wonder wrapt, awhile Rinaldo stood,

And thence his way with wary steps pursu'd :

When

When lo! a crystal flood his course oppos'd,  
 Whose winding train the forest round enclos'd.  
 On either hand, with flow'rs of various dyes,  
 The smiling banks perfume the ambient skies.  
 From this a smaller, limpid current flow'd,  
 And pierc'd the bosom of the lofty wood;  
 This to the trees a welcome moisture gave,  
 Whose boughs, o'erhanging, trembled in its waves.

Now here, now there, the ford the Warrior try'd,  
 When sudden rais'd, a wondrous bridge he spy'd;  
 That, built of gold, on stately arches stood,  
 And shew'd an ample passage o'er the flood:  
 He trod the path, the further margin gain'd;  
 And now the magic pile no more remain'd:  
 The stream, so calm, arose with hideous roar,  
 And down its foamy surge the shining fabric bore.

The Hero, turning, saw the tide o'erflow,  
 Like sudden torrents swell'd with melting snow.  
 Then new desires incite his feet to rove  
 Through all the deep recesses of the grove.  
 As searching round from shade to shade he strays,  
 New scenes at once invite him and amaze.  
 Where e'er he treads, the earth her tribute pours  
 In gushing springs, or voluntary flowers:  
 Here blooms the lily, there the fragrant rose;  
 Here spouts a fountain; there a riv'let flows.  
 From every spray the liquid manna trills,  
 And honey from the soft'ning bark distils.  
 Again the strange, the pleasing sound he hears  
 Of plaints and music mingling in his ears:  
 Yet nought appears that mortal voice can frame,  
 Nor harp, nor timbrel, whence the music came.

As fix'd, he silent stands in deep surprise,  
 And reason to the sense her faith denies;  
 He sees a myrtle near, and thither bends,  
 Where in a plain the path far-winding ends:  
 Her ample boughs the stately plant display'd  
 Above the lofty palm, or cypress-shade;  
 High o'er the subject trees sublime she stood,  
 And seem'd the verdant Empress of the wood.

While round the Champion cast a doubtful view,  
 A greater wonder his attention drew:  
 A lab'ring oak a sudden cleft disclos'd,  
 And from its bark a living birth expos'd;  
 Whence (passing all belief!) in strange array,  
 A lovely damsel issued to the day.  
 A hundred different trees the Knight beheld,  
 Whose fertile wombs a hundred nymphs reveal'd.  
 As oft in pictur'd scenes we see display'd  
 The beautiful Goddesses of the sylvan shade;



With vesture girt, with arms *exposed and bare*,  
 With purple buskins, and dishevelled hair:  
 Alike to view, before the Hero stood  
 The shadowy daughters of the mystic wood;  
 Save that their hands nor bows, nor quivers wield;  
 But this a harp, and that a timbrel held.  
 And now in wanton guise the train dispos'd,  
*Him as their center in the midst inclos'd:*  
 The won'dring Knight they *compass'd round and sung*;  
 Thus in his ear the tuneful accents rung:

"All hail! and welcome to this pleasing grove,  
 Armida's hope, the treasure of her love!  
 Com'st thou, O long expected! to relieve  
 The painful wounds the darts of absence give?  
 This wood that frown'd so late with horrid shade,  
 Where pale Despair her mournful dwelling made,  
 Behold! at thy approach reviv'd appears,  
 At thy approach a gentler aspect wears!"

Thus they—low thunders from the myrtle rose,  
 And strait the bark a cleft wide-opening shews;  
 In wonder rapt, have ancient times survey'd  
 A rude *Silenus* issuing from the shade;  
 A fairer form the teeming tree display'd.  
 A damsel thence appear'd, whose lovely frame  
 Might equal beauties of celestial name:  
 On her Rinaldo fix'd his heedful eyes,  
 And saw Armida's features with surprize:  
 On him a sad, yet pleasing look she bends,  
 And in the glance a thousand passions blends.

Then thus—"And art thou now return'd from flight,  
 Again to bless forlorn Armida's sight?  
 Com'st thou the balm of comfort to bestow?  
 To ease my widow'd nights, my days of woe?  
 Or art thou here to work me further harms,  
 That thus thy limbs are sheath'd in hostile arms?  
 Com'st thou a lover, or a foe prepar'd?  
 Not for a foe the stately bridge I rear'd:  
 Not for a foe unlock'd th' impervious bowers,  
 And deck'd the shade with fountains, rills, and flow'rs.  
 Art thou a friend? that envious helm remove;  
 Disclose thy face; return the looks of love:  
 Press lips to lips, to bosom, bosom join;  
 Or reach at least thy friendly hand to mine!"

Thus as she spoke, she ro'ld her mournful eyes,  
 And bade soft blushes o'er her features rise:  
 Unwary pity here, with sudden charm,  
 "Might melt the wisest, and the coldest warm."  
 While, well-advis'd, the Knight no longer stay'd,  
 But from the scabbard bar'd the shining blade:

Then

Then, swift advancing, near the myrtle drew;  
 With eager haste to guard the plant she flew;  
 The much-lov'd bark with folding arms inclos'd,  
 And with loud cries the threatening stroke oppos'd.

"Ah! dare not thus with savage rage invade  
 My darling tree, the pride of all the shade!  
 O cruel!—lay thy dire design aside,  
 Or thro' Armida's heart the weapon guide!  
 To reach the trunk this bosom shall afford,  
 And this alone, a passage to thy sword!"

But deaf to pray'rs, aloft the steel he rear'd,  
 When, lo! new forms, new prodigies appear'd!  
 Thus oft, in sleep, we view, with wild affright,  
 Dire monstrous shapes, the visions of the night!  
 Her limbs enlarge; her features lose their grace;  
 The rose and lily vanish from her face:  
 Now, towering high, a giant huge she stands,  
 An arm'd *Briareus* with a hundred hands;  
 With dreadful action fifty swords she wields,  
 And shakes aloft as many clashing shields!  
 Each nymph transform'd, a horrid cyclop shew'd;  
 Unmov'd the Hero still his task pursu'd;  
 Against the tree redoubled strokes he bent;  
 Deep groans, at every stroke the myrtle sent  
 Infernal glooms the face of day deform;  
 And winds, loud roaring, raise a hideous storm,  
 With thunders hoarse the distant fields resound,  
 And lightnings flash, and earthquakes rock the ground.  
 But not these horrors can his force restrain,  
 And not a blow his weapon aims in vain.  
 Now, sinking low, the nodding myrtle bends:  
 It falls—the phantoms fly—th' enchantment ends.

Of repeated scenes of war and combats, however varied, do not interest the Reader so much as those events that exercise the tender affections; and we may venture to say, that there are few Readers of Tasso who would receive so much pleasure from the engagement between Tancred and Argantes in the nineteenth book, as from the affecting circumstance of Erminia's finding her beloved Hero, who had fainted thro' loss of blood, to all appearance, dead. The Poet has interwoven these several circumstances with great art; for Erminia's presence is not sought as a merely digressive episode to amuse the Reader; she becomes consequential to the event of the war, by giving the spy Vafirino such information as he could not otherwise have obtained; and her finding Tancred in the sylvan theatre, whither he had retired with Argantes for the combat, appears altogether accidental. Every previous circumstance, however, that might render this accident more affecting, is ingeniously contrived by the Poet; for Erminia's love for Tancred is the whole subject of

discourse



discourse between her and the spy, in their way from the Pagan to the Christian camp. Her expression over the swooning Hero is not so natural as her action and attitude. In the former, the Poet gives way too much to pointed thoughts; but by the latter, we are naturally affected, when we behold the tender and beautiful Erminia cutting off her graceful locks, to bind up her Tancred's wounds.

Before the last decisive battle, wherein the Christians were to engage with the whole united force of the Pagan auxiliaries, the speech of Godfrey is a master-piece of eloquence. Without setting before his men the inviting objects of plunder, he animates them by the noblest motives, such as were worthy of a Christian Hero:

O you! the scourge of Jesus' foes profess'd,  
O glorious Heroes! Conquerers of the East!  
Behold the day arriv'd so long desir'd,  
The wish'd-for day to which your hopes aspir'd!  
Some great event th' Almighty sure designs,  
Who all his rebels in one force combines:  
See! in one field he brings your various foes,  
That one great battle all your wars may close.  
Despise yon Pagans, an ungovern'd host,  
Lost in confusion, in their numbers lost!  
Our mighty force can troops like these sustain?  
A rout undisciplin'd, a straggling train!  
From sloth, or servile labours brought from far,  
Compell'd, reluctant, to the task of war!  
Their swords now tremble, trembles every shield,  
Their fearful standards tremble on the field.  
I hear their doubtful sounds, their motions view,  
And see death hov'ring o'er the fated crew.  
Yon Leader fierce, and glorious to behold,  
In flaming purple, and refulgent gold,  
Might quell the Moorish and Arabian train,  
But here his valour, here his worth is vain:  
Wife tho' he be, what methods shall he prove  
To rule his army, or their fears remove?  
Scarcely is he known, and scarce his troops can name,  
Nor calls them partners of his former fame:  
We ev'ry toil, and ev'ry triumph share,  
Fellows in arms, and brothers of the war.  
Is there a Warrior but your Chief can tell  
His native country, and his birth reveal?  
What sword to me unknown? what shaft that flies  
With missile death along the liquid skies?  
I ask but what I oft have gain'd before;  
Be still yourselves, and Godfrey seeks no more.

The meeting of these two magnificent armies, and the sensations

sations that every breast must have felt upon the occasion, are happily expressed in the following couplet:

Ev'n horror pleas'd in such a glorious fight,  
Each beating bosom felt severe delight.

The fall of Edward and Gildippe is pathetically described:

Each other still with mournful looks they view,  
And close embracing take a last adieu!

Ovid has a similar passage on two friends dying together in battle:

———— *Morte oculisque natantibus atra,  
Circumspexit Albyn, seque acclinavit in Illum.*

In this long and obstinate battle (from which the Christians come off with compleat victory, and secure the conquest of Jerusalem) the imagination is relieved from the uniform horrors of slaughter, by the meeting of Rinaldo and Armida. When those Heroes, whom she had engaged to revenge the desertion of her Lover, were overcome by him, she leaves the field of battle, and flies into a desert, there determined to perish by her own hand. Rinaldo pursues and overtakes her, just time enough to prevent the attempt; by degrees reconciles her to life and love, and promises to reinstate her in her kingdom.

Thus, without analyzing the story of this excellent poem, which to those that are acquainted with it would have been superfluous, and but of little use to those who are not, we have set down, without reserve, whatever sentiments occurred to us on the perusal. Of the translation we have given specimens sufficient for the Reader to form his own judgment. We shall therefore only add, that, in our opinion, Mr. Hoole has, upon the whole, acquitted himself of this difficult task in such a manner as will neither discredit himself, nor reflect dishonour on his immortal Author.

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BRITISH ZOOLOGY. *First Publication.* Folio. Imperial Paper. 2l. 2s. Millan.

WE have already, in the Review for September, p. 221, apprized our Readers, that this magnificent work is carried on at the expence of a society of ancient Britons, (the Cymrodorians) for the benefit of a Welch Charity School; that the subjects described are coloured from nature, and that those of the smaller and middling sizes, are as large as the life. We have also quoted the authority of that excellent Artist Mr. Edwards to whom some of the plates were shewn, and in whose

opinion



opinion they were executed as well as any of the kind yet published, here or abroad. This first volume is introduced by a prefatory discourse, a transcript of which we shall present to our Readers, who, we doubt not, will thank us for it.

“ At a time when the study of Natural History seems to revive in Europe; and the pens of several illustrious foreigners have been employed in enumerating the productions of their respective countries, we are unwilling that our own island should remain insensible to its particular advantages; we are desirous of diverting the astonishment of our countrymen at the gifts of nature bestowed on other kingdoms, to a contemplation of those with which (at least) with equal bounty she has enriched our own.

“ A judicious Foreigner has well remarked, that an Englishman is excusable should he be ignorant of the papal history, where it does not relate to Great Britain; but inexcusable should he neglect enquiries into the origin of Parliaments, the limitation of the royal Prerogative, and the gradual deviation from the feudal to the present system of Government.

“ The observation is certainly just, and the application appears too obvious to be pointed out; yet the generality of mankind can rest contented with ignorance of their native soil, while a passion for novelty attracts them to a superficial examination of the wonders of Mexico or Japan; but these should be told, that such a passion is a sure criterion of a weak judgment: utility, truth, and certainty should alone be the point at which science should aim; and what knowledge can be more useful than of those objects with which we are most intimately connected? and where can we reason with greater certainty than in our own country, where a constant recourse may be had to every object? but these, and many other arguments for examining into the productions of our own country, may here be waived, as the admirable Linnæus has displayed them at large in an oration which for masterly reasoning, and happy ingenuity, may vie with the best compositions.

“ Yet as that Gentleman has, in the same tract, published an eulogium on Sweden, and as an incitement to his countrymen to apply themselves to the study of Nature, enumerated the natural productions of that kingdom, we shall here attempt a parallel, and point out to the British Reader, his native riches: many of which were probably unknown to him, or, at the best, slightly regarded.

“ Do the heights of Torsburg, or Swucku, afford more instruction to the Naturalist than the mountains of Skiddau or Snowdon? whose sides are covered with a rich variety of uncommon

common vegetables, while their bowels are replete with the most useful minerals: the Derbyshire hills abounding in all the magnificence of caves and cliffs; the mountains of Kerry, and that surprizing harbour the Bullers of Buchan\*, may well be opposed to the rocks of Blackulla, or the caverns of Skiula. Sweden can no where produce a parallel to that happy combination of grandeur and beauty in Keswick vale†, or Killarny lake‡; nor can Europe shew a natural wonder equal to the Giant's Causeway in the North of Ireland.

\* The excellence and number of our Springs, (whether medicinal or incrusting) are well known to common Enquirers.

† Our minerals are as great in quantity, as rich in quality: of gold, indeed, we cannot produce many specimens, yet sufficient to shew that it is found in this island||, but silver is found in great abundance in our lead ores, and veins of native silver in the copper ores of Muckrus, on the lake of Killarny. The hæmatites iron ores of Cumberland, and the beautiful columnar iron ores of the forest of Dean, are sufficient to display our riches in that useful commodity. No country produces greater quantity of tin than Cornwall; and that county, and several others in the North, have been long noted for their inexhaustible veins of copper; nor less eminent are the lead mines of Derbyshire, Cardiganshire, and Flintshire, which have been worked for ages, yet shew no sign of the decline of their stores.

‡ In all these Nature sports with great luxuriancy; the crytallized lead ore of Tralee§, the fibrous lead ore of Tipperary, the laminated lead ore of Lord Hoptoun's mines, the crytallized tins, and the figured ores of zink, are equally noted for their elegance, scarcity, and richness.

§ The ore of zink, or lapis calaminaris, is found in vast quantities in the counties of Somerset and Flint; while black-lead, or Wadd, a substance scarce known in other kingdoms, abounds in the mountains of Cumberland.

¶ To the Swedish Petroleum we may oppose the well at

\* Between Aberdeen and Peterhead.

† In Cumberland.

‡ In the county of Kerry. See a description of this delightful place in the seventeenth volume of our Review.

|| To shew that our country produces gold, the Author refers to Mr. Borlase's History of Cornwall. So late as the year 1753, says he, several pieces were found in what the Miners call stream tin; one specimen was as thick as a goose-quill; others weighed to the value of seventeen shillings, twenty-seven shillings; and another even to the value of three guineas. For an account of Mr. Borlase's book, see Review, vol. X.

§ In the county of Kerry.

Pitchford,



Pitchford, and St. Catherine's well near Edinburgh: our amber, and our jet, together with our inexhaustible strata of coal, found in so many parts of this kingdom, will, in the article of Bitumens, give us the superiority over these so much boasted productions of Sweden.

\* To avoid a tedious enumeration, we shall only mention our wonderful mines of rock salt; our alum, and our vitriol works; our various marbles, alabasters, and stones; our most excellent clays and earths\*; all which articles, and many more unnoticed here, might have furnished us with an ample field for pænegyric.

\* Our botanical productions are not less abundant; but the works of Mr. Ray, which have lately been much enlarged and methodized, according to the Linnæan system, by the ingenious Mr. Hudson, in his *Flora Anglica*†, are a sufficient display of our vegetable riches.

\* Our Zoology would be a copious subject to enlarge on, but the work in hand restrains us from anticipating our Reader's curiosity. We might expatiate on the clouds of Soland geese on the Bass island, or of puffins on that of Priestholme: on our fish, and other marine animals; on our insects, and the various other sensitive productions of this kingdom; but we forbear a parade of useless declamation, and only add, as few countries receive more advantages from their natural breed of quadrupeds, unmixed with any ravenous creatures, so few can boast a greater variety of birds, whether local or migratory.

\* This is a general view of the natural history of our own country; why then should we neglect enquiring into the various benefits that result from these instances of the wisdom of our Creator, which his divine munificence has so liberally, and so immediately placed before us? Such a neglect is highly to be blamed, for (to express ourselves in the words of an eminent Writer) "the Creator did not bestow so much curiosity, and workmanship, upon his creatures, to be looked on with a careless incurious eye, especially to have them slighted or contemned; but to be admired by the rational part of the world, to magnify his own power to all the world, and the ages thereof; and since the works of the creation are all of them so many demonstrations of the infinite wisdom and power of God, they may serve to us, as so many arguments, exciting us to a con-

\* If the inquisitive Reader is desirous of a farther account of the number and excellence of our subterraneous productions, we refer him to Dr. Woodward's *Catalogue of the English Puffins*, 1729, particularly to page 5.

† See this work mentioned, *Review*, vol. XXVII. p. 475.

stant fear of the Deity, and a steady and hearty obedience to all his laws \*."—

\* To exalt our veneration towards the Almighty, then is the principal end of this sublime science; and next to that, the various benefits resulting from it to human society, deserve our serious consideration.

\* To give an obvious instance; what wonderful changes have been made in human affairs by the discovery of an obscure mineral! The Antients, ignorant of the application of the magnet, timidly attempted a mere coasting navigation; while we, better informed, traverse the widest oceans, and by the discovery of the New World, have laid open to science, an inexhaustible fund of matter.

\* The rise and progress of Medicine, kept pace with the advancement of this useful study; and tho' necessity was the parent of the mechanic arts, yet they also throve, and grew to maturity, under the same influence.

\* Many more instances might be added to this brief view of the utility of natural knowledge; but we shall only give some of its uses in the polite arts, which have hitherto been too little acquainted with it.

\* As to Painting, in particular, its uses are very extensive: the permanency of colours depends on the goodness of the pigments; but the various animal, vegetable, and fossil substances, (out of which they are made) can only be known by repeated trials; yet the greatest Artists have failed in this respect: the shadows of the divine Raphael have acquired an uniform blackness, which obscures the lustre of the finest productions of his pencil; while the paintings of Holbein, Durer, and the Venetian-school, (who were admirably skilled in the knowledge of pigments) still exist in their primitive freshness.

\* But these advantages are small, compared to those derived from the knowledge of nature in the ideal part: painting is an imitation of nature; now, who can imitate without consulting the original? But to come to what is more particularly the object of our inquiries; animal and vegetable life are the essence of landscape, and often are secondary objects in historical paintings. Correct design is enough for the Sculptor; but the Painter should know their different connections, manner of living, and places of abode, or he will fall into manifest absurdities.—

\* Descriptive Poetry is still more indebted to natural knowledge than either Painting or Sculpture: the Poet has the whole



creation for his range; nor can his art exist without borrowing metaphors, allusions, or descriptions from the face of nature, which is the only fund of great ideas. The depths of the seas, the internal caverns of the earth, and the planetary system are out of the Painter's reach; but can supply the Poet with the sublimest conceptions; nor is the knowledge of animals and vegetables less requisite, while his creative pen adds life and motion to every object. From hence it will be easily inferred, that an acquaintance with the works of nature, is equally necessary to form a genuine and correct taste for either of the above-mentioned arts. Taste is no more than a quick sensibility of imagination refined by judgment, and corrected by experience; but experience is another term for knowledge\*, and to judge of natural images, we must acquire the same knowledge, and by the same means as the Painter, the Poet, or the Sculptor.

\* Thus far Natural History in general seems connected with the polite Arts; but were we to descend into all its particular uses in common life, we should infallibly exceed the bounds of a preface: it will be therefore necessary to confine our enquiries to the investigation of a single part of the material world, which few are so ignorant as not to know is divided into the animal, vegetable, and fossil kingdoms.

\* Vast would be the extent of the enquiries into each of these; but tho' ambition may tempt us to aim at the height of science, yet, a little experience will open to our views the immense tracts of natural knowledge, and we shall find we can only investigate a single province, so as to speak with truth and certainty; without which there can be no real knowledge.

\* For these reasons, a partial examination\* of this science is all that a considerate mind will aim at; and surely a considerate mind will give the preference to the most exalted subject of it.

\* Zoology is the noblest part of Natural History, as it comprehends all sensitive Beings, from reasoning man, through every species of animal life, till it descends to that point where sense is wholly extinct, and vegetation commences: and certainly none will deny, that life, and voluntary motion, are superior to a mere vegetating principle, or the more inactive state of the fossil kingdom.

\* Should we follow the train of reflections which naturally arise from the contemplation of animals, they would swell this

\* See the Essay on the Origin of our Idea of the Sublime and Beautiful; of which ingenious work our Readers will find an account in the tenth volume of the Review, p. 473.

preface into a volume: and should we only mention the various uses of British animals in common life, yet the objects are not to be numbered. The knowledge of Diætetics is a necessary branch of Medicine; as by a proper attention to that article, an obstinate distemper may be eradicated, when other remedies have failed: but this can never be attained without the study of Zoology, which affords us greatly in learning the different qualities of animal food; and how far a difference of nutriment may contribute to alter the qualities of a disease.

\* Cloathing is essential, not only to our comfort, but to our subsistence; and the number of our manufactures, relative to this single article, demand our care for their extension and improvement; especially as the maintenance of thousands depends on these important branches of commerce; yet these may be improved, by discovering new properties in animals; or by the farther cultivation of those already discovered. The science of Zoology is requisite for each of these; and if we reflect but a little on the unwearied diligence of our rivals the French, we should attend to every sister art that may any ways preserve our superiority in manufactures and commerce.

\* Domestic œconomy is an object of equal consequence; and the Author\* of the Calendar of Flora has established the uses of Zoology in this particular, with undeniable evidence. This excellent Writer has united a happy invention, with the most solid judgment, and certainly merits the highest applause, as a friend of human kind. Our ingenious countryman, Mr. Stillingfleet, has pursued the same plan, with good success; and as far as his time would permit, has equalled the original; and manifestly proved the utility of the project, in a learned discourse prefixed to his work †.

\* If then Zoology can suggest so many hints towards enlarging and improving our manufactures and agriculture, we shall not think our time misapplied, in offering to the public, the Natural History of the Quadrupeds and Birds of Great Britain and Ireland. This compilation had its peculiar difficulties; but the labour of travelling thro' a dry arrangement of the subject, was very frequently alleviated by the beautiful subjects we met with in our progress: besides, we own with pleasure, that we have been greatly aided by the Lovers of Natural History, and hope for the continuance of the same instructive communications; that by collecting and digesting these materials, we may not only compleat the present work, but possibly trace the Bri-

\* Alex. Mal. Berger.

† Swedish Tracts, translated from the Amœn. Acad. 2d edition. See Review, vol. XX. p. 321.



tish Zoology thro' the remaining classes. In the prosecution of this plan, we shall, to avoid the perplexity arising from forming a new system, adopt that of the inestimable Mr. Ray, who advanced the study of Nature far beyond all that went before him; and whose abilities, integrity, and mildness, were no less an ornament to the human species in general, than to his own country in particular: yet, as this excellent man, was in a manner the founder of systematic Zoology, so later discoveries have made a few improvements on his labours: wherever then he is mistaken in the arrangement of animals, we shall follow the system of M. Brisson; whose merit, as a Naturalist, is not yet known, or, at least, not sufficiently acknowledged among us\*.

\* We have, in our descriptions, wholly omitted the anatomy of animals; as that part, unless executed with the greatest skill, would be no small blemish to the rest of this performance; but the Reader may judge of the extent of our plan, by the following heads: the Character of the Genus shall first be given: then the specific name: the Synonyms from different Authors; and the Genera in which those Authors have placed the animal. The names shall be given in several European languages; and we shall conclude with a brief, but sufficient description, adding at the same time, the various uses, and natural history of each individual.

\* If this plan succeeds, in promoting the knowledge of Nature in this kingdom, we shall think ourselves amply rewarded. Could our exhortations avail, we should recommend this study most earnestly to every country Gentleman. To those of an active turn, we might say, that so pleasing and useful an employment would relieve the tedium arising from a sameness of diversions; every object would produce some new observation, and while they might seem only to gratify themselves with a present indulgence, they would be laying up a fund of useful knowledge; they would find their ideas insensibly enlarged, till they comprehended the whole of domestic œconomy, and the wise order of Providence.

\* To those of a sedentary disposition, this study would not only prove agreeable, but salutary: a retired mind is with difficulty drawn from his book, to partake of the necessary enjoyments of air and exercise; and even when thus compelled, he profits less by it than men of an illiberal education: but this inconvenience would be remedied, could we induce him to observe and relish the wonders of Nature. Aided by Philosophy, he would find in the woods and fields, a series of objects, that

\* *Le Regne Animal. Paris, 1756, 4to. Ornithologie, contenant la division des oyseaux, &c. Paris, 1760, 1762, 6 tom. 4to.*

would give to exercise, charms unknown to him before; and enraptured with the scene, will be ready to exclaim with the Poet,

On every thorn delightful wisdom grows;  
In every rill, a sweet instruction flows.

Thus would he learn from all he saw, to love his Creator for his goodness; to repose an implicit confidence in his wisdom; and to revere his awful omnipotence. We shall dwell no longer on this subject, than to draw this important conclusion; that health of body, and a cheerful contentment of mind, are the general effects of these amusements: the latter is produced by a contemplation of an all-wise Providence; as constant and regular exercise is the best preservative of the former.

The public hath only to regret, that the Undertakers of this very laudable work have not given us the Natural History of the subjects they have, in this first publication, so well delineated: especially if this part of their plan could have been executed by the masterly pen to which we are indebted for the foregoing sensible and elegant discourse! this would certainly have been most agreeable to the generality of their Subscribers;—who, however, are, at present, to content themselves with the slight information afforded them by a little pamphlet, containing only a brief explanation of the plates, by bare references\* to those Naturalists by whom the several subjects have been described: as Willoughby, Ray, Linnæus, and Brisson. The number of plates in this first part, is twenty-five; and the objects represented are birds, except the first plate, which is that well-known quadruped the pole-cat, admirably executed.—By a Note at the end of the little explanatory tract, the public are informed, that a second publication of the British Zoology is in great forwardness; and any Gentleman who can communicate either subjects or observations, that will render this undertaking more complete, are desired to send them to Mr. MORRIS at the Navy-Office; and they will be inserted in the descriptive part, with due acknowledgements.

\* We are to except *one article*, viz. the Soland Goose; of which a pretty full and very entertaining description is given.

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*Attempts to revive ancient medical Doctrines.* 1. *Of Waters in general.* 2. *Of Bath and Bristol Waters in particular.* 3. *Of Sea Voyages.* 4. *Of local Remedies.* 5. *Of the Non-naturals.* With an Appendix. 6. *Of Plaistering in the Small-pox.* The whole confirmed by Histories or Facts. By Alexander Sutherland,



land, M. D. of Bath and Bristol Hot-wells. 8vo. 2 Vols.  
in one. 6s. 6d. Boards. Millar.

THE novelty of a subject which has never, or but superficially, been considered, is frequently an avowed incitement to writing, and has been supposed a sufficient apology for publication. This, however, could not have been Dr. Sutherland's motive for the present work; three-fourths at least of it being compiled from Writers, who have either treated of Bathing and Mineral Waters in general, or particularly of Bath and Bristol Waters, which are the principal objects of these Attempts, in about six hundred pages. Indeed, Dr. Sutherland seems not unapprised of what may be objected to him on this account, since it must generally be presumed, that a Writer on any material subject, which has been treated of by a multitude of preceding Authors, supposes something erroneous, defective, or superfluous, in their disquisition of it, which he certainly proposes to avoid in his own. His apposite motto\* implies his apology for publishing on such trite topics; and insinuates, that something in the manner and arrangement of his own work, and in his reflections on the subject of it, may be new and important; notwithstanding the many lucubrations of former physical Authors upon the same: one of whom, particularly, *Baccius, de thermis*, he affirms, to 'have animated, and, as it were, inspired him, by his bright example.'

To attend, with some method, though very summarily, to a labour which has cost Dr. Sutherland much time and reading, several hundred Authors being either quoted, referred to, or named by him—we observe, in his own words, that 'his Dedication [to Lord Northumberland] contains an appeal for the restoration of the Baths.' This, indeed, is no faint push, being nothing less than an appeal to the British Cæsar, and to the Legislature, inciting them to be as magnificent in amplifying, adorning, and completing the Baths, as Trajan, and some more modern Princes, have been; expressly saying, 'the restoration of the Baths seems by Heaven to be reserved for the happy days of George.' And on this occasion Dr. Sutherland observes, he acts 'as a Monitor for the public.' This consequence could not fail of being highly acceptable to the inhabitants and visitors of Bath; but particularly so to this Appellant, who has here reduced into practice the politic axiom, of wanting no-

\* *Multa enim in modo rei, et circumstantiis nova sunt quæ, in genere nova non sunt. Qui autem ad observandum adjiciet animum, etiam in rebus quæ vulgares videntur, multa observatu digna occurrunt.*  
Bacon de Augment Scientiar.

thing for want of asking it: though a query may arise, whether many other applications of the royal, or the public, treasure, are not equally important and necessary? We acknowledge, nevertheless, that if accommodations and decorations exalted the efficacy of these springs, it would be a very material consideration.

The Introduction, Dr. Sutherland informs us, 'exposes vulgar errors.' Different causes will ever conduce to these, which it is much easier to reprehend than to reform. He gives us the testimonies of several medical Writers on these waters, in proof of their various efficacy, or in observing some abuses of them. But our Author who quotes so copiously, has, in the xxiii page of this Introduction, made Dr. Pierce say, in his Bath Memoirs, much more than we can discover in that book. The character of *Placebo* here, seems to be a portrait of Dr. Sutherland's own drawing, and may possibly be a just resemblance of the original; but it ought not to be cited, as it manifestly appears to be, from a deceased reputable Writer, of a very moral and ingenuous character; who being exempted, according to the moral axiom, from having evil spoken of himself, should not be made the Author of any posthumous censure, on such a survivor, as very probably was not even his cotemporary.

The first volume is divided into three parts; the first of which treats of Baths in general, their antiquity and construction; of the different modes of applying them; of the seasons and hours of bathing; of their application in acute, and in chronical diseases; of the operation, the use, and abuse of bathing; of the origin of Springs, and of the cause of heat. These are pretty diffusely considered in fourteen chapters, containing about one hundred pages.

The second part appropriates its first chapter, of 25 pages, to what he calls, 'The *natural* History of Bath Waters.' By this we conceive, a medical Reader would expect the physical, or physiological, history of them: but he will find this to be rather their *political* or oeconomical history; commencing from the æra when the Romans were possessed of England, with the different ruins or repairs of these baths, down to our own days. And now our Author, doubtless, to invite and increase the good company, descends to entertain his Readers, with the particulars of passing their time at Bath; their hours of breakfast, their various employments till dinner, the time of dining, their furniture, and almost a general bill of fare, with the expences: besides what is best of all, he makes it a sort of school of virtue, where people are weaned from their darling vices, without limiting this to the Patients. Now certainly all these actions, of breakfasting, dining, riding, walking, diversions, &c. are natural enough;  
but



but whether this detail of them will properly constitute the *natural History of Bath Water*, we submit to the Connoisseur in physics.—The second chapter is appropriated to much such another natural History of Bristol Water, tho', indeed, containing more of what alterations have happened to the spring from external accidents. The principles common to both, and peculiar to each, with the different powers of such principles, and the general and peculiar virtues of each water, are discussed in four other chapters; this second part containing a little more than one hundred pages.

The third and last part of the first volume is entitled, where it commences, at page 216, 'Deductions of Diseases adapted to the Principles of Bath and Bristol Waters, with memorable Cures.' This, with less affectation and more propriety, is titled in the Table of Contents—'Of Diseases cured by Bath Water'—for of such only it strictly consists; the second volume commencing with—the Diseases cured by Bristol Waters. Besides, the expression of *Diseases being adapted to Waters*, ought certainly to be inverted, except we could suppose the diseases were rather inflicted, that the waters should become famous, than the waters given to cure or palliate the diseases. But to come to the most material point, the Cures, the first section of this chapter (which contains six) under the article of *Deglutition*, gives two cases of an impaired or morbid deglutition, both cited from Dr. Pierce's Memoirs; in which the Patients are said to have been much benefited, no cure being affirmed. And yet we are told previously to these cases, page 218, 'When the action of swallowing [our Author means the defect of, or impediment to swallowing] has defied the utmost researches of art, Bath-water has performed wonders.' He adds, 'to facts I appeal,'—which facts are these partial benefits. Five cases of depraved appetite are produced, from Pierce, Baynard, and Guidot; the majority of which seem to have been compleat cures; the others, very considerable approaches to health. The close of this section affirms, 'In restoring the tone of stomachs destroyed by hard drinking, Bath-water may truly be said to be specific.' Eleven cases are produced of pains in the stomach, with other symptoms, which were all cured. But the two first are cited in Latin from Ugulinus, who directed a mineral water at Lucca: tho' it is not clear from these cases, whether that water was applied internally, externally, or both. In the section on the Bilious Cholic three cases are given from Dr. Pierce. The first was scarcely a compleat cure: the second was a total cure; and the third case terminated in a fit of the gout, to which the Patient had been subject, and which compleated his cure. Two cases of the Hysteric Cholic are cited from Dr.

Pierce.

Pierce. The cure was not so compleat, but that the Patient returned the following summer to confirm the health she had got. The second was cured. The last section, Of the Dry Belly-ach, exhibits several cases of compleat, and many of partial, cures.

The second chapter of the third part treats of Diseases of the Urinary Passages, and contains ten morbid cases from Dr. Pierce; one of which is affirmed to have been cured. The rest seem to have been very considerably relieved. The third chapter is conversant on *pectoral* Diseases, as Dr. Sutherland terms them; and undoubtedly in strict grammar this is as defensible as cephalic Diseases; but it reads a little harder, as the word *pectoral* has been much oftener restrained to signify the remedies for diseases of the breast, than extended to such diseases themselves. However, these pectoral histories are twelve: a great majority of which terminated in different degrees of advantage to the Patient: two seem to have admitted of compleat cures. One fatal case is added, where the Patient failed by an injudicious use of the water, of his own prescription, and against our Author's good counsel. The consequence was a rupture of one of the pulmonary vessels, with the loss of five or six pounds of blood, and death a week after.

The chapter of the Gout gives two cases of persons who used the Portland Powder for that disease. The first Patient after losing his regular salutary fits, is supposed to have destroyed the tone of his stomach by a *farrago* of those restraining bitters, which he vomitted up, as well as every thing else, dying at Bath, where he is said to have cursed them with his last breath. The other subject of this medicine was seized with a fever, (after being freed from his gouty fits by it) which fever is said to have bequeathed him an inveterate rheumatism, and distortion of the joints of the fingers. It relates about fifteen gouty cases besides, some of which seem to have been almost miraculous recoveries, and chiefly by Bath-waters, externally and internally used. Most of the rest received very considerable improvements of health and ease.

Only four cases are given in the chapter of the Rheumatism; two from Pierce, and two from Guidot. They are all set down cured. Our Author thus concludes this article: 'From May 1742 to 1760, there were five hundred seventy-five Rheumatics admitted into the Bath Infirmary. Of these one hundred and eighty-three were cured, two hundred and eighty much better.' From this we may infer one hundred and twelve died. Were as exact a register of the events of all other diseases in Bath Patients, as distinctly kept and published, it might serve to furnish



us, at sight, with a means of discerning, to what particular diseases these healing springs were most happily adapted.

The sixth chapter, of Fixed Pains, distinguishes them only into the *Lumbago* and *Sciatica*. We have two cases of the first from Dr. Pierce, which terminated in compleat cures. The same Author has also contributed four cases of the *Sciatica* towards this work of Dr. Sutherland's; but two of them were not perfected into cures before the second season. Three *Sciatic* cases are selected as a specimen, from fourteen of Guidot. These all recovered by bathings: and were we to suppose these a very just specimen, we should infer the other eleven recovered also. But of this nothing is mentioned either way.

The chapter, of Cutaneous Diseases, is divided into three sections of—*Leprosy*—*Scrophula*—*Scurvy*. Dr. Pierce has furnished three Lepers, all cured. Of Dr. Guidot's, eleven, eight were perfectly cured; one received benefit, and two great benefit. In the *Scrophula* Dr. Pierce contributes but two cases, both compleatly cured. Dr. Guidot furnishes three; the ulcers of all the Patients dried up, and healed: but the third only is said expressly to have been cured. Dr. Oliver is mentioned as having published the cure of six Lepers by the Bath; and we are told, that in the account of eighteen years hospital practice published this year, the numbers admitted for Leprosies and foul eruptions of the skin, were 659, of whom 268 were cured, and 315 much recovered; the remainder unbenefited being 66. The article of the *Scurvy* in this chapter is a very long one, being mostly taken from Dr. Lind, and his Correspondents on that disease. But with regard to the efficacy of Bath-water in it, Dr. Pierce gives five cases, the first of them his own. He counts himself cured of all his scorbutic symptoms, but the want of his teeth, at seventy-four. Guidot gives eight cases, of which two were cured, some benefited, and some greatly benefited: and this was the various good fortune of nine other Patients of his.

On the subject of the eighth chapter, the Palsy, Dr. Pierce has given four cases cured by Bath-water. One of the Patient's being also barren for twelve years, conceived after bathing. We are told, that Dr. Guidot has given eighty-eight remarkable proofs of the power of Bath-water in paralytic cases.

The chapter on Lameness, is divided into that disorder, as it ensues from fevers; from sprains; from a rupture of the great tendon of the heel; from a white swelling; from wounds; and from falls. Of lameness from these different causes, nineteen cases are cited from Pierce and Guidot, the much greater number of which were compleatly cured.

In the chapter, on the Jaundice, our Author expatiates considerably from his general reading, on the causes and symptoms of this disease: but to make our summary account of his book the more pertinent and interesting, by confining ourselves to the considerable efficacy of Bath-water in it, we observe, that three perfect cures of it are cited here from Dr. Baynard. Dr. Pierce gives two cases; one of a Gentleman in his sixtieth year, whose great advantages and invigoration received from two visits to Bath, he supposes to have continued, or rather increased, as he did not make a third. The other case, was that of a Gentleman in his sixty-sixth year, who had been long subject to the gout, and fifteen years before, in one of his fits, on turning yellow, took medicines for the jaundice. The third time of taking the waters he voided a gall-stone about the size of a pidgeon's egg, was immediately relieved, recovered by degrees, was then drinking the waters, which he continued, and on the twenty-first day of his cure, he visited, and was visited, eat heartily, and is very likely, says Dr. Pierce, to recover perfectly. Dr. Guidot gives one case, in which a scurvy was the primary disease, the jaundice being only symptomatic. The waters were *abused* internally and externally in this case, by the Patient's own perverse obstinacy, and contrary to this Physician's advice; by which the Patient, at the age of sixty, was reduced to the utmost danger; on which he readily submitted to Dr. Guidot's directions, who ordered him two drachms of nitre, thrice a day, in a large glass of Bath-water, indulging him freely in eating China oranges, and drinking rum punch with Seville orange juice. His jaundice went gradually off, after which all his scorbutic ulcers cicatrized, and he seemed, as it were, regenerated. Mrs. Elliot's case, and extraordinary cure, seems to have been under Dr. Sutherland's direction, but it is marked with commas like his other quoted cases. This Lady passed at once twenty-two gall-stones as big as beans, at other times more. The recovery of Mr. Levellyn from a deep jaundice by Bath-water, after a vain application to various Doctors and Nostrums, concludes this chapter.

On the Dropfy, (chap. XI.) Dr. Pierce gives three cases of Patients cured at Bath by the water, assisted with other medicines; and a fourth, in which great benefit was received in less than two months. Three cases cited from Dr. Baynard, on the internal and external use of cold water, tho' extraordinary in themselves, we omit, as having no relation to Bath or Bristol water.

The twelfth chapter—Of Female Disorders—is divided into five sections; 1. Obstruction; 2. of immoderate Discharges; 3. of Barrenness; 4. of Abortion; 5. of Pregnancy, which  
may



may be considered as a sort of chronical disease in some of the sex. With respect to the first, Dr. Pierce relates four compleat cures. Dr. Guidot adds two cures, and three cases, in which one Lady received benefit, and two great benefit. On the article of Immoderate Discharges, in which the *Fluor Albus* is included, Dr. Pierce gives four cures. Guidot's Register has afforded our Author one remarkable case of a noble Lady, who, the very first day she entered the Cross-bath, found herself cured of a *Prolapsus Uteri*, which had been down for eighteen years. This, indeed, was very extraordinary. Dr. Sutherland gives a remarkable case of his own, in which the cure of barrenness was chiefly effected by the nightly injection of Bath-water. Dr. Pierce furnishes six compleat cures: observing, that when any married woman comes childless there, it is the usual saying, that *she comes for the common cause*. He adds, 'to instance all who have sped in that errand while he lived there [which was near fifty years] were to fill a volume.' Not to concern ourselves with the cures of abortion by mineral waters, cited from Savanarolo and Guisnerus, we are presented on this head with three cures of abortion in three Ladies, who may be now living, and are expressly named. The article of *Pregnancy* gives five histories to prove the waters may be safely taken during that state.

The thirteenth and last chapter of the first volume, concerning the Diseases of Children, gives five cures of ricketty ones; four of them from Dr. Pierce, and one considerable amendment of a boy of six years old, which not improbably may have terminated in a cure, as his strength increased with his years.

The second volume is divided into four parts, the first of which is numbered IV. in subsequence to the three parts of the former volume. This fourth part then treats of the Diseases cured by Bristol Waters, under the various titles of Cough or Catarrh, [which Dr. Sutherland, perhaps with too little precision, seems to consider as inseparably one disease\*] consumption, hectic fever, hæmoptoe, or spitting of blood, and asthmas with their prognostics, and their general cure. He next proceeds to a *Diabetes*, the gravel and stone, diseases of the stomach and guts, and external disorders. The different chapters on some of these distempers, contain a great number of cures effected, or of much relief obtained, chiefly by this water, from Underhill's Collection of Cures, who practised at Bristol, and published it

\* Though a cough is very often the consequence of a catarrh or defluxion, yet this last may, and sometimes does, exist without a cough: as the defluxion may be discharged on Surcular Membrane, the eyes, or other parts.

in 1703; besides several later cures, some of which may have been of our Author's own Patients, as no Physician is mentioned. Among the cases from Underhill, nineteen were of a Diabetes, some of them in a very violent degree, which proved entire cures, one of them in a Patient of seventy-seven. To these Dr. Sutherland adds eleven later, some from undoubted authority, and others from his own knowledge, eight of which were perfect cures: one came to the wells for some successive seasons, always finding relief; and three were so greatly benefitted, that they expected to be cured. Two gravelly cases, and one of bloody urine, are cited from Underhill as cured; to which our Author adds the cure of two others from his own practice. We had already noted the trifling escape of his marking, with quotation-notes, all the cases taken from his own *Adversaria*; and, perhaps, there were not much less impropriety in thus distinguishing all his own thoughts by commas, as so many extracts from his own imagination.

In the short chapter of the Diseases of the Stomach and Intestines, Dr. Sutherland affords us but one cure by Bristol water, and that cited from himself, in the manner already noticed. But he concludes this chapter by saying—'If the Reader will but take his word at present, he may find more authentic proofs, if this work finds merit enough to bear a second impression.' Page 41, vol. II. This expression, with many others that occur, is a very odd one. A book, we imagine, to be very well received, must bring that evident merit which its Readers may find. But probably he may mean by this, its receiving the approbation of his Readers, which he may gratefully consider as merit and judgment in them.

The last chapter—Of external Disorders—cites eleven cures by Bristol water from Underhill, chiefly of scorbutic and scorbutulous cases. We had like to have omitted, that seventeen cases, almost all cures, of tabid or phthisical Patients, are given from Underhill, and from Dr. Sutherland's own experience, at the end of the first chapter of this fourth book.

The subject of the fifth Part of this work, is, *the medical Use of Sea-air and Exercise*. It is divided into four chapters. The first treats of Sea-air in general; the second of Sea-exercise. The third exhibits a comparative view of the Health of Seamen and Landmen. The fourth treats of Diseases adapted (as Dr. Sutherland insists upon it) to Sea-air and Exercise, with some remarkable cures. These diseases and their cures at sea, are considered in the four different sections of this chapter; and supposed to be, 1. Consumptions; 2. Spitting of Blood; 3. Asthmas; and 4. Dry Belly-achs, Dropsies, and Ulcers. A great deal is ascribed here of sea-air; and undoubtedly have been effected by it, and by the exercise which accompanies



accompanies it; the ancient Physicians repeatedly recommending it. The principal causes of these advantages seem to us to be briefly thus recounted in the following verses of a modern poem, where, in a general description of fine weather at sea, the Bard thus exclaims,

O might we long enjoy the lucid scene!  
Widely salubrious, vividly serene!  
Where no putrescence from the deep exhales;  
No subterraneous vapours taint the gales:  
But simplest air impells the sprightly blood,  
Kisses the surge, and dances with the flood.  
Our ceaseless motion fans the vital fire,  
Frees every pore, and makes the whole perspire:  
Hence, where their nauseous drugs might hurt or fail,  
Wise ancient Leaches bade the Morbid fail. SEA-PIECE.

In fact, it may be considerably owing to the extraordinary increase of perspiration at sea, that a costiveness of two, and sometimes of near three weeks, has occurred without any perceivable ill consequence. That salt is raised in the spray of the sea, we readily agree with our Author. But that saline corpuscles are imbibed by the inhalant vessels of Voyagers, (supposing them not actually wet with salt water, nor wearing linen washed in it) will admit of considerable doubt, for many reasons. Sea-salt does not appear to arise from boiling or distilling sea water: and we have never heard of such dews falling at sea in the hottest latitudes, as might return any of these exhaled salts into the ocean; for want of which return, if they really did evaporate, the saltiness of the ocean must have been considerably diminished by our time; though some Physiologists have supposed it to become stronger. But we chuse, with regard to the salubrity of sea-air and exercise, from whatever operation it may occur, to cite the following extraordinary instance of it, from page 89 of this volume.

\* Miss Barbara Kennedy, of Newcastle, young, strong, and healthy, by accident received a contusion on her hip, which, by neglect, formed an ulcer. She was under hands of Surgeons for twelve months and upwards. Every dressing discharged matter to a considerable quantity. Sinus ran between the interfices of the muscles, up and down, forward and backward, deep enough to bury the probe. Introsusception of matter produced a putrid hectic fever, with purging, hectic, atrophy, &c. In this condition it was resolved to transport her to London, for the benefit of surgical aid. As she could bear no carriage whatsoever, she was put on board of a Collier. The very first night she found amendment, slept better, and began to recover her appetite. In a few days she gathered strength, and sat on deck. The passage was stormy, and lasted fourteen days; at the ex-

Pituiton

piration of which, hectic, sweating, atrophy, and every symptom vanished. What, above all, seems incredible, without one dressing, the sinus's all healed up, and the wound was firmly cicatrized. Twelve months after I saw her in perfect health. As no Physician is named in this very extraordinary case, we must suppose this I by myself I, to be the Spectator and Relator of it, Dr. Sutherland himself.

The sixth part of this work treats *Of local Remedies with memorable Cures*. These local remedies are distinguished into actual and potential cauteries, *moxa*, blisters, sinapisms, cupping, leeches, issues, and setons. Our Author, who abounds with a contempt of many of his brethren, informs us on this article of issues, 'That few Physicians can account for their *modus operandi*.' The observer of this must doubtless be one of those few. We are also told, page 95 of this volume, 'Those who know how to *sport* with the skin, may truly be said to save constitutions as well as the pockets:' which sport he is probably a Connoisseur in. This part, which contains about thirty pages, cites several Authors, and names at least a full hundred. It exhibits about a dozen successful cures of different diseases in English, besides reciting some others, very briefly, from some Latin Writers.

The seventh and last part, is a kind of treatise on the Non-naturals, as Galen first a little oddly termed them. It commences with giving a general notion of the animal Oeconomy, as distinguished into the various functions of digestion, sanguification, and circulation. This, we are informed, 'is done to please those who are not of the profession.' It seems not very probable, however, that many of these will *please* to read it; and there can be nothing very new in this detail of them to a medical Reader. Our Author says, indeed, somewhere in his book, 'that he does not write for Physicians.' This may be supposed to infer, that he writes for Patients, and may signify, both to get them, and to write for them. It is evident, at the same time, from a few hundred passages in this book, that he deems himself qualified to instruct a multitude of physicians.

A different chapter is assigned to each of the Non naturals. In that on Sleep, Dr. Sutherland pronounces sleep after dinner a bad custom, and that without the least exception. This seems far from being always the case; especially in people of advanced age, who are sensible of considerable refreshment from a short nap after a full meal, manifestly becoming livelier after it: not to affirm too positively, what seems to have been pretty generally received, concerning a very great personage deceased at a good old age; whose custom it was said to be, to go into naked bed

for



for a few hours after dinner. Besides, Hippocrates seems of this opposite opinion, without any restriction to individuals; expressly saying—'Wakefulness after food is hurtful, not suffering it to digest \*;—having a little before premised—'That sleep after food, warms and moistens, by diffusing the aliment through the body †.—And to this purpose our common saying may allude: When the belly is full, the bones would be at rest. It may, however, be wrong in hale and young people, especially if very corpulent, to contract such a habit.

The chapter of Evacuations, in this part, is divided into sections, treating of the different ones. Much of what Dr. Sutherland says, on the abuse of bleeding, is very just, and his several instances of it seem but too tragically true. There may, perhaps, be less politeness than fact, in what he pronounces 'of the generality of the French Physicians' being 'thoroughly ignorant of the Rationality of Physic:' and indeed a Writer should be a consummate Master of it himself, and be of great authority in his profession, to warrant so severe a censure. We have little doubt, however, upon the whole, of the truth of Dr. Sutherland's assertion, that the lancet is a very mortal weapon in France: as we are assured from certain information, of their mortal absurdity in bleeding their sailors repeatedly in the sea-scurvy, and of its most usual consequence. The Doctor has the following short, but very apposite, anecdote on this head.—'Following the Physician of the Hotel-Dieu one day in his rounds, we met a Patient just carried in. The Doctor demanded of the porters *Qu'a-t-il?* [What ails him?] One of them answered, *La fièvre* [A fever.] *A-t-il été saigné?* [Has he been bled?] *Oui Monsieur, dix fois.* [Yes, Sir, ten times.] *Diable! dix fois, et pas encore guéri?* [What the devil! ten times, and not cured yet?] *Saigné le encore.* [Bleed him again.] All this, adds Dr. Sutherland, without touching his pulse, or asking one other question. The wretch was bled, and expired before his arm could be tied up.' Vol. II. p. 151, 152. Such execrable practice might induce us to suppose, the Patrons of it thought the principal use of the blood was, that it might be discharged abundantly. The absurdity of bleeding indiscriminately in all faintings and fits, from whatever cause, has been much too common among ourselves. A melancholy instance of its fatality is thus related by our Author, p. 154, vol. II. 'Many may remember the fate of Mrs. S——r. Playing at quai-

\* *Αγρυπνία δὲ τῇ μετὰ τὸν σίτητον βλαπτήρ, ὡς εὖτε τὸ σίτην ταραχθεῖ.*

† *Ἐβρακνῆται δὲ, διαμαρτυροῦντες ὑπερβαίνειν, τὴν τρέφειν ἐς τὸ σωμα διακρῖναι.*

*De viciis rationis.*

1 Should not *dit* have been inserted here?

drille, she had the good fortune to win a *sans prendre*. Transported with joy, she fell first into a laughing fit, and then into an hysterick. By the advice of an eminent Surgeon of London, then in the room, she was bled; convulsions ensued, and she expired. Nor was the consequence wonderful; she was a woman of a weakly constitution, pale complexion, and subject to an habitual lax of three years standing.

The Appendix—Of Plaistering in the Small-pox,—was published, we think, alone, some years since. It contains two instances of the success of that practice, by Dr. Haldane of Taunton; we are told, Dr. Cameron of Worcestershire recommended it; and that Dr. Sutherland took the first hint of it from Mr. Goldwyre, Surgeon, at Salisbury, who assured him, he had saved many by plaistering, who had been abandoned by their Physicians. Our Author also gives two successful instances of it at Marlborough, when he practised there in 1747. Admitting so many facts, it is odd the practice has not been established, or even extended; at least in the hopeless degrees of this fatal disease. There is certainly no opposing theory to palpable evidence; and were it not for this, the great stench thus occasioned by the plaisters, which the Nurses and the Physician could scarcely bear, would have made us apt to infer, that these *effluvia*, which were thus retained, might have been suffered to exhale continually, with greater security to the Patient. The secondary fever has been thought by some Writers to depend on the repulsion of such *effluvia* from the incruusted surface into the blood; or from the total obstruction of perspiration by it.

But to conclude this long article, tho' not disproportioned to the length of the work, nor the importance of its subject, we may justly observe, our Author is rather a laborious Compiler and Composer, than a correct or elegant Writer. This we chuse should be impartially estimated from what we have quoted directly from himself, rather than enforced by a multitude of passages and expressions we might cite. He will forfeit no credit, we think, by not publishing in a hurry, after this; which some may ascribe to his greater employment obtained by it. And should his work *find merit* enough for a second impression, we hope it will be more correct; innumerable *errata*, especially in the Latin, having occurred in this. This Gentleman formerly wrote a treatise on Bristol water, for which see Review, Vol. XIX. p. 4 to.

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*A philosophical Survey of Nature: In which the long-agitated Question, concerning Human Liberty and Necessity, is endeavoured to*



be fully determined from incontestable Principles. Small 8vo.  
2s. Becket.

THE Author of this little piece, has discovered a considerable share of philosophical knowledge; which he seems to have collected from several Authors, particularly Mr. Pope's Essay on Man, out of which he quotes some passages in the Notes. He appears to be a Materialist and a Necessitarian, and to be in good earnest in endeavouring to support his hypothesis, by what he calls *incontestable phenomena of Nature*: But we apprehend, that few Readers, if they should admit all his *phenomena*, will allow his deductions, or be able to discern the connection between his premises and conclusions. He is, indeed, not so rambling and incoherent a Writer as De la Mettrie, in his *L'Homme une Machine*, whose system he adopts: yet the Reader may be apt to think he has taken a compass sufficiently large to come at his point. For, in order to resolve Human Nature, with all its operations, into mere matter and mechanism,—and particularly, to ‘determine the long agitated question concerning Human Liberty and Necessity;’—instead of examining the powers and operations of his own mind, and exploring there the latent springs of action, (which is to be done only by reflection) his method is the reverse; and he proceeds entirely by way of observation upon things without him.—He takes his first flight (stopping a moment by the way, to consider the changes and revolutions which he supposes the earth to have undergone) to ‘the numberless systems of planets which occupy space unlimited.’ There he begins to ‘collect proper materials from which to establish fundamental principles of knowledge; lest his reasoning should be imperfect and delusive, by setting out erroneously.’

Now for the chain of his reasoning—which is like the golden chain that was fastened to Jupiter's great toe, upon which the whole world was suspended.

Link 1st. ‘The first and *most evident* law in Nature is *Attraction*, by which all the parts of matter throughout the universe tend to each other.

2d. ‘The globe on which we live, contemplated on the whole, exhibits sufficient evidence of being constitutionally acted upon by influences fixed and regular: so that to dispute its being subject to the law of necessity, is not less than to dispute its very existence.’

[Here, Reader, you must understand, that after having taken a tour to the planets, the Author is come back, loaden with materials, and begins to draw nearer to his point, viz. to prove that the soul is material, and that man is a mere machine.]

3d. 'Plants are plants, in consequence of the necessity of their construction, depending on the action of external influences.

4th. 'An animal exists detached from the ground, and is therefore endued with loco-motive powers. Its main trunk or body is elevated upon a convenient number of *pillars* or *legs*, articulated to sustain it, and to convey it from place to place. It is necessitated to collect its aliment, and by its formation qualified so to do.

5th. 'An animal hath (or some animals have) a perception of distant objects, without *positive* contact—a perception of sounds—a perception of the effluvia of bodies—a *mere intimate* perception of the qualities of food—a perception of impression from all external application.

6th. 'The *Concentration* of all these perceptions in the Sensorium of the brain, constitutes that intelligence which enables an animal to *judge* of all the objects of its experience, and *thence* to perform all those actions which, from *construction* and *situation*, it is impelled to do.

7th. 'The seat of the *mind*, where all the powers of the *body* unite, must certainly be of the most exquisite texture!—But how, or after what mode, they (i. e. the powers of the body) are refined into reflection, is impossible for us to determine: but we see the fact to be so.'

What an unreasonable mortal must that man be, who is not convinced, by this indissoluble chain of '*close reasoning*' that he is a mere machine—somewhat refined indeed, but as truly so as an oak—to which, as our Author asserts, 'there is great reason to think it *probable*, that some degree of sensation or perception may be constitutionally essential!'—And he adds, 'that this *probable* speculation, tho', perhaps, not more than *conjectural*, respecting vegetables in general, is improved to a degree that may merit the name of *certainly*, in attending to some plants termed sensitive, from their visible shrinking from a touch.'—What a *close Reasoner* is this machine of an Author!—Pull a curl from a wig—it shrinks up again—*Argal*, it may merit the name of *certainly* that the hair has some degree of sensation or perception.—What excellent things too are those same *concentrations*, and *textures*, and *refinements*,—to help a man to know his own soul—and these *powers of the body* converted—(no that is not the word)—'*refined* into reflection,' and made in an instant *powers of the mind*!—But our Author being endued with a singular penetration, and a *second sight*, far excelling that of a Highlander, not only *knows* it to be so, but *sees* it to be so.—Brava!—Nothing like positivity for want of proof: and when



an Author has neither any evidence for his assertion, nor can possibly find any, he is *impelled by necessity* to be absolutely positive, and assert, *that he sees it to be so*.—Do you hear, you Immaterialist?—Or have you any eyes?—Here is ocular demonstration against you.—‘Turn your optics inward, (said an Orator in the House of Commons) I say, turn your optics inward.’—This is the very faculty our Author is possessed of. He turns his eyes wrong side out, till the *axis* of each pupil is directed toward his own brain—and then he sees the textures, the concentrations, and the refinements—in a word, the change of body into mind effected by them. But tho’ he ‘*sees the facts to be so*, or to be done in this manner; yet as to the *mode* how body becomes spirit—he confesses he does not understand it—except so far, that he is sure it is done by *refinement*. We will readily give him all the assistance in our power towards explaining the *mode*, in case he should think proper to write any more as he has done, about it and about it:

*Receipt to MAKE A SOUL.*

Take *quantum sufficit* of bread, beef, or other suitable aliment—put it into the stomach of a human machine—let the stomach work till it is converted into a laudable chyle—let that chyle be thoroughly mixed with the blood—let that blood be warmed to a due heat—then take the fumes arising from the blood so tempered,—let them be distilled through the alembics of the brain—defecated and refined—and if one operation should not be sufficient, let them be double-distilled and double-refined—then may you *see* these invisible atoms (with an eye of faith) become all at once reflection, memory, judgment, wit, will, loco-motive power, and every other faculty of the mind.

Note, A counter-operation to that of distilling and refining, will have the contrary effect—and condense any of your light, airy, volatile, refined, speculative spirits, into as gross, unrefined, stupid, unthinking matter, as you would wish to handle.

Perhaps some impertinent Objector may say, that he can neither see nor conceive how the refining of matter brings it at all the nearer to the purpose: for it is only diminishing or dividing it, or changing its weight, colour, figure, or motion. And why should not dense, or heavy, or gross matter think, as well as that which is rare, light, or refined? Why should not condensing do as well as refining—and better, if you would make a body of *solid* judgment and understanding, that shall *see* itself to be body?—But our Author can easily *get over* this objection two ways: one is, by taking no notice of it:—the other is, by observing, that matter may be refined till it is invisible: and

then no eye but that of a Philosopher can see what becomes of it—nor any head, except that of a Materialist, stocked with an uncommon quantity\* of brains, conceive the changes it is capable of! Suppose, for instance, that a piece of coal cannot think, yet when it is refined into smoke and flame, does it not evidently become more active, volatile, and subtle, and consequently approach nearer to thought, if not actually think?—Or let it be granted, that wine in its unrefined state is a thoughtless creature—What then?—When it is refined into spirits, do not they evidently border, at least, upon *matters of thinking and judging*; or resemble those faculties?—else why are they called *spirits*?—and when they are taken inwardly, do they not drive the machine about like a mill, and grind matter into thought, with an amazing celerity?

After having given our Author this friendly assistance, not as supposing he needed it, but merely to shew our good humour and benevolence; he will, perhaps, think it strange, that we should tax him with credulity—and stranger still, to be told gravely, that he is a strenuous Believer and Asserter of the doctrine of Transubstantiation, or at least the possibility of that doctrine's being true. Yet we must take the liberty to tell him, that he appears to us to be so. For if a piece of bread can be *transubstantiated* (which we think altogether as proper a word as *refined*) into an intelligent agent or spirit; it is but going one consistent step farther, to suppose that it may be transubstantiated or refined into an intelligent power, superior to all human:—and then we shall be glad to know where he will stop.—Thus, Gentlemen who have no faith in the curious speculations and dogmas of certain Divines, can yet make amends by discovering faith enough in speculations and dogmas of their own, equally curious.

If the foregoing instance of his credulity be not thought sufficient, we can add some other. He believes it probable, that the oak feels the stroke of the axe, and the vine the edge of the pruning-knife—not figuratively and poetically, but literally and truly: and is almost certain, that the sensitive plant feels the touch of the hand.—He seems to believe, that men, and all other animals, are more or less intelligent and wise in proportion to the quantity† of their brains—not figuratively, as when we say, *a man has no more brains than a goose*—but literally and truly:—an assertion which we leave the Anatomists to laugh at.—He believes too, that the highest mountains of the earth have some time or other been submarine; because Nature hath thought fit to lodge strata of shells in them, resembling those

\* Vide infra.

† Vide supra.



on the sea-shores. This, he says, is *incontestable* evidence of the fact: so strange a propensity is there in some men to believe the marvellous! As if Nature could not lodge strata of shells, as well as of rock, chalk, gravel, coal, &c. in the bowels of mountains, without the help of an universal deluge.—There are found in some places several strata of shells, one above another, with beds of clay or other materials between them. How must this be accounted for? Have there been several universal deluges? And whence came the vast quantities of matter by which these beds of shells are covered?—We could add a great deal more in *contesting* that evidence which our Author declares to be *incontestable*.

As marking the phænomena of Nature, and reasoning accurately from them, ought to have been the chief merit of this philosophical performance, according to the title-page; it may, perhaps, be thought descending too low, to mark mere inaccuracies, of which there is scarce a page that does not afford us one instance or more. But there is one passage so remarkable for *pomposity* as well as inaccuracy, that we cannot well excuse ourselves from quoting it. In describing the senses of an animal, he defines the sight to be, ‘The perception of distant objects without positive contact’—(by means of the eyes?—no—that would be flat—but) ‘by the ministration of two (*generally*) curious visual balls capable of being directed any way for the regulation of its motion.’—Then, the hearing is, ‘The perception of sounds’—(by means of the ears?—no—but) ‘by two admirable cavities with dilated orifices, framed to catch the undulations of the air agitated by distant percussions.’—This is fine language to be sure: but it unfortunately happens, that when the *dilated orifices* are cut off, the hearing is never the worse.

Now to examine our Author’s method of arguing more seriously. He is not wholly destitute of arrangement in his sentiments; and has taken the most artful method to come at the end he proposed, by beginning at the vegetable world, and passing on to the animal and rational—and making use of the similarity there is, in some respects, between a man and a plant, and the minuteness of the several intermediate steps or degrees by which each order of creatures is distinguished from the next above or below them, to infer that man is a plant, only of a different and *superior* kind:—to which we may add, *vice versa*, that a plant is a man, only of a different and *inferior* kind.—As to the sensation of Pain and Pleasure, which hath been thought to distinguish even the lowest animals from mere plants, and which is indeed as real and sensible a distinction as can be conceived, our Author had no better way of getting rid of it,

than by allowing the like sensibility to plants—to all plants, he says, probably—and to some plants, with certainty. What a shift, to get rid of a difficulty, and to support an hypothesis! Nature hath, indeed, formed an admirable gradation in the scale of Being, from the unanimated and unorganized clod of earth to the most intelligent of the human species: and we cannot fix with certainty the precise limits where the rational, or the animal, or the vegetable life, or even simple organization begins. Hence our Author takes occasion to confound all together, and asserts man to be as mere a machine as a plant. But if an excellent Painter makes his colours melt into one another so gradually, that the boundary of each cannot be precisely marked; what should we think of a Spectator who should from thence affirm, that there was no difference between black and white?—When a tree is removed from its place by a whirlwind, we conceive it to be a mere mechanical operation: but when a servant moves by his master's command, is that operation to be filed a mechanic effect, from a mechanic cause? Is it the vibration or undulation of air from the master's mouth which enters the ears of the servant, and passing up into his brain, descends from thence into his legs, stimulating them to move, and directing them where to go. Or is it because he understands his master's meaning and will?—In short, there are no ideas more distinct in nature than those of doing a thing with meaning and design, or doing it mechanically; how nearly soever these operations may seem to approach to each other, or how closely soever they may be interwoven. But it is the business of a bad Reasoner, to confound things that are totally different, as it is of a good Reasoner, to distinguish things that have a partial resemblance: not that it requires much penetration or reasoning to distinguish soul and body: Common-sense (tho' perhaps this Author may call it vulgar prejudice) directs every man to make this distinction: just as every man distinguishes the instrument of music from the Musician that plays upon it. That the Deity has interwoven the intellectual creation with the material and mechanical, in various degrees, and in a most incomprehensible manner, and given them various reciprocal influences, according to certain rules and limitations, is readily granted. But all this contributes no more to prove that human nature is all mechanical, than that it is all intellectual. And we have just as much reason to conclude with some Intellectualists, that there is no external world, and that we have no bodies at all (since all may be resolved into ideas of the mind) as with the Materialists, that there is no spiritual or immaterial Being.—Into what extravagancies may not Writers fall, who have once abandoned reason and common-sense?

One





One sort of Philosophers, by directing their whole study to the mechanical operations of Nature, and the influence of body upon mind, have come to a conclusion, that we are all body. Another sort, who have made more use of reflection, and employed their whole study upon the intellectual part of our constitution, and remarked in how many instances the senses deceive us, have come to a determination, that all mechanical impressions are a delusion, and that there is no matter existing. So that between them, they have deprived us both of body and soul.

As to the long agitated question, concerning the Freedom of the Human Will—it is not our province to decide that or any other contested doctrine or speculation; but only to examine the strength and perspicuity of arguments adduced in favour of one or the other hypothesis.—If we should allow to this Author, that all operations in the intellectual universe, consist of an infinite and endless connection of intellectual and moral Causes and Effects; yet we must think it very absurd, and unworthy of a Philosopher, to confound all this (as our Author has done) with material mechanism. And if we should allow also, that the human Will is ordinarily determined by motives presented to the understanding, yet we imagine he should have carefully avoided the use of the word *adlibitum*. What! grant the power of deliberating to the mind—and at the same time assert, that it is constantly impelled by mechanical necessity? What is this power of deliberating?—Is it not the power of suspending action, and controuling the influence of motives—of examining them—of giving more or less weight to them, by more or less attention—and of finding out new and additional motives? Perhaps it is best to content ourselves, on so abstruse a subject, with a very natural supposition, that the higher power of understanding, deliberating, resolving, and acting, any creature is possessed of: it becomes the less subject to be governed by mechanical impulses, and the more free in its operations.

We have been induced, more from a respect to the subjects than to so slight a performance, to intrude in our reflections. But if our Author should be, as we suspect some Tyro or young Genius, who has been impregnated with the noble study of Philosophy, we are enabled, in this view, with the capacity and turn of mind which he has discovered; only we wish him to understand, *quid vultis scire*—and to consider the copiousness and difficulty of his subject.—how many able men have read, and thought, and written not upon them, more than himself, yet with how little utility many of them: either to the world or themselves.—before he undertakes again to write about Nature, and the Human, and the Earth, and Vegetables, and

and Animals, and Men, the Necessity and Freedom of the Will, the Existence of Evil, the Nature of Virtue and Vice, and of Liberty civil and ecclesiastical — crousing his vast stock of knowledge into the narrow compass of a pamphlet. And notwithstanding any censure we have passed upon him, we highly approve of many of his sentiments, particularly the following. — ‘Poor short-sighted speculators,’ saith he, ‘that we are!’ Far from finding arguments to justify the exalted notions we entertain of the dignity of our species, we shall see ample cause to be ashamed at the comparison of our pride with our littleness. In this light, limited as our abilities, and few as our opportunities may be deemed, of collecting proper materials from which to establish fundamental principles of knowledge, we render our reasonings still more imperfect and delusive, by setting out erroneously — by taking for granted points of knowledge not yet known, or perhaps ever to be discovered; especially discovered to be as they are assumed.’ — And in a note — ‘What absurdities may not be expected to flow from principles which exalt *Credulity*, and weakness of the mind into a virtue?’ o.

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*Fifty-two Sermons, on the Baptismal Covenant, the Creed, the Ten Commandments, and other important Subjects of practical Religion. Being one for each Sunday in the year. By Samuel Walker, A. B. late of Exeter College, Oxford, Curate of Truro in Cornwall. 8vo. 2 vols. 10s. 6d. sewed. Fletcher.*

**B**Y the Editor's account of this Author's life and conduct, Mr. Walker appears to have been a good man and a sincere Christian, remarkable for the strictness of his behaviour, and eminent for discharging the duties of his function with uncommon zeal and assiduity: and we find these discourses full of practical sentiments, delivered in a plain, familiar, and pathetic manner; proper for the common people and readers of the lowest class. So far we can heartily recommend them, and hope they will be very useful: and it is with pleasure we have observed, that nothing of that arrogance, censoriousness, and uncharitableness, which too often accompany extraordinary appearances of Religion, is to be charged upon his writings — especially if we except one passage, where he attempts to justify the damnable clause annexed to the Athanasian creed: yet this may in some measure be excused in a clergyman; as that creed, with the damnable clause, has been so long and so generally received by the Christian world, and still remains a doctrine of our estab-  
lished



blished Church. — But whether, upon the whole, in his writings and his conduct, he has not exhibited a picture of the Christian religion somewhat overcharged with too severe and gloomy an aspect, and, in some measure, destitute of that amiable sweetness of countenance, added to an air of dignity and authority, which is the true likeness, and by which alone it can engage the love of mankind, we leave to the consideration of the discerning Reader. We wish the Author had been possessed of intellectual abilities, and a critical knowledge of the Scripture, equal to the goodness of his heart, and the integrity of his life; and then we might have said as much in favour of the doctrinal part of his discourses as we have said of the practical. But he builds his scheme of Christianity so much on the *fallen nature* of man (of which our Saviour hath said not one word, so far as we could ever discover) and the power of the Devil over us in our natural state, and on Christ's righteousness imputed to us, and makes such distinctions between an absolute God and a Covenant God, as, we apprehend, will appear very absurd to his more judicious and critical Readers.

But let us see the account which our Author gives of himself in the following meditation, written by him at his return from a meeting of neighbouring clergymen, who met together for the purpose of religious conversation. — ‘Seeing the gospel-revelation is a dispensation of grace; a remedy for a fallen creature; we must needs be sensible of those effects which the fall hath had on us, ere we can make a right use of the gospel. — For my own part, I lived many years in an entire ignorance of a corrupted nature; although I had learnt to reason in a speculative and historical way upon man’s degeneracy. Since it hath pleased God, in some measure, to enlighten the eyes of my understanding [we must beg leave of the Author’s friends to doubt of that] ‘I look back upon those days of blindness, and plainly see, that while I kept to an external customary decency, and in some sense regularity, I was influenced by and acted upon two hidden principles, as contrary to God as darkness is to light: the one, a prevailing desire of reputation; the other, a desire of pleasure, particularly music and dancing.’

That the desire of reputation should be a motive subordinate to the desire of doing good, and of obtaining the satisfaction of a man’s own conscience and the acceptance of the Deity, is readily granted: but how it comes to be a *bad* motive, and so *very* bad, as to be as contrary to God as darkness is to light, we cannot conceive, nor can we possibly reconcile it with the apostle’s exhortation, *‘Whatsoever things are lovely and of good report — if there be any virtue, and if there be any praise, think of these things.’* As to the elegant entertainments of music, or the exercises of dancing, though the latter may not be thought to comport so well with

the gravity of a magisterial or ministerial character, or with old age in general, we are able to discern some good, but no harm in them, when used moderately and seasonably. And we are certain, that our Saviour has described a prudent, compassionate, and generous father, receiving his penitent son to a feast accompanied with music and dancing. What will the gloomy and over-rigid sort of Christians say to this? or to the frequent use which King David, and other pious men of antiquity, made both of music and dancing in the most solemn and public acts of devotion?—In short, it is doing no service to religion, to represent it as incompatible with any elegant entertainment, or decent and healthful exercise.

‘It was his great aim and study,’ the Editor says, ‘to be, in the Author’s phrase, a good bible-divine.’ Yet when he comes to discourse of what a man must do to be saved; without taking notice of the answers which our Saviour himself hath given to that important question, he immediately applies to his catechism, makes that his real text, and falls to declaiming about the Devil, and exalting his power and dominion over us in our natural state; as if he thought that would conduce to the glory of God, without appearing to have the least critical idea of the meaning of ὁ Δαίμων and ὁ Πονηρὸς in the New Testament—or the original meaning of the *pomps and vanities of this wicked world*, viz. the pompous processions and riotous festivals of the heathens, which the primitive Christians were very properly taught to renounce.—But when he comes to the commandments, and especially the moral and relative duties, he writes, for the most part, like a sensible man as well as a good man: and it is with pleasure we shall do justice to his talents as a preacher, by giving some specimens of the plain and spirited manner of his applying the commandments to the consciences of his hearers.

On the fifth commandment.—‘The first duty of children to parents, and that also without which they can do no part of their duty to them upon a right principle, is to reverence them, as immediately appointed by God to direct their education. This is in the strictest sense to honour parents. Honour them—have regard to their authority over you. Respect that authority as God’s appointment. Now children, have you considered your parents as God’s deputies—and in that view have you had a becoming reverence on your heart towards them? What—has it been the main thing causing you to reverence them, that God bid you do so? And have you indeed revered them, and always done so?—and both of them, your mother as well your father? whatever has been their condition in life, whether poor or rich—whatever has been their conduct



duct in general, and toward yourself, still have you revered them; not thinking yourself by any conduct or circumstances of theirs, or by any advantages of knowledge, grace, sense, wealth, station, you may have attained beyond them, discharged in any degree from that honour which God requires you to have and bear on your heart towards them? — I suppose there is much failure throughout the world with regard to this *godly* reverence: else we should not find so little an account made of parents, when they are no longer needed, and are grown old enough to be inconvenient, or troublesome, or expensive: else children would not be answering so pertly, and disputing so saucily, and in all things behaving so stubbornly and frowardly as many do, filling their parents houses with noise and clamour.

On the duty of parents. — ‘Have you been gentle towards your children?’ *Fathers*, saith the Apostle, *provoke not your children to wrath*. Harshness in the parent is a fruit of the very same stock with stubbornness in the child: both proceed from self-will indulged. There is no good to be expected from harshness: on the contrary, it is the natural parent of lying, hypocrisy, and many other sins; till the child is grown old enough no longer to endure it, and breaks out into absolute waywardness and independency. The parent must hold his authority, yet must use it with a gentle hand. Gentleness does not lie in humouring children, but by mild and prudential measures, rather than by heat and violence, bringing them to compliance. This gentleness in all cases is needful, but especially in the point of religion, lest by means of force and severity children become hypocrites instead of Christians. — Yet at proper seasons (6thly.) have you also corrected your children? — If you have, let me ask for what? Their vices, I hope, not their indiscretions; particularly the two greatest vices of children, stubbornness, and idleness? — Parents may not correct their children for their own pleasure, to gratify their own passions; they may not correct them for their indiscretions, for being children: but for their bad tempers they may and must correct them. That is their duty to them; as to neglect it shews but small love of their souls, though very great and very sinful fondness for their persons. Yet too often we shall see children punished for their indiscretions, and their vices escaping; and the rod more frequently used to indulge the bad humours of the parent, than to correct those of the child. What say you now? have you not with-holden the rod? Or have you used it only in restraining your children’s corruptions? If you have spared the rod, you have laid aside your authority: If you have used it for your own pleasure, you have abused it.

On the sixth commandment — against revenge. — ‘You

may see the whole of this in its true light in the conduct of Jacob's two sons, Simeon and Levi, towards the Shechemites, because of the injury done their sister Dinah. First they fell into rash anger—it is said, When the sons of Jacob heard of it, the men were grieved, and they were very wroth. Wroth, you will say! why should they not? Was there not a cause? Not for such an anger as theirs, which was not so much for the dishonour done to God, as for the affront put on themselves; as you may see by the last verse of the chapter—*Should he deal with our sister as with an harlot?*—There, in the words, *our sister*, lay the grief: the honour of the family was stained. This shews plainly enough, of what temper chiefly their anger was. And, O with what a furious look and vehement tone, I warrant you, they spoke these words to their father! But it did not stop here. Their anger rested in their bosom, and settled in a fixed resentment; the scandal lay upon their minds, they could by no means reconcile themselves to put up the wrong; and under this spirit no one about them, I dare say, could have a good word or a kind look from them. At length Shechem's love to their sister gave them a fair opportunity of revenge. This was sweet to them. And now they could dissemble friendship, and lie, and make a cloke of religion to bring about their purpose: till all things having answered their black designs, they took their swords, and, without remorse or pity, slew not only Shechem but old Hamor his father, with all the males they could lay their hands upon. Then their brethren fell in also, and carried off, like a company of plunderers and robbers, all they could get.—You see here a terrible instance of rash anger, of the horrid effects it will produce, and the great sin of not leaving vengeance unto God.

On the seventh commandment—against intemperance. 'This is not only prohibited as it is sinful in itself, but also as it gives occasion to, and nourishes lust. And this a life of indulgence does: it is the very food of lust. The grievous sin of Sodom is ascribed to this very cause in the prophet Ezekiel. *Behold, this was the iniquity of thy sister Sodom. Pride, fulness of bread, and abundance of idleness was in her and her daughters. And they were haughty, and committed abomination before me.* And Jeremiah speaks in the very same manner of the Jews. *When I had fed them to the full, then they committed adultery, and assembled themselves by troops in the harlots houses. They were as fed horses in the morning—* (what can so strongly represent a body pampered with indulgence! the consequence follows) *every one neighed after his neighbour's wife.*—Thus lust is the effect of a body gratified in meat, drink, sloth, and idleness.—Yea, and if we consider only either of these separately, we may find scripture instances of horrible lusts committed under the in-

fluence



fluence of each of them. Thus, what made the Sodomites so wanton but fulness of bread, that is, their delicate living and high feeding? What made Lot commit such dreadful incest with his own daughters, but drunkenness? Or what filled David, or his son Amnon after him, with so much lust, but a fit of sloth and idleness? — The case of Amnon is very particular. In the heat of his youth, and no doubt in the abundance of sloth and idleness also, being the king's son, he was fallen in love with Tamar his brother Absalom's sister. Instead of taking any methods of self-denial, it is said, *he was so wicked, that he fell sick for his sister Tamar*: i. e. he gave way to the passion, and let it occupy his whole soul, leaving no room for other employment. Sloth now and idleness had their full power; and his unclean desires grew to such a head, that he is ready to sacrifice every thing to his inclination. He readily complies with the wicked counsel of his friend Jonadab. He lays himself down on his bed and feigns himself sick — his father comes to see him — it is his father must send his own daughter, and Amnon's own sister to be sacrificed to his passion: and while she is affectionately doing him the kindest offices, he takes advantage of them to ruin her. — What a scene of villainy, hypocrisy, and ingratitude was here! Was there ever a more dreadful scene acted? It cost him his life quickly after; but he was so under the absolute dominion, so under the raging influence of passion, that he considered no consequences; and lust made him set no value upon (I do not say his conscience, for it is plain he had none, but) his honour and his life. o.

\* \* This is not the first occasion we have had to mention the writings of Mr. Walker. In our 13th vol. p. 152, some little notice was taken of his course of practical sermons, entitled, *The Christian*; and in vol. 26. p. 77. are, in a like cursory manner, mentioned his *Familiar Introduction to the Knowledge of ourselves*.

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*The Doctrine of the Eucharist considered as the distinguishing Ritual in the social worship of Christians.* By Caleb Fleming. 8vo. 1 s. 6d. Henderfon.

THE honest and sensible Writer of this pamphlet, after the innumerable treatises which have been written upon this, one would think, exhausted subject; hath thrown out, if not several new, yet many pertinent and useful things, which, in our opinion, well deserve the consideration of Christians. The plan of his work is as follows.

The

The introduction, which takes up twelve pages, states the evidence of the *New Testament* canon.

Sect. 1. The divine original of the Eucharist.

2. The social nature of the ritual, with the sensible symbols requisite to the celebration.

3. The spiritual nature of the Eucharist.

4. The persons who are properly qualified for the celebration.

5. The obligation to celebrate the Eucharist perpetual.

6. The erroneous and superstitious opinions which have obtained concerning the Eucharist.

7. Observations made on the doctrine.

We shall select a few paragraphs, which most engaged our attention in the perusal, and may prove very acceptable to our most rational and judicious readers.—Having mentioned the testimony of three Evangelists, and the Apostle Paul, in support of the divine authority of this ritual, our Author proceeds thus.

‘That it could have no other original than what the above Writers report it to have had, is also evident from its very obvious intention; which is, to commemorate the fact of the man Christ Jesus dying as a malefactor by public consent of his own nation; notwithstanding he had been approved of God among them, by signs, wonders, and divers miracles, which were wrought by him.—That a *thanksgiving* memorial should be appointed is contrary to all the usages and customs of mankind; who, to express their detestation and abhorrence of the cruel treatment of great and good men, would have instituted some monument of indignation, of shame and sorrow, rather than of congratulation, thankfulness, and joy. There is therefore in the very complexion of the ritual, a spirit and intention discoverable, which is the reverse of all civil and political appointments. And, in fact, so stood the celebration of the Eucharist among the first Christians; it was an open devout acknowledgment, that the *stigma* of reproach, which had been fixed on their divine master, by his crucifixion, was esteemed by them, matter of their boasting and glory. They thus recognized his distinguished merit, and superior excellence! and hereby the credit and reputation of their religion was highly recommended to the world. So far from being ashamed of his cross, they considered it as a vain, fruitless attempt of his ungrateful malicious enemies to suppress his heavenly doctrine, and to blemish his divine character in the eyes of the nations.



A more direct and full confutation of envy and detraction surely could not have been given. Divine wisdom thus displays itself in the open face of the institution; without which, the Christian profession would have been exposed to public scorn and universal contempt. For had there been any possible impeachment of crime in his character, or any defect shewn in his divine claims, whom they had crucified as an impostor, the profession would have been stifled in its infancy, and all his disciples covered with shame and infamy. But, on the contrary, what could be a more convincing proof of the confidence which they had in him, than their open celebration of his death, by a thankful and joyful memorial? Upon this head, Mr. Fleming suggests further. 'The divine original of the Eucharist will be yet further obvious from the design of that very death which it commemorates, viz. *God's reconciling the world to himself* by that event.' In what manner the death of Christ operates to reconcile the world to God, is illustrated under these particulars, viz. As it was a monument of the mercy and placability of the DEITY — As it afforded a striking example of the most *despised and rejected of men* being highly beloved and honoured of God; and that the most abject condition, and painful endurance of man is altogether consistent with a virtuous character, and with his enjoyment of the divine favour — Finally, as the obedience of Christ unto the death was rewarded with a *name being given him above every name*, it is an earnest that the obedience of all good Christians will likewise be rewarded in their proportion. Hereby the good Christian is encouraged to look and wait for his Lord's coming to receive him to himself, to be with him where he is, to behold the glory which the Father hath given him. The death of Christ verily hath all its efficacy and energy derived from its consequences: separate from these his death has in it no one useful or instructive meaning. In the abstract idea of it there could be no reason of thanksgiving and joy.' — But the most remarkable part of the performance before us, in which our Author speaks with the greatest clearness and freedom, with a freedom and sincerity well becoming the character of a minister of truth and righteousness, is the third section; which treats of the *spiritual nature of the Eucharist*.

It is not often that we have an opportunity of presenting before our Readers such sentiments as we here meet with, and therefore we think we should not be doing justice to them, or to our Author, entirely to suppress them.

'There are some who have understood the death of Christ as a sacrifice, and the Eucharist as a *feast* upon that sacrifice: and it must be confessed, that there are a number of texts in the

*New Testament* that have spoken of him as a propitiation and sacrifice; nay, once he is said to be *our passover sacrificed for us*, 1 Cor. v. 7. But to understand the sacrificial terms, so applied in a literal sense, would be to strain allusions into original facts, and to throw much confusion on the human mind. Such a figurative representation was natural and familiar to the eyes of a Jewish convert, who had strong prejudices in favour of the Mosaic ritual; and yet the *Old Testament doctrine of sacrifice* will be found to speak of it, either as the symbol of *penitence*, or of *gratitude* in the person who presented the victim. But in the death of Christ, so far from penitence being expressed by them who devoted him, he was considered by them as an execrable criminal: they did not therefore express penitence by his death, but ignorance, pride, envy, and malice.

‘*Gratitude* was as remote from them as penitence; they did not thereby acknowledge obligation for benefits received; but on the contrary the most flagrant dissingenuity, and the vilest ingratitude was shewn to him, by whom God had healed all the maladies of their people, and given deliverance and salvation throughout *Judea*, to their wretched and miserable! In no one literal and true sense could the death of Jesus be understood as a *sacrifice*, when the spilling of his blood was an act of impiety, the most horrid that ever could be committed by any people or nation. It could not then be an expedient to propitiate DEITY; since the insult and outrage was committed against his well-beloved Son, who had every possible attestation of divine character and mission.

‘And yet there seems to have been an antient use of sacrifice to which the death of Christ may be compared, or to which it may have a very instructive allusion, and that is the method of *covenanting* in the patriarchal age. For, upon a divine promise being made by the oracle, on the part of God, with some condition to be performed on the part of man; the celestial fire did, in confirmation, consume the sacrifice; and thus became a ratifying seal of the covenant, *Gen. xv. 17*. In such allusive sense the death of Christ may have the idea of a sacrifice, especially when we consider God’s raising him from the dead, and taking him up into heaven, in confirmation of the promise of eternal life, under his administration, which agrees with the express doctrine of the Eucharist, — *The New Testament in my blood*: and with *St. Peter’s* report, when he says, *who raised him up from the dead, and gave him glory, that our faith and hope might be in God.* 1 Pet. i. 21.

‘As to that declaration, *for even Christ our passover is sacrificed for us*, we may well admit his death to be fitly imaged by an allusion



allusion to the blood of the Paschal Lamb ; for as much as that blood sprinkled on the doors of the Israelites, was their security from the destroying angel, whose commission was at one instant of time, in the dead of night, to cut off the *first-born* of Egypt, both of man and beast. As therefore the blood of the Paschal Lamb, was the symbol of safety to the Israelites, so the blood of Christ is made to us the symbol of safety from the power of death, that is the devil ; or an accusing conscience.

‘ In a like sense he is also said to have been *delivered for our offences, to be made sin for us* ; and who, *as concerning sin, περι αμαρτιας, condemned sin in the flesh*, i. e. in the world, *Rom. viii. 3.* We learn the deadly evil of sin in the death of Christ ; we perceive how vicious passions do blind the eye, and harden the heart, and render men capable of any degree of impiety : and upon this conviction wrought in us, we recover to reason and rectitude, and rise to life and immortality.

‘ The death of Christ is often represented as *propitiatory* : and so truly it is, as it reconciles men to truth and God. Christ died to this end ; but not to propitiate DEITY, or render him more merciful in his nature and disposition towards man. There is no manner of change made in DEITY by the death of Christ ; but it was according to the will of God, even our Father, that he gave himself for our sins, by delivering us from this present evil world, *Gal. i. 4.* So that *delivering himself for our sins, υπερ των αμαρτιων ημων*, was delivering himself for our conviction of the evil of them, and for our deliverance from them : and this was according to the will of God, and our Father, who would have all men be saved, and come to the knowledge of the truth.

‘ In no one respect can the death of Christ be the means of salvation to any man, further than it promotes his spirituality, purity, or morality. Thus only can we consider the blood of Christ to be propitiatory, as it reconciles us to God.

‘ In a right celebration of the Eucharist, we express our gratitude and praises to the God and Father of our Lord Jesus Christ, for the manifestation of his grace and truth made by him : we avow a subjection to the sceptre of this one Lord, by a conformity of our temper and life to all his laws and the spirit of his example : and we renew and reinvigorate our resolutions to be acquiescent and resigned to every divine allotment : we profess to live in charity with all mankind, and to have a brotherly affection for all Christians : and we also declare ourselves the expectants of our Lord’s coming to us, *as Saviour who will change our vile bodies, and fashion them like to his glorious body, by that effectual energy, whereby he is even able to*

*subāue all things unto himself.* Such is the spiritual and moral nature of the Eucharist, in its original and divine intention.

How far the above account is consistent with the true, original, and genuine sense of the New Testament; or how far it can be supported by just and fair criticism, let others determine. Thus far we will take the liberty to say, that our Author's scheme is a sensible and intelligible one; it appears to us in perfect consistency with the purest and best apprehensions we have been able to form of the moral character and government of the Supreme Being, and seems to be agreeable to the general tenor and design of the gospel. With respect to our Author himself, the simplicity and integrity of mind, with which he hath written upon this difficult and controverted subject, tho' in direct opposition to popular and prevailing opinions, which have received the sanction of time and human authority, entitle him to the venerable character of a friend to TRUTH, who hath renounced the hidden things of dishonesty, walks not in craftiness, nor handles the word of God deceitfully, but by manifestation of the truth, commendeth himself to every man's conscience in the sight of God: a character which every minister of religion should aspire after; and without which he must be held in contempt by all wise and good men.

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*The History of England from the Accession of James the First to that of the Brunswick Line.* By Catharine Macaulay. 4to. Vol. I. 15 s. Boards. Nourse, &c.

THE great numbers among the Fair Sex, who have figured in the republic of letters, have given frequent checks to the vanity of such as presume that the privilege of thinking is confined to those who wear beards. Not to speak of the learned ladies of antiquity, how many among the moderns, from the French Dacier, to the English Carter, have distinguished themselves in several branches of literature? But it was reserved for the fair Macaulay to tread the path of history, and undergo the laborious task of collecting and digesting the political fragments which have escaped the researches of so many learned and ingenious men.

Whatever reputation, nevertheless, the lady may have acquired by this display of her abilities and industry, many, perhaps, will be inclined to wish that the same degree of genius and application had been exerted in more suitable pursuits. Notwithstanding the new lights which our Fair Historian might hope to afford, yet there was little room to suppose, that a

*History*



History of England was among the desiderata in literature, after the successive labours of the diffusive Guthrie, the bold and impartial Ralph, the sagacious and penetrating Hume, the florid and entertaining Smollett: not to mention Carte, and the rest, from Rapin down to Ryder: besides the volumes of Memoirs, detached Reigns, Lives of Statesmen, and Parliamentary Debates, &c. &c. which contain such a vast fund of historical intelligence, and such a variety of glosses, that the only difficulty is *quem sequar*.

We must take the liberty of observing likewise, that though we are persuaded, from the specimen before us, that the fair sex have powers to keep pace with, if not to outstrip us, in the more arduous paths of literature; yet we would by no means recommend such a laborious competition to the practice of our lovely countrywomen. There is no doubt but that Livy and Tacitus might, by dint of application, have learned to handle a needle with as much dexterity as the most expert sempstresses in Rome, yet no one would allow it to be a natural and becoming accomplishment for two such grave historians. In short, each sex has its characteristic excellence: and the soft and delicate texture of a female frame, was no more intended for severe study, than the laborious drudge, Man, was formed for working of catgut. Intense thought spoils a lady's features; it banishes *les ris et les graces*, which form all the enchantment of a female face. Who ever saw Cupid hovering over a severe and studious brow? and who would not keep at awful distance from a fair one, who looks with all the gravity of a Greek professor? Besides, severe thought, it is well known, anticipates old age, makes the forehead wrinkle, and the hair turn grey; nay, we are not sure, whether in time, it may not perfectly masculinate the sex: for we read of one Phatheusa, the wife of Pytheus, who thought so intensely during her husband's absence, that, at his return, she had a beard grown upon her chin. In truth, it is every way dangerous for the fair, for while they are wrapt in a profound reverie, they may lose — We don't know what they may lose. Dear Ladies! if you will not believe us, take the Ghost's word —

Cease to think, and learn to feel.

But to be serious — the work before us has unquestionable merit; though perhaps some rigid critics may dispute the propriety of calling it a History. For our parts, it always gives us pain, whenever our duty to the Reader, interferes with our partiality to the Fair. But though we are not at liberty to give up substantial points, yet we have more politeness than to differ with a lady about terms.

This History then, for so we will call it in spite of hypercritics,

tics, is dictated by a noble spirit, which ever pants strongest in the tender bosoms of the weaker sex. 'From my early youth,' says our fair Historian, in her introduction, 'I have read with delight those histories, that exhibit liberty in its most exalted state, the annals of the Roman and Greek republics. Studies like these excite that natural love of freedom which lies latent in the breast of every rational being, till it is nipped by the frost of prejudice, or blasted by the influence of vice.'

'The effect which almost constantly attends such reading operated on my inclinations in the strongest manner, and Liberty became the object of a secondary worship in my delighted imagination. A mind thus disposed can never see through the medium held up by party writers; or incline to that extreme of candour which, by colouring the enormous vices, and magnifying the petty virtues, of wicked men, confound together in one undistinguished group, the exalted patriots that have illustriously figured in this country, with those time-serving placemen who have sacrificed the most essential interests of the public to the baseness of their private affections.'

'To do justice therefore to the memory of our illustrious ancestors, to the utmost extent of my small abilities, still having an eye to public liberty, the standard by which I have endeavoured to measure the virtue of those characters that are treated of in this history, is the principal motive that induced me to undertake this intricate part of the English History.'

This motive, it must be confessed, is truly laudable. Nevertheless, it is to be observed, that an exuberance of zeal, even in the glorious cause of liberty, may tempt an historian to represent facts in a partial view, and to suppress circumstances which do not admit of a favourite gloss. We Reviewers, who, from age and long experience, have acquired moderation, and who, in our critical capacity, have no passions, and are of no party; we are upon our guard against bigotry, even though it should assume the shape of freedom: we weigh patriots in the scale of sober reason with the same scrupulous caution that a miser weighs a guinea. Real patriots may be justly ranked among demigods, if such beings there were: but when their political conduct is nicely analyzed, how few are there who merit the godlike character!

We cannot however agree with Mrs. Macaulay, 'that our exalted benefactors, who attacked the formidable pretensions of the Stuart family, and set up the banners of Liberty,' have been treated with inattention and neglect. On the contrary, we are persuaded that the memories of the gallant Hampden, Sydney, and other illustrious worthies, are, and ever will be held



held in veneration by all but the abject tools of arbitrary sway, who would basely stoop to the tyranny of one, that they themselves may lord it over hundreds.

The modesty with which the Lady closes her introduction must not pass unnoticed: 'The inaccuracies of style,' says she, 'which may be found in this composition, will, I hope, find favour from the candour of the public; and the defects of a female Historian, in these points, not weighed in the balance of severe criticism.' This apology might have been spared; for the style in general will bear the test of the strictest scrutiny: nay, it is so correct, bold, and nervous, that we can discover no traces of a female pen. It is somewhere recorded, that Polla, the wife of Lucan, helped her husband to finish his *Pharsalia*; and were we at liberty to suppose Mrs. Macaulay married, we might suspect that her husband and she were joint Historians; but we can never believe, that a lady who worships Liberty like her, would ever vow obedience to the tyrant man.

It is time, however, to introduce the Reader to the History itself, which opens with the death of Elizabeth, whose character is described in a few lines with great expression and justice. 'Her good fortune is in nothing more conspicuous, than in the unmerited fame it has to this day preserved to her. The vices of this Princess were such as could not exist with a good heart, nor her weaknesses with a good head: but to the unaccountable caprice of party-zeal she owes the reputation of qualities that would do honour to a masculine mind.'

Our Historian then proceeds to the transactions of James's reign, beginning with the treaty concluded with France through the importunity of Rosny, whom Henry IV. sent into England for that purpose. The circumstances attending this negotiation were very curious, and place the irresolution of James's character in a very striking light. It is somewhat extraordinary therefore that our Historian should pass over this interesting occurrence in so slight a manner, as to employ only three lines in the relation.

The account of the conspiracy formed against James, and which was charged on the unfortunate Raleigh among others, is passed over with the same precipitation, and the Historian hastes to the conferences at Hampton-Court, which afford an opportunity of exposing the weakness and vanity of James's character.

'Of all the qualities which marked the character of James, there was none more contemptible than a pedantic disposition, which he had attained from a narrow, though laborious, edu-

cation. Some school-learning he had, the fruits of that unwearied application which is often united to mean parts; of that learning he was ridiculously vain. His vanity was much heightened by the flattery he had met with from the minions of his English court. He was eager for an opportunity of displaying it to the whole nation. The opportunity was afforded him by a petition from the Puritans for a reformation of sundry articles of the established church. James gave them hopes of an impartial debate, though he mortally hated all the reformers for the restraints they had laid upon him in his Scotch government; restraints which were, altogether incompatible with that fond idea he had entertained of monarchical power. In this debate James was to preside as judge; and an assembly of churchmen and ministers met at Hampton-Court for this purpose. From judge he turned principal disputant, silencing all opposition by his authority and loquacity. The issue of the conference was an injunction to the ministers to conform. James closed his many arguments with these powerful ones; "That presbytery agreed as well with monarchy as God with the devil: that he would not have Tom and Dick and Will meet to censure him and his council;" a demonstration strong of the impartiality he had promised. The ministers were obliged to acquiesce, without other conviction than that they were mistaken in the hopes they had formed from his education. Great was the exultation and adulation of the churchmen and courtiers on this occasion. Chancellor Egerton cried out, "He had often heard that the royalty and priesthood were united, but never saw it verified till now." Archbishop Whitgift carried his flattery still farther; "He verily believed the king spoke by the spirit of God."

We must heartily concur with the Lady in her sentiments with regard to this vain, pedantic, and pusillanimous monarch. At the same time we must observe, that it is the business of an Historian first to state facts, and then to make such observations, and deduce such inferences as those facts will warrant. But in such haste is our fair Historian to express her abhorrence and contempt of James, that she frequently interrupts the chain of history to give vent to those severe reflections, which might have been made with more propriety at the winding up of his character.

James, says she, "now tasted all the enjoyments he most affected; surrounded with flatterers, he snuffed up continually the incense of his own praise. With the reputation of business, he indulged his passion for idleness. He affected to decide, by his judgment, all affairs both civil and religious, yet devoted his whole time to amusement. His days were spent in hunting or  
the



idle composition; his evenings in all the variety of entertainments which the ingenuity of the queen his wife could procure him. Of the Scotch gentry, those that followed the court, or were attached to the hierarchy, imitated much the levity and freedom of French manners: on the contrary, those who were attached to Puritanism affected severity and reserve. The present fortune and favour of James gave many of the first an opportunity of indulging their taste in a more expensive manner than the narrowness of their former circumstances would admit. This humour coincided exactly with that of their prince.

These observations are as just as they are satirical. But the most effectual way of exposing the futility of James's character, is by citing his own words. This our Historian has done, by making extracts from his first speech to his parliament; in which, as she sarcastically observes, he was determined to shine in the double capacity of king and orator. It is tedious bombast and fulsome beyond expression, and the matter of it gave general dissatisfaction.

As a favourable specimen of our Historian's free and independent spirit, we must not omit the following account of two great and rival lawyers.

‘Lord Chief Justice Coke, a man of a haughty temper, from some transactions that had happened during Somerset's trial, was extremely displeased with the court; this displeasure gave rise to an integrity which had never yet appeared in his political conduct: He formed a strong party among the lawyers, and attacked the usurpations of the crown upon all occasions. Part of the prerogative concerning commendams to livings was now disputed in the Common Pleas; the judges were against the crown, and had even the spirit to disregard a command from the king to stop proceedings. The command was delivered in a letter from the attorney-general, Sir Francis Bacon. The judges pronounced the command to be contrary to law, and as such they were not to obey, but proceed to judgment as bound by oath. This roused James from his retreat at Royston; he sent a blustering reprimand to the judges, in which he highly asserted his prerogative, and treated their oath merely as a form devised by his predecessors, which, he said, could never be meant as a weapon to wound royal power. The judges were convened into the star-chamber, and James displayed his arbitrary pretensions in a species of reasoning peculiar to himself. Coke maintained the justness of the refusal by the authority of two acts of parliament; and when Bacon officiously took up the cause of majesty, he excepted against such an interfering, as of an opposite nature to the office of attorney-general, who was

was to plead before the judges, not against them. The judges had not the courage longer to resist; and, to the great dissatisfaction of the Chief Justice, meanly submitted the case to the judgment of the privy council, who determined it for the prerogative. An answer of Coke's on this debate is worthy of record. On James's raising his voice, and asking the judges in a peremptory tone, "Whether if in a case depending before them, he conceived it to concern him in profit or power, and thereupon required to consult with them, and a stay of proceedings, whether they ought not to stay them accordingly?" all but the Lord Chief Justice assented to the demanded obligation; but he with dignity replied, "That when such a case happened, he would do that which was fit for a judge to do."

\* Bacon, the greatest preferment-seeker of the age, to the abuse of his excellent talents, had sought aggrandisement by the most contemptible means. Ever the tool of authority, from the creature of Somerset he had become the creature of Villiers; blind and insensible to the superiority of true dignity, he eagerly pursued in the most disgraceful manner, that deceitful image of it which attracts the vulgar. From Villiers he had now the promise of succeeding the chancellor, who was in a visible decline. In a letter to James, full of the most servile adulation, he begged this place, and asserted it was the interest of the king to give it to him. He objected to Coke's popularity, and said, "That such men were no sure mounters for his majesty's saddle; to Hobbart, because he was no statesman; and if he and Coke were placed at both ends of the council-board, the prerogative would be cramped between the two lawyers, who would generally agree in exalting law above power. For myself," says he, "I can only present your majesty with *gloria in obsequio*; when a direction is once given, it shall be pursued and performed, and your majesty only troubled with the true care of a king, to think in chief what you would have done, not how."

Nothing can be more just and poignant than this short account of these long-robed competitors. Coke, as is intimated, was a patriot from pique, not principle: and Bacon was a courtier, not from affection, but from time-serving policy. It has indeed been objected to men of the law, and not without foundation, that they are the willing tools of prerogative. But that Bacon, who was not a mere lawyer, but, on the contrary, was the fine scholar, and deep philosopher; that he should be a servile instrument for supporting arbitrary measures, is a reproach to genius, and a dishonour to human nature. Our Historian's reflections on the fall of this great man are so sensible and



and spirited, and expressed in such nervous and masterly style, that it would be unjust to suppress them.

\* Thus ignominious was the fall of the famous Bacon, despicable in all the active part of life, and only glorious in the contemplative. Him the rays of knowledge served but to embellish, not enlighten; and philosophy itself was degraded by a conjunction with his mean soul\*. He did not survive, above five years, this public disgrace. We are told he often lamented that ambition and false glory had diverted him from spending his whole time in the manner worthy of his extensive genius; but there is too much reason to believe from his conduct, that these sentiments arose from the weight of his mortifications, and not from the conviction of his judgment. He preferred many mean applications to James, and continued to flatter him so far, as to paint his grandfather, Henry the Seventh†, in an amiable light. This management obtained the pardon of his whole sentence, which was, A fine of forty thousand pounds, imprisonment in the Tower during the king's pleasure, to be for ever incapable of any office, place, or employment in the commonwealth, and never to sit again in parliament; or come within the verge of the court. Besides the favour of a pardon, he retained a nominal pension of eighteen hundred pounds a-year; but thro' the deficiency of its payment he languished out the remainder of his life in indigent circumstances‡. It is needless for an historian to describe the strength or extent of his genius; his precious bequests to posterity paint them stronger than can any other pen.

\* \* During the time he had the seals, he received a number of letters from Buckingham in favour of different people who had causes depending in Chancery. There is great reason to believe that every one of these mandates were implicitly obeyed by the obedient chancellor. These letters are in a late collection published by Dr. Birch.

† \* James idolized the character of this monarch, and affected to resemble him. It was at his desire that Bacon undertook this work.

‡ \* It appears from Letters, &c. published by Dr. Birch, that James made a kind of promise that Bacon's fortune should not be affected by his disgrace. This promise was so ill kept, that, in a letter of Bacon's to the king (in the same collection), he complains, that the pension of eighteen hundred a-year, which he had enjoyed during his prosperity, was stopt, and that there was eight hundred pounds in arrears due upon it. Among the many petitions he preferred to Buckingham for a subsistence, he descended to ask the provostship of Eaton school, and was denied. York-house and his manor of Gorhambury were sold to pay his debts, and himself reduced to take up with a lodging in Gray's-inn, which he inhabited whilst he was a practical lawyer.

The fair Writer's zeal in the cause of Liberty breaks forth on every occasion. Indeed, she seems studiously to have selected only such parts of the History as might afford an opportunity of indulging her favourite propensity. Thus speaking of the arbitrary proceedings of the Court, in committing the Members of the Opposition, she adds—'The public was deprived of the services of Sir John Saville, Knight of the Shire for the county of York, by a different method: he was made Comptroller of the Household, a Privy-counsellor, and afterwards a Baron. This,' she continues, 'was the first instance of that practice of buying off individuals; which, in the hands of succeeding Monarchs, has silently and surely effected what James and his son in vain attempted by clamour and violence.' If this passage needed a comment, this is not a time to make it.

Many other passages occur which might afford extracts in favour of our Historian. But as our limits are confined, we must haste to present the Reader with the character of James, who is portrayed in the following strong and lively colours.

'His character, from the variety of grotesque qualities that compose it, is not easily to be delineated: the virtues he possessed were so loaded with a greater proportion of their neighbouring vices, that they exhibit no lights to set off the dark shades; his principles of generosity were so tainted by such a childish profusion, that they left him without means of paying his just obligations, and subjected him to the necessity of attempting irregular, illegal, and unjust methods of acquiring money. His friendship\*, not to give it the name of vice, was directed by so puerile a fancy, and so absurd a caprice, that the objects of it were ever contemptible, and its consequence attended with such an unmerited profusion of favours, that it was perhaps the most exceptionable quality of any he possessed. His distinctions were formed on principles of selfishness; he valued no person for any endowments that could not be made subservient to his pleasures or his interest, and thus he rarely advanced a man of real worth to preferment†. His familiar conversation, both in writing and speaking, was stuffed with vulgar and indecent phrases. Though proud and arrogant in his temper, and full of the importance of his station, he descended to buffoonery,

\* All his letters to his favourite Villiers are wrote in a style fulsomely familiar, many of them indecent, with very unusual expressions of love and fondness.

† His want of gratitude to the memory of his preceptor Buchanan, and the great pains he took to form his tender mind to virtue, and to true policy and magnanimity, is one instance of his disservice to his country.

and



and suffered his favourites to address him in the most disrespectful terms of gross familiarity \*. Himself affected a sententious wit, but rose no higher in these attempts than to quaint, and often stale, conceits. His education had been a more learned one than is commonly bestowed on princes; this, from the conceit it gave him, turned out a very disadvantageous circumstance, by contracting his opinions to his own narrow views. His pretences to a consummate knowledge in divinity, politics, and the art of governing, expose him to a high degree of ridicule; his conduct shewing him more than commonly deficient in all these points. His romantic idea of the natural rights of princes caused him publicly to avow pretensions that impressed into the minds of the people an incurable jealousy; this, with an affectation of a profound skill in the art of dissembling, or of king-craft, as he termed it, rendered him the object of fear and distrust; when at the same time he was himself the only dupe to an impertinent useless hypocrisy. If the laws and constitution of England received no prejudice from his government, it was owing to his want of ability to effect a change suitable to the purpose of an arbitrary sway. Stained with these vices, and sullied with these weaknesses, if he is ever exempt from our hatred, the exemption must arise from motives of contempt!

None but the most bigotted friends of the Stuart family will deny the justice of this character: and we much admire the nice touch by which the fair Writer marks the most odious vice imputed to James, with a chastity becoming history, and a delicacy becoming her sex.

We must not close this article without taking notice of the following judicious reflections on the death of the admired Henry, Prince of Wales, eldest son of James. — ‘A martial Monarch is always dangerous to the Liberties of a Commonwealth. Henry much affected that reputation; and this, with other superficial princely virtues, which drew on the esteem of

\* ‘The following familiar epistle is from Buckingham to king James :

“ Were it not that you think me an incroacher upon your goodness, I should make a proposition for you to stay ten days at Theobalds, by which doing you might have the company of your sweet son, without whom we should neither play at cards, goffe, nor sit up for does at Huntingdon; whereas, if you stay at Theobalds but these ten days, you might have to wait on you not only a sound son, but a servant within and without as clean as a shilling. But if these reasons were not, I pray your sowlship how can you spend these ten days better in any other place.” *MSS. in British Museum, fol. 6987. n. 106.*

‘The Reader is referred to letters published by Sir David Dalrymple, 1762. p. 261 for another of the same sort, but much more grossly familiar.’

the injudicious populace, would have been great impediments to the enlarged plan of Liberty which took place in the succeeding reign.\* This reflection may be extended. A martial Monarch is not only dangerous to the Commonwealth he rules, but to all neighbouring kingdoms, and, in a more especial manner, to every free and trading nation. We will add, that the same may be said of martial Ministers, in those countries where Ministers are —

[To be concluded in our next.]

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*A Treatise on the Social Compact; or the Principles of politic Law.* By J. J. Rousseau, Citizen of Geneva. Translated from the French. 12mo. 3s. bound. Becket and De Hondt.

THE notice we have already taken of this work, among our foreign articles\*, renders it unnecessary to say any thing farther concerning its design or execution. It may be expected, however, in justice to the translator, whose task was by no means an easy one, that we should acquaint the publick, how far he hath been successful in doing justice to his Author. On this head, also, we might be thought sufficiently to discharge our duty as Reviewers, by observing in general terms, that the few defects we have observed in this translation, stand in no degree of competition with the difficulty of transfusing, into another language, the precise meaning of so peculiar an Original. As we can make no extract, however, from this work, that will not afford instruction or entertainment to our readers, we shall make no apology for quoting the 15th chapter of the third book, not only as a tolerable specimen of the translation, but because it bears some relation to a question much agitated of late, concerning the power conferred by constituents on their representatives.

‘ When the service of the public ceases to be the principal concern of the citizens, and they had rather discharge it by their purses than their persons, the state is already far advanced toward ruin. When they should march out to fight, they pay troops to fight for them; and stay at home. When they should go to council, they send deputies; and stay at home. Thus, in consequence of their indolence and wealth, they in the end employ soldiers to enslave their country, and representatives to betray it.

‘ It is the bustle of commerce and the arts; it is the sordid of gain, of luxury and ease, that thus convert personal

\* See Review, for December, 1762.



into pecuniary services. Men readily give up one part of their profit, to increase the rest unmolested. But supply an administration with money, and they will presently supply you with chains. The very term of *taxes* is slavish, and unknown in a free city. In a state truly free, the citizens discharge their duty to the public with their own hands, and not by money. So far from paying for being exempted from such duty, they would pay to be permitted to discharge it themselves. I am very far from adopting received opinions, and think the services exacted by force, a less infringement of liberty than taxes.

\* The better the constitution of a state, the greater influence have public affairs over private, in the minds of the citizens: They will have, also, much fewer private affairs to concern them; because the sum total of their common happiness, furnishing a more considerable portion to each individual, there remains the less for each to seek from his own private concerns. In a city well governed, every one is ready to fly to its public assemblies; under a bad government they are careless about going thither at all; because no one interests himself in what is doing there; it is known that the general will does not influence them, and hence at length domestic concerns engage all their attention. Good laws tend to the making better; while bad ones are introductory of worse. No sooner doth a citizen say, What are state affairs to me? than the state may be given up for lost.

\* It is this want of public spirit, the influence of private interest, the extent of states, conquests, and abuses in government, that have given rise to the method of assembling the people by deputies and representatives. The assembly of these representatives is called in some countries, the third estate of the nation; so that the particular interests of the two orders are placed in the first and second rank, and the publick interest only in the third.

\* The sovereignty, however, cannot be represented, and that for the same reason that it cannot be alienated. It consists essentially of the general will, and the will cannot be represented: it is either identically the same, or some other; there can be no mean term in the case. The deputies of the people, therefore, neither are, or can be their representatives; they are only mere commissioners, and can conclude definitively on nothing. Every law that is not confirmed by the people in person is null and void; it is not in fact a law. The English imagine they are a free people; they are however mistaken: they are such only during the election of members of parliament. When these are chosen, they become slaves again; and indeed they make

make so bad a use of the few transitory moments of liberty, that they richly deserve to lose it.

‘The notion of representatives is modern; descending to us from the feudal system, that most iniquitous and absurd form of government, by which human nature was so shamefully degraded. In the antient republics, and even monarchies, the people had no representatives; they were strangers to the term. It is even very singular, that, at Rome, where the Tribunes were so much revered, it was never imagined they could usurp the functions of the people; and as strange that they never once attempted it. One may judge, however, of the embarrassment sometimes caused by the multitude, by what happened in the time of the Gracchi, when part of the citizens gave their votes from their house-tops.

‘Where men value their liberty and privileges above every thing, inconveniencies and difficulties are nothing. Among this wise people things were held in a proper estimation; they permitted the Licitors to do what they would not suffer the Tribunes to attempt; they were not afraid the Licitors would ever think of representing them.

‘To explain, nevertheless, in what manner these Tribunes did sometimes represent them, it will be sufficient to conceive how government represents the sovereign. The law being only a declaration of the general will, it is clear that the people cannot be represented in the legislative power; but they may, and ought to be in the executive; which is only the application of power to law. And this makes it evident that, if we examine things to the bottom, we shall find very few nations that have any laws. But, be this as it may, it is certain that the Tribunes, having no part of the executive power, could not represent the Roman people, by virtue of their office, but only in usurping those of the senate.

‘Among the Greeks, whatever the people had to do, they did it in person; they were perpetually assembled in public. They inhabited a mild climate, were free from avarice, their slaves managed their domestic business, and their great concern was liberty. As you do not possess the same advantages, how can you expect to preserve the same privileges? Your climate being more severe, creates more wants; for six months in the year your public squares are too wet or cold to be frequented; your hoarse tongues cannot make themselves heard in the open air; you apply yourselves more to lucre than to liberty, and are less afraid of slavery than poverty.

‘On this occasion, it will probably be asked me, if liberty cannot support itself without the assistance of slavery? Perhaps



not. At least the two extremes approach very near. What ever does not exist in nature, must have its inconveniences, and civil society still more than any thing else. There are some circumstances so critically unhappy that men cannot preserve their own liberty but at the expence of the liberty of others; and in which a citizen cannot be perfectly free without aggravating the subjection of his slaves. Such was the situation of Sparta. As for you, ye moderns, you have no slaves, but are slaves yourselves, and purchase their liberty by your own. You may if you please boast of this preference; for my part, I find more meanness in it than humanity.

I do not intend, however, by this, to inculcate that we should have slaves, or that it is equitable to reduce men to a state of slavery; having already proved the contrary. I am here only giving the reasons why certain modern nations who imagine themselves free, employ representatives, and why the ancients did not. But let this be as it will, I affirm that when once a people make choice of representatives they are no longer free.

Our readers will see by this specimen, that Mr. Rousseau's notions in politics are as new and singular, as those he entertains of religion and philosophy. There is so great an originality, however, in most of his sentiments, and so much ingenuousness and sincerity in his manner of delivering them, that it is impossible to regard even his errors without respect and admiration.

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*The Conference, a Poem.* By C. Churchill. 4to. (nineteen pages.)  
2s. 6 d. Kearsly, &c.

**A**T a time when this justly admired bard, as well as his adventurous friend, becoming more than ordinarily the subject of public attention, might expect to suffer more than a due degree of censure for any recent indiscretion, it was not ill-judged in Mr. Churchill, to take his share of the conversation about himself; and, by fairly anticipating, greatly obviate the force of what his enemies might have to urge against him.

To this end, he supposes a conference with a noble Lord, who, with a friendly freedom, expatiates with him on the indiscreet severity of his muse,—whose

—Spirit seems her interest to oppose,  
And, where she makes one friend, makes twenty foes.

To which the bard replies, avowing his resolution to persist in treading the path which great Lucilius trod :

The man, whose hardy spirit shall engage  
To lash the vices of a guilty age,  
At his first setting forward ought to know,  
That ev'ry rogue he meets must be his foe,  
That the rude breath of Satire will provoke  
Many who feel, and more who fear the stroke.  
But shall the partial rage of selfish men  
From stubborn justice wrench the righteous pen,  
Or shall I nor my settled course pursue,  
Because my foes, are-foes to Virtue too ?

His Lordship's remarks on this bold declaration, are conceived in the true spirit of a man *who understands the world*, and knows to a shilling the price which virtue will fetch at court. He endeavours to give the poet juster ideas of his own *interest*, recommends to him *Prudence* as the surest guide to honour and fortune. All connection with prudence, however, had been long before solemnly disclaimed by our bard ; and, wherever he meets her, he seems resolved to give her no quarter : this advice, therefore, he rejects, with some degree of disdain. My Lord, hereupon, rallies his extravagant notion of honour, and romantic resolution of starving with *Honesty* ; and hints to him that,

Cowards in calms will say, what in a storm  
The brave will tremble at, and not perform.

This furnishes the poet with an opportunity of manifesting a becoming diffidence of his own fortitude, from a retrospective view of some past situations and circumstances of his own life. And here he introduces the following pathetic acknowledgements of his want of firmness, on a hard trial of his virtue :

Once, at this hour those wounds afresh I feel,  
Which nor prosperity nor time can heal,  
Those wounds, which fate severely hath decreed,  
Mention'd or thought of, must for ever bleed,  
Those wounds, which humbled all that pride of man,  
Which brings such mighty aid to virtue's plan ;  
Once, aw'd by fortune's most oppressive frown,  
By legal rapine to the earth bow'd down,  
My credit at last gasp, my state undone,  
Trembling to meet the shock I could not shun,  
Virtue gave ground, and blank despair prevail'd ;  
Sinking beneath the storm, my spirits fail'd  
Like Peter's faith, 'till one, a friend indeed,  
May all distress find such in time of need !  
One kind good man, in act, in word, in thought,  
By virtue guided, and by wisdom taught,



Image of him whom Christians should adore,  
Stretch'd forth his hand, and brought me safe to shore.

After this honest concession, however, he proceeds to a grateful acknowledgement of the reverse of fortune, procured for him by the liberality of the PUBLIC: now the best Mæcenas, the most munificent patron of genius!

*Since, by good fortune into notice rais'd,  
And for some little merit largely prais'd,  
Indulg'd in swerving from prudential rules,  
Hated by rogues, and not belov'd by fools,  
Plac'd above want, shall abject thirst of wealth  
So fiercely war 'gainst my soul's dearest health,  
That, as a boon, I should base shackles crave,  
And, born to freedom, make myself a slave;  
That I should in the train of those appear,  
Whom honour cannot love, nor manhood fear?*

*That I no longer skulk from street to street,  
Afraid lest duns assail, and bailiffs meet,  
That I from place to place this carcase bear,  
Walk forth at large, and wander free as air;  
That I no longer dread the awkward friend,  
Whose very obligations must offend,  
Nor, all too froward, with impatience burn  
At suff'ring favours which I can't return;  
That, from dependance and from pride secure,  
I am not plac'd so high to scorn the poor,  
Nor yet so low, that I my Lord should fear,  
Or hesitate to give him sneer for sneer;  
That, whilst sage prudence my pursuits confirms,  
I can enjoy the world on equal terms;  
That, kind to others, to myself most true,  
Feeling no want, I comfort those who do,  
And with the will have pow'r to aid distress;  
These, and what other blessings I possess,  
From the indulgence of the public rise;  
All private patronage my soul defies.  
By candour more inclin'd to save, than damn,  
A gen'rous Public made me what I am.  
All that I have, they gave; just mem'ry bears,  
The grateful stamp, and what I am is theirs.*

His Lordship, not yet convinced of the bards sincerity, tells him that

*To feign a red-hot zeal for freedom's cause,  
To mouthe aloud for liberties and laws,  
For public good to bellow all abroad,  
Serves well the purposes of private fraud.  
Prudence, by public good intends her own;  
If you mean otherwise, you stand alone!—*

With many shrewd observations on *patriotism*, (or *SELF*) as the word is now but too generally understood: appealing to the poet's *conscience*, whether even *his* soul is not

Bound with those very chains  
Which shackle *us*, or is it *SELF* that reigns  
O'er kings and beggars, which in all we see  
Most strong and sov'reign, *only weak in thee?*

Adding to this sarcastic interrogation, the following severe conclusion:

Fond man, believe it not; Experience tells  
'Tis not thy virtue, but thy pride rebels.  
Think, and for once lay by thy lawless pen;  
Think, and confess thyself like other men;  
Think but one hour, and, to thy conscience led  
By reason's hand, bow down and hang thy head;  
Think on thy private life, recal thy youth,  
View thyself now, and own with strictest truth,  
That *SELF* hath drawn thee from fair virtue's way  
Farther than folly would have dar'd to stray,  
And that the talents lib'ral nature gave  
To make thee free, have made thee more a slave.

This draws from the conscious bard the following beautiful confession, for the sake of which, possibly, the whole *Conference* was written:

Ah! what, my Lord, hath private life to do  
With things of public nature? why to view  
Would you thus cruelly those scenes unfold,  
Which, without pain and horror to behold,  
Must speak me something more, or less than man?  
Which friends may pardon, but I never can?  
Look back! a thought which borders on despair,  
Which human nature must, yet cannot bear.  
'Tis not the babbling of a busy world,  
Where praise and censure are at random hurl'd,  
Which can the meanest of my thoughts controul,  
Or shake one settled purpose of my soul.  
Free and at large might their wild curses roam,  
If, all, if all alas! were well at home.  
No—'tis the tale which angry conscience tells,  
When she with more than tragic horror swells  
Each circumstance of guilt; when stern, but true,  
She brings bad actions forth into review:  
And, like the dread hand-writing on the wall,  
Bids late remorse awake at reason's call,  
Arm'd at all points bids scorpion vengeance pass,  
And to the mind holds up reflection's glass,  
The mind, which starting, heaves the heart-felt groan,  
And hates that form she knows to be her own.



After so feeling, so evidently contrite a declaration, who would not grant a full absolution for any *venial* offence that may have been committed by a penitent thus apparently, thus ardently sincere?

The remainder of the poem is employed to assert the Author's firm attachment to his country, to express his zeal in the glorious cause of liberty, and to evince the integrity of his public, whatever may have been the errors of his private conduct. And here, as in all his writings, his satirical spirit frequently breaks out, in occasional lashes of such characters as fall in his way; particularly certain gentlemen of the long robe.

Towards the end, he takes occasion to avow, in the strongest terms, his firm and affectionate attachment to his present majesty's person and government; and he concludes with the following admirable address to the Supreme Being:

Thou God of *truth*, thou great, all-searching Eye,  
To whom our thoughts, our spirits open lie,  
Grant me thy strength, and in that needful hour,  
(Should it e'er come) when law submits to pow'r,  
With firm resolves my steady bosom steel,  
Bravely to suffer, tho' I deeply feel.

Let me, as hitherto, still draw my breath,  
In love with life, but not in fear of death,  
And, if oppression brings me to the grave,  
And marks him dead, the ne'er shall mark a slave,  
Let no unworthy marks of grief be heard,  
No wild laments, not one unseemly word;  
Let sober triumphs wait upon my bier,  
I won't forgive that friend who drops one tear.  
Whesher he's ravish'd in life's early morn,  
Or, in old age, drops like an ear of corn,  
Full ripe he falls, on nature's noblest plan,  
Who lives to reason, and who dies a man.

## MONTHLY CATALOGUE,

For NOVEMBER, 1763.

### RELIGIOUS and CONTROVERSIAL.

Art. 1. *A Review of the genuine Doctrines of Christianity. Comprehending Remarks on several principal Calvinistical Doctrines; and some Observations on the Use of Reason in Religion, on human Nature, and on Free-Agency.* By Joseph Towers. 8vo. 1s. 6d. Sandby.

A Plain, sensible, and candid account of the moral nature and design of Christianity—somewhat improperly styled, as we apprehend, “A Review of the genuine Doctrines of Christianity.” o.

Art. 2. *Remarks on a Letter from the Rev. Dr. Kennicott, to the Printer of the General Evening Post; wherein the printed Hebrew text in Psalm xvi. 10. is vindicated, and the Doctor's Charge against the Jews, of having wilfully corrupted the Prophecy, is confuted.* By Richard Parry, D. D. late Student of Christ-church. With the Letter itself, and another that occasioned it. 8vo. 1s. Whiston.

Dr. Parry has here reprinted his letter, first published in the General Evening Post, with Dr. Kennicott's answer, which was inserted in the same paper; and to these he has subjoined Remarks on Dr. Kennicott's letter; in which he has interspersed some strokes of personal sarcasm, which we think had better have been omitted: although his antagonist might have given some cause for them, by a few tart expressions in his paper, inserted in the Evening Post. In all controversies, such behaviour is very unbecoming; more especially in men of education and science; and is most criminal of all, where the honour of Religion, and the credit of literature are concerned: both of which may be injuriously affected, when those who should be their friends and guardians, give way to passion, and treat each other with illiberal and indecent freedoms.—With regard to the points in controversy between these learned Gentlemen, we shall pass them over in silence: as we think that a contest which hath broken out with such unfavorable symptoms, and from which no good can be expected, cannot be too soon put an end to, and consigned to oblivion.

Art. 3. *An Address to English Protestants of every Class and Denomination. Recommending a conscientious Attendance on public religious Offices, as essential both to the temporal and spiritual Interests of Mankind.* By neither a Bigot nor Enthusiast, but a Friend to Society. Newcastle printed; and sold by Richardson in London. 8vo. 1s.

A very serious and pathetic Address, to persuade people to attend public worship. The Author appears to have had strong feelings of the importance of his subject; and might probably communicate them, in a good measure, to such of his audience as were previously disposed to be affected both by his subject and his manner: but we are apprehensive, lest thro' an overflowing zeal in a good cause, he has overshot the mark, and thereby rendered his Discourse less likely to be pleasing or acceptable to those who must stand in need of argument and persuasion, whom he is most desirous to influence, and to whom he expressly dedicates his performance—viz.

\* All who are already too wise to need religious instruction—too giddy to attend seriously to the view of future rewards and punishments—or, too much polished to regard going to church as of any importance—all who consider the Clergy as useless, if not a nuisance to society—and their office, at best, as an engine of state—all who would rather dream thro' the Christian Sabbath, in the arms of Sloth—spend it in loose pleasure—or in planning, if not executing, the business of life, than attend the public oratories—In short, all who, either in theory, or practice, are enemies to public religion.

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Art. 4. *A Description of the Storm that happened in the Month of August, 1763.* By John Hedges, A. M. Vicar of Tudeley cum Capella, Kent. 4to. 6d. Chandler.

Not a description, but an unintelligible Rhapsody, on a very melancholy subject.

Art. 5. *The Advancement of all Things in Christ, and of Christ in all Things. With a full Discovery of the Good and Evil in Man, which (as two particular Men) are dwelling in one particular Person. Or a Jacob and an Esau in one Rebecca.—Being some Sparkles of that Glory, and some Beams of that Light that shines and dwells in* RICHARD COPPIN. 8vo. 1s. Fenwick.

This highly illuminated Richard Coppin first emitted these glorious sparkles about a century ago; as we gather from Mr. Cornelius Cayley's preface to this re-kindling of them: By the light of which Mr. Cayley affirms, those who possess a gospel spirit, will, in this treatise, see many things greatly for their profit. We doubt if the printer of the present Edition will have the good luck to be of this number.

Art. 6. *A full and compleat Answer to the capital Errors contained in the Writings of the late Rev. William Law, M. A. In a Letter to a Friend. With a Preface, by the Rev. M. Madan.* 8vo. 1s. Dilly.

When Methodists and Behmenites engage in controversy about religion, what improvement, what pleasure may not we expect! Ye sons of reason, suspend your enquiries, and attend.

Whether Mr. Law always understood his own meaning we are not quite sure: that our letter-writer was among the number of those who did not understand him, we think is not to be doubted: and for ourselves, we freely acknowledge we are so little in the secrets of either, that we are obliged to dismiss this article as beyond the reach of our comprehension. However if we must say something, it shall be in our Author's words at the conclusion of his letter: "we think time sadly employed in reading such books. While the light of the day is before us, we do not choose to walk in such palpable darkness."

## POLITICAL.

Art. 7. *An Appeal to the Public, in behalf of George Johnstone, Esq; Governor of West Florida. In Answer to the North-Briton Extraordinary.* 8vo. 1s. Morgan.

For the information of our country-Readers, we shall briefly observe, that the Original North-Briton terminated with the celebrated No. 45. for which Mr. Wilkes was committed to the Tower. The title, however, pleasing certain literary undertakers, it was resolved that the North-Briton should not thus lose its existence. Accordingly, in due time, and at the same stated periods of publication, out came a North-Briton, which was continued as usual; and the public in general, for a long while, believed that it proceeded from the old quarter. The same

accident, however, which gave birth to the present pamphlet, discovered that the *original* North-Briton and its *continuation*, were the work of different (indeed very different) pens. For the successor of Mr. Wilkes having thrown out some gross reflections on four Scottish Gentlemen, lately appointed to governments in North-America; one of them giving too much way to resentment, resolved to have *some talk* with his anonymous libeller. On enquiry, he learns that the gentleman's name was Brooke. Mr. Johnstone invites Mr. Brooke to an interview. Mr. Brooke considers this invitation as a challenge, but only laughs at Mr. Johnstone; and provokes him to still greater lengths of resentment: so that repairing to the house of the political champion, he salutes him with a box on the ear, and a stroke of his cane. Mr. Brooke being no swordsman, or at least, having no sword at hand, grapples with his assailant, as well as he could, till assistance arrives: and then the ferocious governor reluctantly retires, scowling like an enraged lion, whom the hunters have deprived of his prey.

Mr. Johnstone having been pretty generally censured for his imprudence in this business, some officious friend of his, as we suppose, has here taken upon him to vindicate the conduct of the worthy governor; but we think he has succeeded so very indifferently, that he hath left the matter rather worse than he found it. If Mr. Johnstone had thought it necessary to publish any apology for his behaviour toward the Author of the North-Briton, we think it would have been most advisable for him to have applied directly to Mr. North-Briton himself; whose profession is writing, and whose intimate acquaintance with all the circumstances of the affair, must have enabled him to serve his employer better than any other gentleman in the *trade*: and perhaps *cheaper* too; as the jobb might naturally have brought about a reconciliation between plaintiff and defendant, and have prevented the troublesome and expensive prosecution of this affair, which the news-papers have informed us, is to be finally adjusted in Westminster-Hall.

Art. 8. *Twenty-one Articles of I——t, as they are to be exhibited against a certain Noble E——l. With constitutional Remarks.* 8vo. 1s. Pottinger.

A gross and impudent forgery.

Art. 9. *The English Britons, a Farce of one Act. Inscribed to John Wilkes, Esq;* 8vo. 6d. Pridden.

A piece of low humour, chiefly intended in honour of the verdict obtained by the Journeymen Printers, a few months since, at Guildhall.

Art. 10. *Observations upon the Authority, Manner, and Circumstances of the Apprehension and Confinement of Mr. Wilkes. Addressed to free-born Englishmen.* 8vo. 1s. Williams.

A few days before the commencement of the present session of Parliament, was this sensible tract published; perhaps with a view of its being serviceable to that unfortunate senator; but hitherto it seems to have had no great effect.

Art—





Art. 15. *An Epistle to the Dictator in his Retirement. Humbly addressed to him, by his constant Admirer, and faithful Co-adjutor, PRO BONO PUBLICO\**. 4to. 1s. Wilkie.

Cruelly insults Mr. P—, with unseasonable raillery; representing the successes of his administration as the result rather of accident than of wisdom, or rectitude of conduct; and those very successes too, are undervalued, and set down as purchased at the price of little less than the ruin of our country. But if this be the case, how can the advocates for the peace proclaim it a good one, on account of its having secured to us most (if not all) of the advantages obtained by the war? —But Mr. *Pro Bono Publico's* business is ridicule, not argument; and it must be allowed, that his talents are well adapted to this kind of composition: altho' we must observe, that he gives us irony without humour, and ill-nature without wit. *Keen merciless sarcasm* seems to be his fort: and if he is not a candid antagonist, he is most certainly a Cutter.

\* The Author writes in the person of Jacob Henriques, the old Jewish Projector; but not in his manner, which, indeed, does not seem to be here attempted.

Art. 16. *The Case of the County of Devon, with respect to the Consequences of the New Excise Duty on Cyder and Perry.* Published by the Direction of the Committee appointed at a general Meeting of that County, to superintend the Application for the Repeal of that Duty. 4to. 1s. Johnstone.

This Case is drawn by a masterly pen. The facts are stated with perspicuity, and the arguments framed with great judgment. In short, this sensible and ingenious Writer seems to have clearly demonstrated the injustice and inefficacy of the tax in general, but more especially as it relates to the county of Devon.

Art. 17. *An Address to such of the Electors of Great Britain as are not Makers of Cyder and Perry.* By a Representative of a Cyder County. 8vo. 1s. Nicoll.

This is a sensible pamphlet against the Cyder Act. But the substance of it is more accurately set forth in 'The Case of the County of Devon.' See the preceding article.

Art. 18. *A short History of that Parliament which committed Sir Robert Walpole to the Tower, expelled him the House of Commons, and approved of the infamous Peace of Utrecht.* Written by Sir Robert Walpole, afterwards Earl of Orford. 8vo. 1s. 6d. Almon.

Appears to be genuine. Mr. Walpole, in his Catalogue of Royal and Noble Authors, mentions a tract entitled, *A short History of the Parliament*, as having been written by Lord Orford, who was then (1713) only Robert Walpole, Esq; and this is, no doubt, a genuine re-publication of that pamphlet: which, moreover, bears internal evidence of its having been written either by the illustrious and ingenious person



person whose name is now affixed to it, or, at least, by some friend of his, equally well acquainted with the subject. It is a curious and entertaining tract; and may serve, together with many other instances, to evince the infallible wisdom and perfect rectitude of all p—y proceedings.

Art. 19. *Some Hints to People in Power, on the present melancholy Situation of our Colonies in North-America.* 8vo. 1s. Hinxman.

This is a dull pamphlet on a melancholy subject. But though the manner is not much to be applauded, yet as to the matter, it contains some sensible reflections; and the hints may be of use. We must not omit to observe, that there are some very severe insinuations against several of our American Commanders; how justly founded, we leave those to determine, who are better acquainted than we are with affairs in that part of the world.

Art. 20. *The humble Address of the People of Great Britain to his Majesty.* 8vo. 6d. Henderson.

Certain memorable Addresses to the People of Great Britain having some few years ago been favourably received, our Author probably flattered himself that an Address from the People would meet with the like success. Accordingly this Representative of the whole nation freely communicates to the King, some of the most popular objections to the late treaty of peace. But to what purpose, seeing that *the business is done*?

Art. 21. *Crude Thoughts on the Dog-Act. Recommended to the Consideration of all such as are to be disqualified by it, the Farmers, Freeholders, and every honest Man in the Kingdom of England.* By a Person without Eyes from his Birth. 8vo. 6d. Knowles.

We can easily conceive a person without eyes capable of writing; and in this the Gentleman is not singular: neither is he the only one who has written without brains, though we look upon that as the hardest task of the two.

## MISCELLANEOUS.

Art. 22. *A brief Detail of the Home Fishery from early Time; particularly as relating to the Markets of London and Westminster. With Remarks on Mr. Blake's late Advertisement to the Public, with regard to his supplying those Markets. Also an Abstract of the late Act in favour of the Land Carriage of Fish, &c. with political, historical, and arithmetical Observations on the Importance of keeping up our Attention to the Fishery on our own Coast, and of rendering fresh Fish cheap through the whole Kingdom, with various Proposals to the Public, and likewise to the Society for the Encouragement of Arts, Manufactures, and Commerce, for the more effectual Establishment of the Fishery.* In three Letters. 8vo. 1s. 6d. Henderson.

This

This title-page is alone a volume: and the pamphlet itself, which is one hundred and thirty-two close printed pages, is much too copious for abridgment. The Reader may judge from the title what is intended to be made out, and we must refer him to the Letters themselves, to see how it is made out.

Art. 23. *A modest Inquiry for the Conduct of a certain Reverend Gentleman, in a late Excursion.* 4to. 1s. Burnet.

Founded on a report that the celebrated Author of the Rosciad, &c. had lately written of a certain young lady. This was subject enough for a *versificatio-jocunda*. Though the Author has not given us any thing very excellent of his own, he has had wit enough to turn Mr. C—'s artillery against himself, on this happy occasion, by a lucky quotation of some lines from one of his own poems: the IVth part of the *Gaiety*.

‘ Opinions should be free as air,  
 ‘ No man, whate’er his rank, whate’er  
 ‘ His qualities a claim can found  
 ‘ That my opinion must be bound,  
 ‘ And square with his; such slavish chains  
 ‘ From foes the lib’ral soul disdains,  
 ‘ Nor can, though true to friendship, bend  
 ‘ To wear them even from a friend.  
 ‘ Let those, who rigid judgment’s own,  
 ‘ Submissive bow at judgment throne,  
 ‘ And if they of no value hold,  
 ‘ Pleasure till pleasure is grown cold,  
 ‘ Pall’d and insipid, forc’d to wait  
 ‘ For judgment’s regular debate  
 ‘ To give it warrant, let them find  
 ‘ Dull subjects suited to their mind,  
 ‘ Their’s be slow wisdom; be my plan  
 ‘ To live as merry as I can,  
 ‘ Regardless as the fashions go,  
 ‘ Whether there’s reason for’t, or no;  
 ‘ Be my employment here on earth  
 ‘ To give a lib’ral scope to mirth;  
 ‘ Life’s barren vale with flow’rs t’ adorn,  
 ‘ And pluck a rose from ev’ry thorn.’

For the rest, the pamphlet is worth no farther notice; being chiefly an awkward medley of irony, and we know not what serious and ludicrous sarcasms — As to what ground Mr. C— may have afforded, by any late misconduct, for the charge here brought against him, we have nothing to do with it: *writings*, not *actions*, being our Province.

Art. 24. *A genuine Narrative of a scandalous, obscene, and exceedingly profane Libel, entitled, An Essay on Woman; &c.* By the Rev. Mr. Kidgel, A. M. Rector of Horne in Surry, and Chaplain to the Earl of March. 4to. 6d. Robson.

We need say little about the famous, or, rather, infamous tract, which hath of late been so much the subject of conversation; more especially



especially as the Essay here meant, was never published;—perhaps never was intended to be published: and, on this account, we cannot but think it was somewhat imprudent in Mr. Kidge to increase the curiosity of the public, by thus *advertising* it. The less that is said of such wretched and detestable productions, the better; nor can they be suffered to sink too soon into that contempt and oblivion to which the good sense and improved taste of the present age (we speak in respect of our own country) would infallibly consign them.

Art. 25. *Considerations for the more speedy and effectual Execution of the ACT for paving, cleansing, and lighting the City and Liberty of Westminster, and for removing Annoyances therein.* By C. W. Member of Parliament. 8vo. 6d. Davis, &c.

The subject of this little tract is certainly of great importance, and the observations of the public-spirited Writer, together with his proposals for raising a proper fund towards carrying so necessary an Act into full and speedy execution, are very rational, and, consequently, worthy the most candid and serious regard of all those for whose benefit and convenience the Act was intended.

## POETICAL.

Art. 26. *The Ghost. Book IV.* By C. Churchill. 4to. 2s. 6d. Coote.

As an ingenious brother Critic has observed\*, this, like the other three books of the Ghost, is a rhapsodical, poetical, whimsical performance, abounding with the strongest flights of fancy, and the keenest strokes of satire, and treating of every thing, and nothing. It is, adds he, like its Author, an eccentric piece of genius, not to be judged by the strict rules of Criticism, or to be confined within the narrow bounds of regularity.—Whether we are to have any more of this Shandy in Hudibrastics, we cannot learn from the fourth Part; but we think it probable, that this is intended as the conclusion; if it be proper to talk of the *conclusion* of a work which has neither beginning, middle, nor end, plan, purpose, nor moral. Nevertheless, as in the inimitable work of his brother Sterne, there are a thousand moral, witty, and excellent passages scattered through this rambling performance; every part of which we have read with pleasure, without being well able to say what we were reading:—such absolute command over us, such unbounded power hath GENIUS!—We think it unnecessary to add any specimens to those we have formerly given from this heterogeneous production of a sportive, wild, and arbitrary fancy.

\* 174. 180.

\* St. James's Chronicle, November 15.

Art. 27. POEMS. By C. Churchill. *Containing, the Rosciad, the Apology, Night, the Prophecy of Famine, an Epistle to William Hogarth, and the Ghost, in Four Books.* 4to. 13s. sewed. Flexney, &c.

All that is necessary for us to say, in regard to the present article, is, that we have here a uniform re-publication of the pieces formerly printed

printed by the Author: that the edition is handsomely printed, by Dryden Leach; and that Non-subscribers must pay half a crown more for it than the Subscriber's paid.

Art. 28. *The North-Briton, an Elegy.* Folio. 6d. Nicoll.

An elegant compliment to his Majesty and his Ministers, at the expence of the poor, unfortunate, undone North-Briton!

Art. 29. *Poems on several Occasions, viz. Munificence and Modesty. Female Dignity; to Lady Hussy Delaval. Verses from Catullus, after dining with Mr. Murray, Epitaphs, &c.* By Mr. Smart. 4to. 1s. Fletcher.

We are glad to find that, notwithstanding all that this ingenious bard has so long suffered, neither the glow of his imagination, nor the harmony of his numbers, are in the least impaired. — We say no more, as we have the mortification to learn, from some angry queries, and groundless insinuations, printed at the end of these poems, that, in spite of the sincere regard we have so often expressed, and always felt, for a writer of so much merit, he, from whatever fatality, has most unhappily misconstrued what we lately intended as a proof of our high veneration for the abilities which God so bounteously bestowed upon him. — As it appears to him so unpardonably criminal to affix any limitation whatever, to the praises which he thinks due to all his Writings, he may rest assured, that he will, for the future, have very little cause to be offended with us, on that account.

Art. 30. *The Crisis. An Ode, to John Wilkes, Esq;* 4to. 6d. Williams.

If the Author intended this elaborate Ode as a panegyric on Mr. Wilkes, he has shewn himself an injudicious friend, by his extravagance of compliment. If he meant to satirize him, he must prove an unsuccessful Adversary, from the ambiguity of his expressions. Nevertheless, there is undoubted merit in some parts of the poem; and we were particularly pleased with the two following stanzas; tho' the thought in the first, may want the advantage of novelty: —

Thus the rich gem in India found,  
Till cut, without a flame we view;  
While the same hand which gives the wound,  
Reveals its hidden lustre too!

Thou too, enrich'd by Envy's pow'r,  
Dost from her sting new fame acquire;  
As the same drops that bend the flow'r,  
With greater strength its roots inspire.

There is something extremely elegant in the allusion to the temporary lessening of the flower, under the weight of the refreshing and invigorating moisture.



AN. 31. *The Nativity. Being the first Book of the Messiah, a sacred Poem.* 4to. 2s. 6d. Coote.

Tho' we cannot but 'revere' the subject, it is impossible for us not to 'condemn the poetry,' which is almost as inadequate to the sacred theme, as the versions of Sternhold and Hopkins are to the majesty and dignity of the Psalms. The mistaken Author will, perhaps, be shocked at this unfavourable mention of his performance; and we are very sorry to pass so harsh a sentence upon it: but the regard due to Religion, as well as our love of elegant and sublime Poetry, will not suffer us to see, with indifference, either the one or the other dishonoured by such injudicious attempts; nor permit us to say any thing, on an occasion like this, that may prompt a pious and well-meaning man, to persevere in a mis-application of talents which, no doubt, may be usefully employed, tho' not in the way of Authorship.—We shall give no specimens of this work, having too much compassion for the Writer, to perpetuate the memory of an unfortunate attempt, which, by this time, he possibly wishes, may be buried in eternal oblivion.

\* Vide Author's Preface.

SERMONS.

1. **WHAT** is meant by coming unto Christ, and the Reason of Man's refusing to come, briefly considered—in the church of St. Mary, Whitechapel, July 17, 1763. To which is prefixed, an Address to the Inhabitants of the said Parish, and to the Candidates for the two late vacant Lectureships. By James Barclay, Master of the Academy at Tottenham High-croft, and one of the Candidates. Fuller.

2. On the Death of Robert Cruttenden, Esq; who departed this Life June 23, 1763. Preached at Miles's-lane August 7. To which are added, several poetical Composures, by the Deceased. By William Porter. Field.

3. *The execrable Practice of buying and selling of Livings, &c. commonly called Simony*—at the Visitation held by the Rev. Thomas D'Oyley, L. L. D. Archdeacon of Lewes; proper to be read by all ecclesiastical and lay persons concerned in so iniquitous a Practice. By John Nicholl, A. M. Vicar of Westham, Suffex. Fletcher.

4. *Abner's Thoughts after the Battle of Gibeon*,—in the parish Church of Biddeford in Devonshire, May 5, on the general Thanksgiving, &c. By John Whitefield, M. A. Rector of Biddeford. Johnston.

5. *The Institution of public Charities*.—Preached at Christ's Hospital, Sept. 21, 1763, before the Governors of the several royal Hospitals. By Peter Whalley, M. A. Grammar Master of Christ's Hospital. Rivington.

6. *On the Spirit of the Gospel*; preached on account of the Peace, in the French Church at Hanau, Dec. 12, 1762, before the French Officers of the King's Regiment. By James Armand, Minister at Hanau. Translated by Thomas Davey, School-Master in Norwich. Hinxman.

'Peace having relieved the Landgraviate of Hesse, and the County of Hanau, from a war, of which they had unhappily been the seat, the King's regiment, on its return into France, halted some weeks in the capital of this last principality. A few days before they took their

rou, the Officers of that corps desired the Author, whom they had frequently come to hear, and who had the honour of being acquainted with many of them, to give them a Sermon on the Peace. He with pleasure yielded to their request; and in his church preached this Discourse.—Let any one represent to himself an audience of French Officers and Soldiers, the instruments of a six year's war; and of inhabitants of Hanau, the victims of that war; the former Catholics, the latter Protestants, met together to sing with one common consent, a Psalm of Thanksgiving to the glory of God, for having given them Peace; to unite in the same sentiments of reconciliation, Charity and Christian Love; to inform themselves of a fundamental truth, equally interesting and honourable to humanity and religion: what an affecting and singular sight must the day I am speaking of, afford the friends of mankind!

AUTHOR'S Preface.

The Discourse delivered by this worthy Protestant Divine, before so uncommon an audience, on so signal, so nice an occasion, is equally judicious and pathetic; breathing a truly catholic spirit, in which good men of every church will accord. It is extremely well adapted to the particular occasion; and the Translator's preface informs us, 'that it met with a good reception from the respectable part of the audience [the Gentlemen of the Roman Catholic persuasion] at whose request it was preached, that by desire of Marshal Prince Soubize, the French Commander, six thousand copies were printed off immediately; which, with several thousand more, were quickly sold in Germany, Holland, and France.'—And we doubt not, but the present translation, of which, we believe, Mr. Davey will have no cause to be ashamed, will also be well received in this country, where the genuine spirit of Christian charity,—the blessings of Liberty, religious and civil, so gloriously prevail, and are so firmly established, in the hearts and minds of a rational and free people.

#### ERRATA in the Review for October.

- P. 243, paragr. ult. l. 5. for 1745, read 1645.  
 248. par. ult. l. 11, for your to, read *to your*.  
 254, l. ult. of the poetry, for greatful, read *grateful*.  
 257, par. penult, l. penult, for contracting, read *contrasting*.  
 260, l. 1. of the fourth par. of poetry, instead of the note \*, place †.  
 272, par. 2. l. 6. *dele* the words *one of*.  
 278, par. 3. l. 18, for mislead, read *mised*.  
 279, par. 2. l. 10, for sufferage, read *suffrage*.  
 283, par. 3. l. 7. for 'to be the judgment,' read *to be rather the judgment*.  
 289, par. ult. *dele* the quotation—Comma at the beginning of the paragraph.



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T H E

MONTHLY REVIEW,

For DECEMBER, 1763.



*An Epistle\* from William LORD RUSSEL, to William LORD CAVENDISH. Written in Newgate on Friday Night, July 20th, 1683. 4to. 1s. 6d. Becket, &c.*

Bring every sweetest flower, and let me strew  
The grave where Russel lies; whose temper'd blood,  
With calmest chearfulness for thee resign'd,  
Stain'd the sad annals of a giddy reign;  
Aiming at lawless power, though meanly sunk  
In loose inglorious luxury.—

SUCH is the encomium which the most amiable of Poets gave that illustrious Martyr to the Liberty of his Country, William Lord Russel; an encomium which every Englishman must read with rapture! For what breast is there so mean, or so sordid, that is not warmed with the Love of Liberty? If there be such a man amongst us, let him at once forego the name of Briton, and quit that country to which he is an enemy from principle—Let him retire into a land of slaves, and deservedly crouch beneath the rod of arbitrary power!

Through the whole course of our literary researches, we have never met with any performance that has afforded us a more heart-felt pleasure in the perusal, than this Epistle from Lord Russel. The very imagination of hearing a man speak who has fallen a sacrifice to Liberty, might warm even the heart of Insensibility; and we are not afraid to say, that he who can read the following lines without a sensible pleasure, must be utterly destitute of the Love of his Country.

\* From the Advertisements of the second edition of this poem, the Author appears to be George Canning, Esq; a young Gentleman of the Middle Temple.

Thus Lord Russel is supposed to address his noble friend :

Thou dear Companion of my better days,  
When, hand in hand, we trod the paths of praise ;  
When, leagu'd with Patriots, we maintain'd the cause  
Of true Religion, Liberty, and Laws,  
Disdaining down the golden stream to glide,  
But bravely stem'd Corruption's rapid tide ;  
Think not I come to bid thy tears to flow,  
Or melt thy generous soul with tales of woe ;  
No : view me firm, unshaken, undismay'd,  
As when the welcome mandate I obey'd.  
Heav'n's ! with what pride that moment I recall !  
Who would not wish, so honour'd, thus to fall ?  
When England's Genius, hov'ring o'er, inspir'd  
Her chosen sons, with love of Freedom fir'd,  
Spite of an abject, servile, pension'd train,  
Minions of power, and worshippers of gain,  
To save from bigotry its destin'd prey,  
And shield three nations from tyrannic sway.

Can any thing be more spirited, or more just, than the following Remonstrances ; wherein that infamous Pensioner to France, that Jack-pudding of Majesty, Charles II. is so properly characterised ?

What ! shall a tyrant trample on the laws,  
And stop the source, whence all his power he draws ?  
His country's rights to foreign foes betray,  
Lavish her wealth, yet stipulate for pay !  
To shameful falshoods venal slaves suborn,  
And dare to laugh the virtuous man to scorn ?  
Deride religion, justice, honour, fame,  
And hardly know of honesty the name ?  
In Luxury's lap lie screen'd from cares and pains,  
And only toil to forge his subjects chains ?  
And shall he hope the public voice to drown,  
The voice which gave, and can resume his crown !

Who can forbear to enter into the Poet's indignation against those servile Churchmen, who, by preaching up "the Right divine of Kings," not only ruined the whole family of the Stuarts, but reduced their country to slavery, and covered it with blood ?

Zeal your pretence, but wealth and power your aims,  
You ev'n could make a Solomon of James.  
Behold the Pedant thron'd in aukward state ;  
Abforb'd in pride, ridiculously great !  
His Courtiers seem to tremble at his nod,  
His Prelates call his voice the voice of God ;  
Weakness and vanity with them combine,  
And James believes his Majesty DIVINE.

Presumptuous



Presumptuous wretch! Almighty Power to *scan*,  
While every action speaks him less than man.

By your delusions to the scaffold led,  
Martyr'd by you a royal Charles has bled.  
Teach then, ye sycophants! O! teach his son,  
The gloomy paths of tyranny to shun;  
Teach him to prize Religion's sacred claim,  
Teach him how Virtue leads to honest fame,  
How freedom's wreath a Monarch's brows adorns,  
Nor, basely fawning, plant his couch with thorns.  
Point to his view his people's love alone,  
The firmest basis of his steadfast throne.

Most heartily do we join the Author in the following execrations:

Lives there a wretch whose base, degenerate soul  
Can crouch beneath a tyrant's stern controul?  
Cringe to his nod, ignobly kiss the hand  
In galling chains that binds his native land?  
Purchas'd by gold, or aw'd by slavish fear,  
Abandon all his ancestors' held dear!  
Tamely behold that fruit of glorious toil,  
England's great Charter made a Russian's spoil?  
Hear, unconcern'd, his injur'd country groan,  
Nor stretch an arm to hurl him from the throne?  
Let such to Freedom forfeit all their claims,  
And Charles's minions be the slaves of James!

When the noble Prisoner addresses himself to Heaven, and, triumphing over his own sufferings, prays for the preservation of his country, we admire his greatness of mind, till, warmed with his pathetic aspirations, we make his address our own:

Hear then, Jehovah! hear thy servant's prayer!  
Be England's welfare thy peculiar care!  
Defend her laws, her worship chaste and pure,  
And guard her rights, while earth and heav'n endure!  
O! let not ever fell tyrannic sway  
His blood-stain'd standard on her shores display!  
Nor fiery Zeal usurp thy holy name,  
Blinded with blood, and wrapt in rolls of flame!  
In vain let Slavery shake her threatening chain;  
And Persecution wave her torch in vain!  
*Arise, O Lord! and hear thy people's call!*  
Nor for one man let three great kingdoms fall!

O, that my blood may glut the barb'rous rage  
Of Freedom's foes, and England's ills assuage!  
Grant but that prayer, I ask for no repeal,  
A willing victim for my country's weal!  
With rapt'rous joy the crimson stream shall flow,  
And my heart leap to meet the friendly blow!

But should the fiend, though drench'd with human gore,  
Dire Bigoury, insatiate, thirst for more,  
And, arm'd from Rome, seek this devoted land,  
Death in her eye, and Bondage in her hand—  
Blast her fell purpose! blast her soul desires!  
Break short her sword, and quench her horrid fires!

The following *Apostrophe* to the glorious King William, will be read with pleasure by all who revere the memory of that immortal Prince:

Great WILLIAM, hail! who scepters could'st despise,  
And spurn a crown with unretorted eyes!  
O! when will Princes learn to copy thee,  
And leave mankind, as heaven ordain'd them, free!

Haste, mighty Chief, our injur'd rights restore!  
Quick spread thy sails for Albion's longing shore!  
Haste, mighty Chief, ere millions groan enslav'd,  
And add three realms to one already sav'd!  
While Freedom lives, thy mem'ry shall be dear,  
And reap fresh honours, each returning year:  
Nations preserv'd shall yield immortal fame,  
And endless ages bless THY GLORIOUS NAME!

Fired, as it were, with a prophetic view of the Revolution, Lord Russel imagines that he sees his noble Cavendish fighting in the glorious cause:

Then shall my Ca'ndish, foremost in the field,  
By Justice arm'd, his sword conspicuous wield;  
While willing legions crowd around his car,  
And rush impetuous to the righteous war.  
On that great day be every chance defied,  
And think thy RUSSEL combats by thy side.

Nothing could have been more happily conceived than the thought in the last quoted verse. Lord Russel could have said nothing more likely to animate his illustrious Friend in the cause he recommended to him; and he may be supposed to have received some consolation himself even from the anticipation of such a circumstance.

In such an *Epistle* as this, that gallant Patriot, Algernon Sidney, could not be left unmentioned:

Sidney yet lives, whose comprehensive mind  
Ranges at large thro' systems unconfin'd;  
Wrapt in himself, he scorns the Tyrant's power,  
And hurls defiance, even from the Tower;  
With tranquil brow awaits th' unjust decree,  
And, arm'd with virtue, looks to follow me.

Thus the noble Sufferer takes leave of his Friend, and dictates his own *Epitaph*:

Ca'ndish,



Canstith, farewell! may Fame our names entwine!  
Through life I lov'd thee, dying I am thine:  
With pious rites let dust to dust be thrown,  
And thus inscribe my monument I stone.

Here Ruffel lies, enchain'd by the grave,  
He priz'd his Birthright, nor would live a slave:  
Few were his words, but honest and sincere,  
Dear were his Friends, his Country still more dear.  
In parents, children, wife, supremely blest,  
But that one passion swallow'd all the rest:  
To guard her Freedom was his only pride,  
Such was his love, and for that love he died.

Yet fear not thou, when Liberty displays  
Her glorious flag: to steer his course to praise.  
For know (whoe'er thou art that read'st his fate,  
And think'st, perhaps, his sufferings were too great)  
Best as he was, at her imperial call,  
Wife, children, parents, he resign'd them all;  
Each fond affection then forsook his soul,  
And AMOR PATRIAE occupied the whole.  
In that great Cause he joy'd to meet his doom,  
Blest the keen axe, and triumph'd o'er the tomb.

We are little disposed to criticise minutely a poem whose subject and sentiments have afforded us so much pleasure; but would advise the ingenious and worthy Author, in his future productions, to be more attentive to the perfection of his harmony, and to avoid expressions that are either trite or feeble.

Friendship. A Satire. 4to. 1s. 6d. Ridley.

THIS poem may be very useful, but in a way for which the Author, we presume, never intended it. If any Writer in the province of Criticism should be at a loss for instances of false composition, he may here be most plentifully supplied; and the labour of selection will not be great: for out of thirty pages of which the poem consists, not one is totally barren of literary weeds. The mighty Satirist, disdaining all propriety of imagery and expression, has broached such a compound of heterogeneous metaphors, confused images, and incongruous language, as never before was brewed in the brain of Invention.

Thus he talks of a *dread alarm that glowed*, of a *Slave's being o'erspread with the sweets of learning*, and of an *indignant shower that spurns the crimes of Ministers*.

Page 8, we find the following curious couplet:

Dd 3

Loose

Loose, boundless Satire, loose th' indignant stream;  
Fir'd is the Muse, for Friendship is her theme.

These streams and showers are most indignant things with this Writer; but wherefore should Satire *loose* th' indignant stream? The reason is given in the verse that follows—The Muse was on fire, therefore it was high time to quench her. *Boundless Satire* was here to act the part of a Fireman, and the *indignant stream* was to be conveyed through his engine, to descend upon the laurel-crown, the wings, the harp, and other combustibles of the poor *fired Muse*.

Page 9, we come to the formation of Friendship. It is really wonderful; but it is nevertheless true, that when an Author gets some particular images or expressions into his head, they haunt him through his whole performance—Fire and Water are the burthen of this poor Gentleman's brain, and he is working at the one or the other everlastingly. Thus, in order to the formation of Friendship, he tells us, that fair Charity, which the dictates of reason call a *stream*, stamps a form with *flame*. Stamps with *flame*! Yes, Reader, it is absolutely so expressed—But remember the *fire* and *water*.—From the same fatal source it proceeds, that a Frenchman chatters a *shower*—(yes, *chatters* a shower, Reader! pray, keep your countenance) that we are told of the full-blown dignity of a *blaze*, of a *blaze* that displays a soul of complicated worth, and of a *blaze* of heart that *showers* redoubled smiles. Thus Venus *showers* extensive gifts—The Gods *shower* each polished grace, and the Author *showers* praise on Friendship—After such a plentiful rain, no wonder that the streams should be out again. Accordingly, by and by, we hear of *streams* of calumny, of power that *streams* with unbounded raptures, of the silver *stream* of folly, of calumniating *streams*, and *frantic streams*.

But, to return to the subject—Friendship was no sooner formed than

Each fav'ring Godhead marked her for his own.

So it appears that these same Godheads must have gone to loggerheads about Madam Friendship; for each of them, it seems, marked her for his own; and they were all Whoremasters, to a God.

The Lady being thus formed, and in a fair way of coming into business, does the most astonishing things; if, indeed, what the Satirist tells us be true: for he says, that she bids social life *roll* on silken pinions.—Now supposing that Society had got a pair of silken wings, one would think she could not be so *careless*, so much a flattern, as to *roll* upon them—It would, surely, have been much more decent for her to *fly*—But, for  
that



that matter, she might roll on her pinions without discomposing them, as it was at the command of Friendship, for it is pretty plain, that the last mentioned Lady was capable of any thing. She even *exhales* a bloom, and her smiles *impart* a Paradise—Nay, ‘her genial strain, fill’d with rich contagion, checks the rude sigh.’ Are you at a loss, Reader, to know what this means? We are sorry for it; but really we cannot assist you.

Prudence, with this Gentleman, is no less wonderful a Being than Friendship: for he tells us, that her *reign* is *built* on Virtue, and fixed by the *strain* of Reason.

Were we to quote every thing that is ridiculous, inconsistent, or unintelligible in this poem, we must transcribe the greatest part of it! Is it not strange, that a Writer who has not the least idea of perspicuity, propriety, elegance, or ease, should think himself qualified for the difficult province of Satire,—that thorny and unpleasing way, which requires all the powers of Genius to make it agreeable!—Yet so ignorant is this Author of his own inability, that he makes the foibles of others his jest, and, with the utmost complacency and confidence, talks of the vanity of Brown, and the plagiarisms of Scott.

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*Kew Gardens, a Poem. Humbly inscribed to her Royal Highness the Princess Dowager of Wales. By George Ritso. 4to. 1s. Lewis.*

MR. George Ritso having, by the publication of the above poem, shewn himself a formidable Rival to Mr. John Lockman, and intimated thereby, that he should offer himself a Candidate for the Princess Dowager’s laurel, in opposition to that Gentleman, the Competitors agreed to try their abilities in the following Dialogue, which has been communicated to us by a friend:

*A Pastoral DIALOGUE between JOHN LOCKMAN and GEORGE RITSO.*

LOCKMAN.

The morning, Ritso, is exceeding fine;  
The grass looks green, and clusters load the vine;  
The Princess’ sheep are feeding by the spring,  
And we, her Shepherds, here may sit and sing.

RITSO.

Al! what avail my unavailing lays?  
The Princess nod to thee ‘addicts the bays’\*.

\* The lines marked with inverted commas, are taken from the poem on Kew Gardens.

L O C K M A N.

Nay, Ritso, if thy song can equal mine,  
I swear the Princess' favours shall be thine :  
I'll yield the Laureate wreath without a grudge,  
And brother D——, there he sits, shall judge.

D——.

Lockman, if thou hast aught to say, begin :  
'Tis fit, since Ritso has the smoother chin.  
Of Royal George, or Charlotte's wedding-day,  
Lockman begin, if thou hast aught to say.

L O C K M A N.

Augusta only is her Poet's theme,  
Mild as the moon, and brilliant as the stream,  
Divine Augusta, in each grace compleat,  
Her great Pagoda is not half so great.

R I T S O.

Augusta shines like sunshine here below,  
From her, each morn, fresh streams of fragrance flow,  
Fresh streams each morn, when from her couch she strays,  
' And rooks' and ravens croak' Augusta's praise.

L O C K M A N.

The lamb that frisks beneath the shady trees,  
The bird that warbles to the hum of bees,  
Tho' sweet it warbles, cannot sing like she,  
No lamb so frisky, and so blithe no bee.

R I T S O.

' My grateful verse in numbers smooth shall flow,  
' While bleating flocks express the thanks they owe;  
' The tender lambs her kind protection share,  
' And sheep and shepherds are Augusta's care.'

L O C K M A N.

In numbers smooth tho' flow thy grateful lays,  
Remember, Ritso, that I wear the bays.  
I wear the bays, and while you feed her flocks,  
I'll make her royal name ring round the rocks.

R I T S O.

Lockman, I envy not thy bays, nor I;  
Thou'rt but a mortal man, so thou must die,  
Who knows but Ritso may be deem'd a sage;  
O that my head were in the Hermitage!

L O C K M A N.

Go, simple Swain, by vanity misled!  
Be wise, and on thy shoulders keep thy head.  
That I mayn't hope, tho' fam'd for sweetest lays,  
Tho' twice as old as thou, and crown'd with bays—

D——.

Peace with such prattling, and the Princess praise.

R I T S O.



R I T S O.

Augusta's far above all praise, as far  
As blazing stars exceed each other star.  
'August in person, as August in name,  
Oh! I could praise her—till my tongue fell lame.

L O C K M A N.

The sop sweet-dripping from the buttery stream,  
The nut-brown nappy, and the clouted cream,  
The candied orange, and the pulpy peach,  
Are not so grateful as Augusta's speech.

R I T S O.

A nice Welch rabbit, nearly brown'd at Joes,  
A roasted sirloin, steaming at the Rose,  
With good green sallad dress'd in eggs and oil,  
Are not so grateful as Augusta's smile.

D

No farther, Bards, your trifling strains prolong;  
Your minds run more on eating than on song.  
No head like yours deserves the Laureat crown,  
Then yield it, both!—I'll place it on my own.

A terrible decision this for the Princess Dowager's poor Poets!  
but we hope her Royal Highness will interfere, and order each  
of them a sprig of bays at least, for their good offices.

*Patriotism, a Mock-Heroic. In Five Cantos. 4to. 2s. 6d.*  
Hinxman.

**T**HIS Poem exposes that pretended Patriotism which serves  
only as a mask to faction, and disappointed ambition.  
Nothing, indeed, is more frequent than this political hypocrisy,  
and it has often been productive of public misfortunes; when,  
by a party of disgraced Malcontents, the mob has been roused  
to follow the cry of Liberty, till it had the mortification to be-  
hold its Patriots taken into power, and making larger strides to  
oppression than those they had hunted down.

What are the views of the present faction, (if any faction  
at this time subsists among us) we, who are of no party, shall  
not take upon us to say: but if the following picture of them  
be just, every good subject must wish them defeated.

To raise the mob by master-strokes of art,  
Inflame the passions, and mislead the heart,  
Make happy subjects surfeit on their ease,  
Repine at blessings, and grow sick of peace,  
To pour the multitude which way we list,  
And, ere they're injur'd, see them to resist.

\* *Peat* would have been a better word, if the Author had been as re-  
gardless of his sense as of his rhyme.

Halloo

Halloo them on, to roar with frantic zeal,  
 Against oppressions which no soul can feel,  
 'Till they desire to spill their desperate lives,  
 \* For Printer's 'Prentices prerogatives;—  
 On all who dare imply we do amiss,  
 Point ready obloquy's insulting hiss;  
 Hold up in whomsoever we disapprove  
 (And that means all who share their Master's love)  
 Virtue or Genius, like th' Athenian owl,  
 To the blunt peck of every other fowl;  
 All the humanity of Bute to blot,  
 And all thy candour, Mansfield, sink in Scot;—  
 Recast the royal virtues, which before  
 The nation worship'd, and cry down the ore,  
 To teach the people this indulgent reign  
 With every charge of tyranny to stain,  
 To swallow any contradiction down,  
 In Antonine's mild look fear Nero's frown,  
 Wrest his intention, and distort each fact,  
 And lend them treason 'till they long to act—  
 The Prince against his Counsellors to move,  
 And while we only seem to beg, reprove,  
 In terms of duty wrap each boisterous deed,  
 Kneel, while we stab, and libel, while we plead,  
 Faction has power —————

This poem is so unequally executed, that we should think it the work of different hands. The following passage, particularly in the two last verses, must be allowed to have poetical merit.

Oh! had but Fate to Halifax decreed  
 His seat of birth on *the other side* the Tweed!  
 Had some bleak shire, of penury the reign,  
 More starv'd than Famine's Prophecy can feign,  
 But giv'n him title, in the general ban,  
 We with the country had o'erwhelm'd the man.  
 There, like Enceladus, he'd lain oppress'd,  
 With half an island bearing on his breast.

No one can be at a loss to know the following character. The Author, after having taken notice of the North-Briton, goes on:

Next him uprose, and of as bad portent,  
 On wings, ah pity! by the Muses lent,  
 A Blackbird, erst in sober livery dress'd,  
 Now party-colour'd plumage stains his breast;

\* The droll structure of this line gives it a happy air of the ridiculous, but certainly the thing is not so in itself; the rights of a Tradesman's Apprentice ought, in a free State, to be preserved as carefully as those of the first rank of subjects: for when the meanest is oppressed, the common Liberty is wounded.

Passion



Passion had chang'd his old appearance meek,  
And arm'd his talons, and hook'd down his beak:  
His pinion strong, if dirt depress it not,  
And sweet his throat, would it cry aught but Scot—  
Neglected soon we let the Parrot roar,  
Whose Dictionary knows but rogue and whore.

When the several Patriots are assembled, one of the oldest Malcontents, who is *honoured* with the name of FOLLY, makes a speech, of which the following is a part.

"Did I its general extent allow?  
I see th' Excise in all its horrors now.  
Against the Craftsman did my wit prevail,  
And send poor Franklyn o'er and o'er to jail?  
Now, perish'd Liberty! I mourn aloud,  
Thy fall by forms, which then the law avow'd!  
Made I, of heads like mine, with numbers more,  
Such war and peace, as ne'er were made before?  
The present peace with energy I hate,  
And kneel before the word INADEQUATE.  
Or was my judgment formerly inclin'd  
To think Addressee spoke the people's mind?  
Instructed, now I see their full import,  
*Against they do, but never for a Court.*  
And yet it hurts me that it is address,  
But when by Cambridge, more than all the rest."

The overwhelming thought she could no longer bear,  
But spitting still so speak, sunk to her chair.

Many of the verses in this poem are intolerably large; but it is not destitute of humour, and by those who are fond of political poetry, it may be read without disgust.

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*The History of England, from the Accession of James the First, to that of the Brunswick Line. Vol. I. By Catherine Macaulay, continued.*

IN our last Month's account of this History, which comprized the reign of James I. we made the Reader acquainted with the general scope and design of the work, and with the principles which governed the fair Historian. The remainder of the volume includes the three last years of the reign of Charles I. a reign which will afford the Lady frequent opportunities of displaying that love of freedom which has been the object of a secondary working in her elegant imagination.

The warmest Zealot for the British Liberty cause.

sels, that Charles inherited all his father's arbitrary maxims, and his extravagant notions of Prerogative. Unfortunately too, he aped his sire in the dangerous and despicable practice of what James called King-craft; a craft which taught the son that he was under no obligation to observe his word with those whom he called rebels: who were thereby put under the cruel necessity of bringing him to the block. It must be acknowledged, however, that Charles had more sense and dignity than his father: and, though he betrayed the same weakness in being attached to Favourites, yet we do not find the same sullen and nauseous familiarities between them. In short, what Charles boasted of, to the Parliament, as an advantage, was, in truth, his greatest misfortune---<sup>34</sup> That he was brought up at the feet of Gamaliel."

But though Charles unhappily copied his father's bad examples, yet he paid no great respect to his memory. 'No sooner,' as our Historian observes, 'had death closed the scene of empire to James, than his son Charles, invested with the reins of government; began his career with an impetuosity that left unregarded the forms of filial piety, or that decent shew of sorrow commonly practised on the joyful occasion of succession. The three points of, settling the household, calling a Parliament, sending dispatches to hasten the marriage, were determined the very day after the late King's decease.'

Charles gave early specimens of his intended government. Soon after his accession, he issued out a pardon to twenty Romish Priests, who had been convicted on acts of parliament. This was followed by an order of the Lord Keeper, in consequence of advice from Buckingham, to give warrants to Judges, Justices, and Officers spiritual and temporal, to forbear all manner of proceedings against Reculants. His next act of regal government was to raise twelve thousand men for the recovery of the Palatinate, at the expence of Coat and Conduct Money to the country, which was to be repaid by the Exchequer in four years. The legality of this measure, and a proclamation to put the martial law in execution during the repair of those troops to Plymouth, was not easily acceded to by the Judges, among whom it occasioned long debates.

Did we not know how solicitous Judges have been to pay their devotion to the Crown, and to countenance every act done under colour of Prerogative, we might wonder how the legality of this measure could ever afford matter for a moment's debate. Thank Heaven, however, this point is settled, though not on so broad a foundation as we could wish. We could wish that the true genuine principles of our free Constitution were restored, and that martial law was, in no case whatever, executed

within



within the kingdom, in time of peace. The execution of this law is not one of the least evils attending a standing army: and it requires but little reflection to perceive, that a people accustomed to the daily exercise of arbitrary power in the military department, may, by insensible degrees, become familiar with the same unconstitutional proceedings in civil government.

The unpopular conduct of Charles put him upon ill terms with his Parliament, which he dissolved, as our Historian observes, with a rash impetuosity: and had recourse to the oppressive expedient of forcing a loan from the subject. An expedient, we will add, which, in early times, had been condemned as illegal, and which is totally incompatible with the smallest degree of political Freedom.

Charles, however, soon became involved in such difficulties, as compelled him to call a new Parliament, who very eagerly entered upon an examination of public grievances. The attachment of Charles to his Favourite, Buckingham, who had, if possible, a more extensive influence than in the former reign, was thought to be the principal occasion of those grievances: and they prepared a heavy charge against this overpowerful Minion.

This prosecution retarding the business of supply, Charles sent a message to the Commons to quicken them, who returned a subtle and specious answer, which so exasperated the King, that he made this haughty and indiscreet reply: "But for your clause of presenting grievances, I take that but for a parenthesis in your speech, and not a condition: and yet for answer to that part, I will tell you, I will be as willing to hear your grievances as my predecessors have been; so that you will apply yourselves to redress them, and not enquire after them. I must let you know, that I will not allow any of my Servants to be questioned among you, much less such as are of eminent state, and near unto me. The old question was, What shall be done to the man whom the King will honour? But now it hath been the labour of some, to seek what may be done *against* him whom the King thinks fit to honour."—Charles proceeds to reproach the Commons for inconstancy, in prosecuting a man who was once an universal favourite among them; and finishes with this threat: "I would you hasten my supply, or else it will be worse for yourselves; for if any ill happens, I shall be the last that feel it." This magisterial language produced no effect on the Commons: they calmly voted the King three subsidies and three fifteenths; but the act not to be brought in till the grievances were presented and answered.

The spirit and dignity of this proceeding is highly commendable:

able: and we know not whether most to admire the alacrity with which the Commons made such ample provision for the exigencies of government, or the resolution with which they applied themselves to examine and correct the abuses of it.

The Commons at length brought their impeachment against Buckingham; and as one of the charges against him was the accumulation of offices and honours, the Commons did not omit them in the preamble to their bill, which ran thus—

\* The Commons, &c. do by this their bill shew and declare against George, Duke, Marquis, and Earl of Buckingham; Earl of Coventry; Viscount Villiers; Baron of Whaddon; Great Admiral of the kingdoms of England and Ireland, and of the principality of Wales, and of the dominions and islands of the same, and of Normandy, Gascoigne, and Guienne; General Governor of the ships of the said kingdom; Lieutenant General, Admiral, Captain General, and Governor of his Majesty's royal fleet and army lately set forth; Master of the Horse of our Sovereign Lord the King; Lord Warden, Chancellor, and Admiral of the Cinque Ports, and of the Members thereof; Constable of Dover Castle; Justice in Eyre of all the forests and chaces on this side of the river Trent; Constable of the Castle of Windsor; Gentleman of his Majesty's bedchamber; one of his Majesty's most honourable Privy-council in his realms both in England, Scotland, and Ireland, and Knight of the most honourable Order of the Garter, &c.'

The list of an Eastern Monarch's titles is not longer than the catalogue of offices and honours in this preamble, which sufficiently enables us to judge of the enormous power and profit of this towering Minister. The whole of the charge against him, as our Historian observes, may be comprized under eight articles, viz.

That he had engrossed a multiplicity of offices in his own hands, and had rendered offices and honours venal, by procuring and bestowing them for money:

That he had neglected the performance of his duty in the office of Admiral:

That he had seized and detained goods from the subjects of the French King, out of a ship called the *St. Peter* of Newhaven, on which ensued an arrest at Newhaven of two English Merchant ships, to the great disturbance of trade, and prejudice to the Merchants:

That he had extorted the sum of 10,000*l.* from the East-India Company:

That he had procured the Vaunt-guard and six Merchant ships



ships to be delivered into the hands of the French King, knowing that they were intended to be employed against the French Protestants :

That he had procured divers titles to his kindred and allies, whose estates being small, they could not be maintained in that dignity but at the expence and damage of the Crown, who thereby disabled itself to reward extraordinary virtue in future times with honour :

That he had obtained a grant of divers manors belonging to the Crown, and had likewise received exceeding great sums of money for his own use, without account, to the great diminution of the revenues of the Crown :

That, without a sufficient warrant, he had unduly procured certain plaisters, and a certain drink or potion, to be given to his late Majesty, after which divers ill symptoms did appear upon his said Majesty, who did attribute the cause of his growing worse to the said plaisters and drink."

Some of these charges, it must be confessed, afford but slight grounds for impeachment; and when we consider how many illegal and unconstitutional steps were taken even in the early part of this reign, which might not unjustly have been imputed to the Minister, it may seem strange that none of these were added to swell this catalogue of misdemeanors. These charges, however, such as they are, were admirably enforced by the several Speakers on this occasion, who omitted no circumstance of aggravation which ingenuity could suggest, or an honest indignation could justify: and it is well worth the Reader's while to refer to these excellent speeches, in the first volume of Rushworth's Collections.

Whilst Buckingham's prosecution was yet depending, the Chancellorship of the university of Cambridge became vacant, by the death of the Earl of Suffolk: the university paid a most acceptable compliment to his Majesty, by electing Buckingham their Chancellor, at the time that he lay under the heavy censure of the House of Commons, who thought themselves grossly affronted by such a proceeding, and were on the point of sending a letter to the university, to signify their displeasure, and to require them to send proper persons to inform them of the manner in which the election was carried. Charles interfered; and after some messages had passed on this occasion between him and the Commons, they dropped the affair.

Had a petty Corporation paid such servile court to Power, it had not been surprizing: but it is equally astonishing and shocking to reflect, that a learned seminary of men, who, from their education

education and pursuits, ought to breathe sentiments of Freedom and Independence; should thus basely fawn upon the instruments of tyranny and oppression.

The Lords at length seemed to have caught something of the spirit which had actuated the Members of the lower House during this whole session. After having entered into all the designs of the Ministry, in regard to the intended military operations; after having shewed their zeal for this business, by representing to the Commons the immediate necessity for hastening the supply; after a time acquiescence with all the irregular proceedings of the Crown, the infringement of their privileges, by the restraints laid on Bristol and the Bishop of Lincoln; they were now animated into a kind of contention, by the imprisonment of the Earl of Arundel, who was sent to the Tower, on suspicion of having been consenting to a stolen marriage between the Earl of Maletravers, his eldest son, and the Duke of Lennox's sister. On the searching of precedents, they found but one of a Peer's being committed whilst the Parliament was sitting, without a previous trial of the Lords in Parliament. This occasioned a petition, in which they informed Charles that they found it to be their undoubted privilege, that no Lord of Parliament, the Parliament sitting, or within the usual times of privilege of Parliament, should be restrained, without sentence or order of the House, unless for treason, felony, or for refusing to give surety for the peace. Receiving no answer to this, they sent up a second petition for a gracious and a present answer. The King took up the term *present* in a very high manner, and sent the Lords word, that when he received a message fit to come from them to their Sovereign, they should receive an answer. The Lords had the condescension to send another petition with the word *present* left out. But this not meeting with a satisfactory answer, on the Commons having obtained the release of their Members, a fourth petition was sent up on the subject of the enlargement of the Earl of Arundel. The Lords in this petition observed, that the Commons had speedily obtained the same kind of favour, which had been as yet denied to their repeated solicitations. Charles replied, that he had things of great importance against the Earl of Arundel, which it would much prejudice his affairs to make known; that as soon as possible they should be informed of the cause, which was such that he was certain they would not construe his confinement to be a breach of their privileges. The Lords continuing to receive evasive answers, without either obtaining the enlargement of their Member, or the knowledge of his crime, came to a resolution to adjourn till they were righted in their privileges. The

resolution



resolution produced the immediate deliverance of the Earl of Arundel.

The manner in which the lords claimed their privilege on this occasion, is highly observable. They assert it to be their undoubted privilege, 'that no lord of parliament, the parliament sitting, or within the usual times of privilege of parliament, should be restrained, without sentence or order of the house, unless for *treason, felony, or for refusing to give surety for the peace.*' It then remains only to know for what offences they are compellable to give surety for the peace. That point being settled, it will not be difficult to determine the propriety of a late adjudication, nor the consistence of some late resolutions respecting that adjudication. It would not become us to add more on this subject, which is made an universal topic of conversation. We have only thrown out this remark as a guide to direct the intelligent in their inquiries how this matter stands; that is, on the footing of precedent and authority: for it should be remembered, that the question is not to examine what these privileges ought to be, but to ascertain what they are.

The King and his Parliament being in ill humour with each other, he at length dissolved them. The reflections of our fair Historian, with regard to the conduct of Charles and his Council after the dissolution, are so sensible and spirited, that it would be unjust to suppress them.

'Charles's cabinet Council was composed of men who owed the whole advancement of their fortune to the Favourite; Laud, now Bishop of Bath and Wells; Nell, Bishop of Winchester; Conway, the Secretary of State; and Weston, the Lord Treasurer; men of weak heads and bigoted principles; who, besides their attachment to a desperate Minister, were, from their particular prejudices, violently bent to oppose the temper of the times; yet, destitute of those ministerial arts that cajole into acquiescence the easy multitude; force was the only expedient which Ministers of such limited capacities could practise, to render the people obedient under the present unpopular system of government. Buckingham, ever averse to moderate counsels, was now rendered furious by the treatment he had received from the Commons. Charles, with the disadvantages of inexperience, a peculiar obstinacy of temper, and a blind attachment to his Favourite, had conceived an ineffable contempt for popular privileges, with the most exalted notions of sublime authority in Princes: Concessions he looked upon as derogations to the honour of a King; and opposition in subjects, as such a flagrant breach of divine and moral laws, that it called down from Heaven a sure and heavy vengeance on the aggressor. The Deity he regarded as in a manner bound to defend the sacred

cause of Majesty. These opinions were corroborated by the fullsome doctrine which was continually broached by the ecclesiastical Parasites that surrounded him. Such being the prejudices of this infatuated Monarch, he was carried with the utmost facility into measures that had never been practised but by the weakest and the most indiscreet of his predecessors; measures which had almost always been attended with personal destruction.

One cannot reflect on these measures, which were, in the highest degree daring and illegal, without a mixture of surprise and horror. The privy council composed of servile dependents on Buckingham, made no difficulty to resolve that the king might continue to take duties upon goods and merchandise, in the same manner as they had been levied in the late reign. On this resolution a proclamation was issued, commanding the subject to submit to this tax under the penalty of imprisonment. . . . 'A benevolence likewise was demanded from all ranks of people. To prevent the danger of a vigorous opposition to these exactions, commissions were given to the lords lieutenants of the several counties to muster the subjects able to bear arms, and array them in martial order, fit to lead out against public enemies, rebels, traitors, and their adherents, within the counties of their lieutenancy; to repress, slay, and subdue them; and to execute martial law, sparing and putting to death according to discretion.'

That the true grounds of these military preparations were, as Mrs. Macaulay supposes, to prevent the danger of a vigorous opposition to the exactions of government, is what we can readily believe. The ostensible reason however, of which the Lady takes no notice, was, as appears from Rushworth, for defence of the realm, then said to be threatened with a powerful invasion.

The many instances of tyranny and oppression at home, the shameful miscarriages and defeats abroad, especially at the siege of Rhee, are animadverted upon by this Writer, with becoming spirit and indignation. At length, however, the necessities of Charles, and the united voice of the people, which demanded a Parliament, determined him to assemble one; and, at the opening of the sessions, instead of attempting to soften the Commons by soothing words and fair promises, he threw out the following threat in his speech on this occasion: "Every man," says he, "now must do according to his conscience; wherefore if you, as God forbid! should not do your duties in contributing what the State at this time needs, I must, in discharge of my conscience, use those other means which God



hath put into my hands, to save that which the follies of some particular men may otherwise hazard to lose."

In our Historian's animadversions on this passage, her free spirit breaks forth again. "What must have been the feelings of this assembly, many individuals of which, united to the sense of public injury, had in their own persons suffered from the injustice of the Crown? what must have been its feelings to hear Charles, instead of offering concessions to repair the notorious breach he had made in the constitution; instead of endeavouring to bury the memory of past offences in oblivion, to hear him attempt to establish, as a fundamental principle in the government, that God had put into his hands other means to impose taxes than by Parliament? Undoubtedly at the utterance of these expressions, a lively sense of public danger fired the imagination of every Patriot in the house; whilst the bitter sense of past, and dread of future sufferings, warmed the indignation of less exalted characters.

"If we reflect on the outrages committed by the government in the intermediate space between the conclusion of the last, and the beginning of the present Parliament; with the extreme folly with which the public measures were conducted, to the infamy, loss, and even danger of the nation; if we recollect the manly resentment which the leading Members of the last Parliament shewed at offences far less grievous than the sufferings of the present time,—Members all nominated in this, and bearing the same influence; their patriotic warmth excited by an accumulation of reiterated evils; with this provoking instance of the wrong-headed inflexibility of their Monarch; if we reflect on all these circumstances, we shall be wrapt in wonder at the capacity of the men who guided the councils of this assembly, who, enraged by such injurious wrongs, and such provoking insults, could form and execute a plan of operations, in which forbearance and decorum of expression and action, were as necessary as vigour, ability, and resolution."

We very readily concur with the Lady in her encomiums on these brave Patriots: and we are persuaded, that it would have been happy for the nation, if some of the sensible and gallant Leaders in this Parliament, had lived to repair the Constitution, and to establish it on the firm basis of Liberty. The kingdom then probably had not fallen a prey to the tyranny of a set of military Fanaticks.

Our fair Historian is very copious with regard to the transactions of this Parliament, and has given us the substance of those ever memorable Debates concerning the Petition of Right.

Upon the whole, the work before us may justly be deemed,

an animated, nervous, and entertaining composition, interspersed with many just and liberal reflections on the most striking incidents of these reigns. But if we consider it as a repository of facts and events, for the purpose of occasional reference, which every History ought to be, it will, in this light, appear to be rather scanty and imperfect.

*Boerhaave's academical Lectures on the Lues Venerea. In which are accurately described the History, Origin, Progress, Causes, Symptoms, and Cure of that Disease. Translated from the Latin, with Notes. By Jonathan Wathen, Surgeon. 8vo. 4s. sewed. Rivington.*

THE accurate Translator of this work, from the Leyden edition of Boerhaave's Lectures on this Disease, premises, that the Editor of them there has not informed us, how they came to see the light, after so long a dormancy; and acknowledges, he has taken the liberty of curtailing them of such repetitions as have frequently recurred in the original Lectures, from the Professor's recommending, again and again, some of the most material passages of the Lectures, to the attention, and inculcating them, as it were, into the memory, of his Pupils. This Mr. Wathen has done to transform them into a regular systematical dissertation, which end he seems very competently to have attained; as it is detailed here in sufficient order and connexion, and is probably not the less improving and intelligible, from being less tedious.—Every genuine production of Boerhaave's being pregnant with its own recommendation; and the particular subject of this treatise superseding many extracts from it, we shall content ourselves with deducing a kind of *Syllabus* of the present work, nothing of that kind (nor even any Table of Contents) being premised or annexed to it; which would not have been improper, and might have saved us some trouble.

This Translation is divided into chapters, some of which are subdivided into sections. The first chapter treats of the origin of the Venereal Disease. The æra of it, or its very birth-day in Europe, he fixes to March 4, 1493, when, he affirms, Bartholomew, the brother of Christopher Columbus, imported it. The Professor's own sentiment is, (after the most critical enquiry, he says, and the strongest conviction of its truth) that it was not known to Moses, to Hippocrates, and Galen, as some have imagined; tho' he agrees, that a few other early diseases had some very similar appearances, but were not identically this. Having admitted, however, that certain writings were published in Spain



and Italy, in 1464, principally concerning some diseases which affected the parts of generation; and having also observed the citations of some English Writers from ancient records, concerning the communication of a virulent *Gonorrhœa*, his present Annotator refers more particularly for these last, (collected by Mr. W. Becket) to the Philosophical Transactions, vol. XXX. No. 357. These, indeed, suppose this mode or degree of the disease, but not that which is strictly called the *Lues Venerea*, to have been here in the fourteenth century. No Writer however, it may be remarked, has ever pretended to assign the æra of its birth in the New World.

The second chapter, a very short one, bears the title, Of the Venereal Disease; in which the Professor insists, it is never spontaneous; it is not a human disease, like the pleurisy, and others, which depend on the nature and fabrick of the human body. In this sense then it might as justly be called a non-natural disease, as Galen termed the human food, exercise, evacuations, &c. non-naturals.

The third chapter professes to treat—Of the Nature of it—and contains some general instances of the amazing virulence of its invisible poison, and of the great subtilty of its contagion. The fourth chapter treats of the parts first affected with it. The fifth turns upon the medical History of the Distemper. The first section of this chapter commences the first period of this disease from Bennivenius, the first good Writer upon it, in 1506. He says, in the first appearance of its infection, there were eruptions that resembled the small-pox, and which, arising first in Spain, gave it the epithet of Spanish. Leonicens and Utten are also said to have wrote on it during this period. Nicholas Massa is considered as the first Writer in date and merit, in the second period of the disease. He published in 1524, thirty years after its first appearance: and his last works on it were published forty years after its origin. He has described it in its higher degrees. Antonius Musa Brassavolus is mentioned as a principal Writer on it in the third period. His first publication was in 1534, and, he observes, that at this time it was aggravated by five supervening and very violent symptoms. Fallopius also wrote very learnedly on it in this period. The four following sections of this chapter are appropriated to as many different species, or rather degrees, of this disease.

The sixth chapter treats of the Virulent Gonorrhœa in Men. The two next sections describe its first species, and its cure. A fourth is titled *the Method of Cure*, and chiefly regards the Patient's regimen, with the addition of a few topical remedies. A fifth treats of *the internal medical Cure*, and contains several purging prescriptions. The sixth and seventh treat of the second

cond species of a Gonorrhœa and its Cure. The eighth and ninth of the third and its Cure. The tenth, a very long section, treats of the fourth species, and also of its Cure, tho' this is not expressed in the title. It abounds with many of the Translator's practical and pertinent Notes. The remaining sections in this chapter, treat of a *Phymosis*. Of Venereal Warts, and their Cure, and of the Tumour of the *Testes*.

The seventh chapter treats of the Gonorrhœa in the other sex. Its various sections are employed on their venereal ulcers, vulgarly called shankers. On the first, second, third, and fourth species of the feminine Gonorrhœa. On venereal ulcers within the *Vagina*, and of *Condylomata* and venereal Warts in the sex.

The eighth chapter treats of the first, second, and third species of the *Lues Venerea* in as many distinct sections. Of the Cure of its second and third species. Of the various methods of curing the *Lues*: first, by emaciation—by purgatives—by sudorifics—by salivation—Of the operation of the *Ptyalism* of spitting.—Of the signs of an approaching, and of a present one. An Appendix, relating to the Cure of the *Lues* by the solution of Sublimate, (as exhibited by Dr. Locher, Physician to St. Mark's Hospital at Vienna, and communicated, we think, to Mr. Wathen, by Dr. Schloffer of Amsterdam) concludes this performance. The numbers affirmed to be cured by it, from May 1, 1754, to 1761 inclusive, are 4880, with an averment, \* that it succeeded with all except those who would not submit to the rules prescribed; some of whom, convinced of their error, were afterwards cured by a repetition of the medicine.

Having thus limited ourselves to little more than a mere Syllabus of the text of Boerhaave, to whose memory we could not pay less respect, we shall be very brief and general with regard to his Translator's practical and pertinent, candid and useful annotations: in which Mr. Wathen never seems to object, or to dissent officiously from parade, or for the sake of dissenting. His distinctions on the proper circumstances and constitutions for the exhibition of the *Sarsaparilla*, are judicious. His remarks on the diversity of injections, and the timing of them, are truly practical, and very laudably communicative. He has not the least appearance of empirical puffing, nor pretends to any *Nostrum*; and if he had an excellent one, he seems as likely to have made it *publici juris*, as most Writers we have considered. His Preface contains a modest apology for his style; and we hope, from an unaffected diffidence. But this was superfluous at least, as his language is very well adapted to his subject, and is far from being either reptile or inflated.



*Five Sermons; dedicated to the young Gentlemen Students in the University of Dublin: In which are occasionally laid open, the Source of ancient and modern Heresy; and the Remedy against all controversial Disputes in Religion. By the Rev. James Strong, in the Diocese of Armagh. 8vo. 1s. Johnston.*

WE suppose that the Author had a very good intention; but think his Discourses are not at all adapted either to instruct the ignorant, or convince the Infidel, or reclaim the riotous young Gentlemen-Students in the University of Dublin. And as for those of a liberal, elegant, and inquisitive genius, (of which character, we do not doubt, there are many in that University) what must they think of a Preacher and Author, who presumes to dedicate his Sermons to them, and at the same time has the folly to assert, that the Devil has got great advantage against us, 'by forging demonstrations of the Being and Attributes of God, and from thence producing such evidences of natural religion as might suffice to supersede all evidences of revealed religion;' and to apply what St. Paul says of the false philosophy of the Greeks, and that wisdom of theirs, by which they knew not God, to that modern philosophy and wisdom which aims to prove the perfections of God, to display the grandeur and excellence of his works, and evince the natural obligations to the practice of virtue? If this be not literally the foolishness of preaching, or, indeed, preaching up foolishness, we are at a loss to define it. But lest we should be suspected of prejudice, and of doing injustice to our Author, we shall quote the whole passage.

'Through the means of those conceits in which men have been lifted up in the pride of human learning, the enemy got his advantage more especially for making an artificial rock of offence, by forging demonstrations of the Being and Attributes of God, and from thence producing such evidences of natural religion, as might suffice to supersede all evidences of revealed religion, as worthy of belief no farther, than as it coincides with the discovery of the natural relations and fitnesses of things, which, by a proper attention and application of our improved understandings, may be sufficiently apprehended, to become a rule of life, to all sober, diligent, and rational Enquirers: so that the Masters and Adepts in natural religion, are able to conclude with certainty, how far, and how much, and what sort of declaration of his will God must make to mankind, if he is pleased to reveal it to them: allowing also, that revelation may, indeed, be of use for instructing by authority the illiterate vulgar, and unthinking part of mankind, and to such of course

it may be expedient to take Faith as a collateral principle, to enforce obedience to their duty; whereas to others, who are Masters in the sciences, they have knowledge rested on a sure foundation of demonstrative certainty, and the evidences of natural and revealed religion lie together in their minds under such a process of clear reasoning and argument, that they can have no need to appeal to the Gospel of Christ, if it were not for some positive institutions, which, according to their method of distinguishing, must be always superadded by moral obligations.

They who have been taken into this train of sophistical, presumptuous, and blasphemous reasoning, may find it hard to escape from that triumph which the enemy of their souls has gained over their understandings; as by this method of his policy he has contrived to preclude them from having recourse to the word of God for their deliverance, by which alone it can be wrought: and of all those delusions which have passed upon the world through his industry, this imposture of self-sufficiency of wisdom, is of the most deceitful and dangerous tendency, to cut us off from all help and assistance from the holy Spirit of God.

‘But by his knowledge, which is infinite, and by his mercy and goodness having no bounds towards us, we have such declarations of the crafty and subtle designs of the great Deceiver and his Instruments, laid before us in the holy Scriptures, that by the light of God’s word, we may be able to discern, and dissolve, and to disperse all the lies of the Devil. And, therefore, without entering into combat with those pretended demonstrations, which are built on a false principle, and presumptive concessions which are not to be granted, we are able by the authority of God’s word, to find rest unto our souls, being freed from those high conceits, by which it has come to pass, that, *the preaching of the Cross, is to them that perish Foolishness; but unto us that are saved, it is the Power of God: for it is written, I will destroy the wisdom of the Wise, and bring to nothing the understanding of the Prudent. Where is the Wise? where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdom of the world? For after that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe.*’

The only reflection we shall make upon this curious extract is, that it hath been the hard fate of Christianity, to suffer more by the weakness and folly of its Defenders, than by the wisdom and strength of its Opposers. It is to be defended *non tali auxilio, nec defensoribus istis.* o.

\*\*\* We remember a treatise on the Trinity and some other subjects.



subjects, by one Mr. J. Strong, mentioned in the fourteenth volume of our Review, p. 205; but whether that Gentleman and the Author of the present performance are one and the same person, we are not authorised to say.

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*Evangelical Discourses*, by John Payne. 8vo. 3s. sewed.  
Payne, &c.

THE Writer to whom the public is obliged for this and the two following articles, was formerly a reputable Bookseller in Pater-noster-Row, and has for many years been a Clerk in the Bank. A more remarkable part of his history, and, perhaps, not so generally known, is, that he was once the admirer, the follower, the disciple, and the friend of that incomparable and truly excellent man, the Rev. Dr. James Foster; but now, O Infatuation! the bewildered disciple of Jacob Behmen and William Law. Nothing but fact and experience could render it credible, that the person who could admire the fine sense, the manly address, and clear reasoning of the former, could ever descend even to entertain a thought in favour of the latter.

What judgment  
Wou'd step from this to this? What devil was't  
That thus hath cozen'd him at hood-man blind?  
O shame! where is thy blush!

We could not avoid recording this instance of the *mutability* of the human mind; and how totally its views, sentiments, and dispositions may be transformed: an instance not perhaps easily to be accounted for, upon the common principles of human nature.

In the mean time, we must do Mr. Payne the justice to say, that his abilities, as a Writer, are by no means inconsiderable; his style is always correct, frequently full and flowing, and he delivers his sentiments in a much more intelligible manner than either of the great Masters he follows.——The subjects of these Discourses are the following: *On the promise and gift of the Holy Ghost—On Christian Liberality, applied to the recommendation of a public Charity. On the Resistance of Evil. On Resignation. On weakness of Faith. On the Nature of War, and its repugnancy to the Christian Life. On the Desire of the Coming of the Lord Jesus.*

*Of the Imitation of Christ, in three Books; with the Book of the Sacrament. Translated from the Latin of Thomas a Kempis.*  
By John Payne. 8vo. 4s. sewed. Payne.

AFTER the idea that our Readers have formed of Mr. Payne's taste and turn of mind, from the foregoing article, they will not wonder that this celebrated book, *the Imitation of Christ*, generally ascribed to Thomas a Kempis, should be a favourite with him. Indeed, to do this famous Monk justice, his style and writings, tho' sufficiently full of *unction*, are much freer from that high-flying, mystical, unintelligible jargon we generally meet with in Writers of this cast. Nothing, perhaps, shews us, in a stronger light, the peculiar genius, and complexion of different persons, than their judgments of books. Cardinal Bellarmine speaking of the present work, gives it this high character; "I have read this little work, says he, and read it again, from my youth to my old age, and every time of reading there always appeared something new, always something to enlighten the head, and comfort the heart." The ingenious and lively Voltaire was of a different opinion; "It is reported, says he, that Peter Corneille's translation of *the Imitation of Jesus Christ* has been printed thirty-two times; it is as difficult to believe this, as to read the book once."

If it be asked, why our Author hath added to the already innumerable translations of this work, and particularly after *the Christian's Pattern*, by Dean Stanhope, hath so long been in almost every body's hands, hear his own apology; "It was attempted to do some justice to the sense of the original; which is almost lost in the loose paraphrase of Dean Stanhope; and almost deprived of its spirit by the literal and inelegant exactness of others." How far this design is executed with success, is submitted to the judgment of those who have leisure, and inclination, to compare Mr. Payne's translation with those of his predecessors.

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*A Letter occasioned by the Lord Bishop of Gloucester's Doctrine of Grace.* By John Payne. 8vo. 3s. sewed. Payne.

THERE are so many *high* and *deep* things in this Letter of Mr. Payne's, that he, and our Readers, must excuse our not attempting to give a *full* and *clear* account of this third volume of our Author's works: the true, plain, and simple reason of which is, *that we do not understand it*: and besides, a large part of the book is only quotation from Mr. Law, with whom



we have, at present, nothing to say. What we think we do understand, we will endeavour to communicate, which is, that Mr. Payne thinks Dr. Warburton has used his friend, Mr. Law, extremely ill, in calling him Enthusiast, Fanatic, and charging him with *denying the utility of human learning*; and *the sufficiency of the holy Scriptures*, and such like: and that the design of the Letter-Writer, in his own words, is, 'to dispel an *ungenial* mist, that was gathering over the writings and character of a *great Divine* and a *most amiable man*. The attempt, tho' due to his character as a tribute of just reverence for a heaven-born Spirit; and to his writings, as a testimony of gratitude for their experienced utility; was yet chiefly made for the sake of those, who not knowing their unspeakable value, might be prevented from ever knowing it by the power of misrepresentation.'

As to entering into a minute detail of this controversy, it is, as we hinted above, totally impossible: for which reason, we must content ourselves with a few select detached passages, which will probably be understood by some of our Readers.

Page 285. 'I shall now only add this friendly hint to the Doctor, that he has a *remedy at hand*, in his own Sermon, how he may be delivered from thus *grossly mistaking* the spirit of the Gospel, as well as the Law of Moses.—“St. Paul, saith the Doctor, had a quick and lively imagination, and an extensive, and intimate acquaintance with those Masters in moral painting, the Classic Writers; all of which he *proudly* sacrificed to the glory of the everlasting Gospel.” Now if the Doctor did that, though it was only from *humility*, which he says the Apostle did *proudly*, such *humility* might be as great a good to him, as that pride was to the Apostle.’ *A palpable hit!*

Page 286. 'If the everlasting Gospel is now as glorious a thing as it was in St. Paul's days; if the highest, most accomplished classical knowledge, is so unsuitable to the light and spirit of the Gospel, that it is fit for nothing, but *to be cast away*, or, as the Doctor saith, *to be all sacrificed to the glory of the Gospel*; how wonderful is it, that this should never come into his head, from the beginning to the end of his *three long Legation volumes*; or that he should come piping-hot with fresh and fresh classical beauties, found out by himself, in a Shakespeare, a Pope, &c. to preach from the pulpit the *divine wisdom of a Paul!*'

'Let it be supposed, that our Lord was to come again for a while in the flesh, would the Doctor hasten to meet him, with his *sacred alliances*, his *bundles of Pagan trash*, and *hieroglyphic profundities*? As well might it be thought, that the Pope would come laden with his blessed Images, his heavenly Decrees, and his

his divine Bulls, as infallible proofs of his being born again from above.'

Page 306. 'If any one, because he thinks himself qualified by his great skill in words, acquired by a life of laborious study in the schools of men, to conjecture about the text and meaning of an ancient or modern Classic, should ever suppose, that he is therefore qualified to understand and explain the things of God; Canons of theology may hereafter be as successfully collected from a Commentary upon the New Testament, as Canons of Criticism formerly have been from a Commentary on Shakespeare.'

This paragraph, if we mistake not, would bring some *pleasant thoughts* to the good Doctor's remembrance.

Page 426. 'We add only one more, apart from what is personally debated, Mr. Law's writings, in their whole nature and design, are so essentially different from the writings of the Author of the *Divine Legation*, that they can no more subsist together than light and darkness; and where one is received the other must be rejected: but to which soever men may chuse to turn, to find the declarations of *Truth*; they can be at no loss to which to turn, to find *buffoonry, ribaldry, impurity, and deliberate unblushing falsehoods*.'—Who would not weep if such a character could belong to a Christian Bishop? *Who would not weep if Warburton were he?*

*The Scripture Doctrine of Grace, in Answer to a Treatise on the Doctrine of Grace, by William Lord Bishop of Gloucester; so far only as that important Doctrine is concerned.* By John Andrews, L. L. B. of St. Mary-Hall, Oxford; and Minister of Hinchcombe in Gloucestershire. 8vo. 3s. in Boards. Dilly, &c.

THE sentences which are placed, by way of Motto, in the title page of this work, are so sensible and pertinent, and breathe so excellent a spirit, that we heartily wish they were universally attended to by all Writers in religious controversy:

*Refellere sine pertinacia, et refelli sine iracundia parati sumus.*  
Cic. Tusc. Disput. Lib. ii.

*Blame not before thou hast examined the Truth; understand first, and then rebuke.*  
Eccles. xi. 7.

*To examine, men must be serious; and to judge, they must be attentive to the argument.*  
Bp. Gloucester. Preface.

And, indeed, in honour of our Author, though we by no means approve of many of his sentiments, and think that he hath mistaken



taken the true sense of Scripture in several instances, yet in point of temper and disposition, we recommend him as a most amiable pattern in controversial writing: a modest, mild, soft, benevolent spirit, appears in every page of his work. Under the benign influence of this sweetness of disposition, he sets out in his Preface: 'Since his Lordship hath humbly offered this treatise to the consideration of the established Clergy, he cannot think it amiss in me, who am one of that order, to read, examine and judge for myself. And after a fair examination, my sentiments are, that the Bishop has advanced some errors of a very pernicious tendency relative to the Doctrine of Grace. My design is to animadvert upon these errors, in the spirit of meekness and candour; and shall endeavour to treat both his Lordship and the argument with that respect I owe to the eminent station of the one, and with that reverence and impartiality which are invariably due to the unspeakable dignity and importance of the other.' How vastly preferable such a character, to a proud, insolent, overbearing spirit, whether on the right or the wrong side of the argument!

The work before us is divided into seven sections, under the following titles.

- SECT. 1. *The Original and present State of Human Nature.*
2. *Observations on the Miracle at the day of Pentecost.*
3. *The Fountain of Grace opened in the everlasting Gospel.*
4. *The Operations of the Holy Spirit considered, in the great work of justifying and sanctifying the Souls of the Faithful.*
5. *Remarks on the Bishop's reasoning concerning the Operations of Grace on the Souls of Believers.*
6. *The Trial of true and false Prophets.*
7. *Remarks on the Bishop's Application of the Apostolic Test, which is the scourge and confusion of imposture.*

The whole is concluded with a grave, serious, and animated address,

1. To Christian Professors in general.
2. To those of the Clerical order in particular.

As we take not upon us to decide in this controversy between Mr. Andrews and his Diocesan; and as most of our readers have already been pretty well satisfied with the controversy itself, we shall select a few strictures, from the Address to the Clergy, as a farther specimen of our Author's manner.

"I am to address you, my dear and beloved Brethren, as Ministers of the Gospel of Christ; and as I design to give no offence, so I shall make no apology for what I say. God knows how much I honour and reverence the Ministers of his word,  
esteeming

esteeming them highly in love for their work's sake. But you yourselves must be sensible into how great a contempt we are fallen. We are represented as a set of men of worldly and ambitious views; as governed by avarice, pride and selfishness; and as placing our *Fulcrum* in the other world, only to move this at pleasure, as may best serve our corrupt and mercenary purposes. I do not say we deserve these reproaches, but it certainly becomes us to enquire how far it is in our power to remove every possible ground and occasion of them. In order to which, let us consider the nature of our office; and this is well described by St. Paul in his Epistle to Timothy: We are to be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity; and to give attendance to reading, to exhortation, to doctrine, and to give ourselves wholly to them; that in doing these things we may both save ourselves and them that hear us.—I am afraid in our public ministrations we are too often influenced by the fear of man; and our end is rather to please and recommend ourselves, than to convince and convert our hearers. Hence it is that preaching is looked upon by many as a religious diversion; and our churches as theatres of amusement. Such persons attend where they can be best entertained; and they follow a fashionable Preacher, as they do a celebrated actor, to have their ears tickled and their eyes pleased. And if the Preacher has slight, superficial parts, just enough to talk smoothly on the duties of humanity, and the beauty and amiableness of social virtue; if his periods be well turned, his diction flowery, and his manner somewhat theatrical, he passes for a fine orator; admiration and applause follow. Then he has gained his end; his audience has been charmed and soothed, and both think they have done their duty. But this is to preach ourselves, and not Christ Jesus the Lord.—Again, let us not think that all our work is confined to our studies and the pulpit. We are Shepherds, and ought to know the sheep committed to our care: we ought to be acquainted with their infirmities and necessities. The open sinner is to be reprov'd; the proud Pharisee is to be humbled; the broken-hearted is to be comforted; and the confirmed Christian is to be exhorted to perseverance. We should visit them at home, and see whether they have any religion in their houses; whether they keep up family-prayer: if they do, encourage them; if they do not, shew them the necessity of worshipping God in their families, and instruct them how to do it.—To this let us add constant attendance on the sick. In the day of visitation their minds are open to receive good advice. The wax is soft, and an impression is the easier made on it. *Hæc molliſſima ſandi tempora*; these are the times and seasons of conveying religious instruction.

“ The



"The nation hath been much alarmed with Methodism of late, with reports of its growth and increase. Would we put a stop to the further progress of it? there is one way by which it may be done: and let us of the established Clergy join hand and heart in the work, *viz.* to live more holily, pray more fervently, preach more heavenly, and labour more diligently, than the Methodist Ministers appear to do. Then shall we soon hear that Field-preaching is at an end; and Christians will flock to the Church to hear us, as they now flock to the fields to hear them\*.

"Lastly, Our Actions must speak the same language that our public Discourses do; both must flow from the same spirit, and both aim at the same end. Our conversation should be a living sermon, constantly repeated every day; wherein we must enforce by example what we inculcate by doctrine. We are the salt of the earth, a city set upon a hill: our lives therefore ought to be shining examples of an exalted piety. And woe be to us if we yield, or fall in with the avarice, pride, carnal ease, pomp, and sensuality of a luxurious and pleasure-loving age, which it is our indispensable duty to bear our testimony against. —It is true we are called to honour and glory; but it is to honour and glory of the same nature as the Apostles of our Lord were called to, *viz.* to divine honour and celestial glory: the honour and glory of serving as instruments in carrying on the same blessed work, for which the Son of God died upon the cross. Happy, incomparably happy are they, whose hearts and lives are engaged and wholly devoted to this divine work."

Such is the manner in which this pious Writer addresses his Brethren: plain, it may be thought, and unfashionable; but surely his Address contains many things, on a due attention to which, the honour of Christianity, the progress of true religion, and the respectableness of every Clergyman's character, essentially depend.

\* This last paragraph is in a note.

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*A Collection of Sermons, preached occasionally on various Subjects.*  
By George Harvest, M. A. Fellow of Magdalen College,  
Cambridge. 8vo. 4 s. sewed. Tonson, &c.

**I**N this Volume the following subjects are treated.—The true nature or notion of a Scripture Mystery.—The Analogy between things natural and things supernatural considered.—The Nature and Publicness of Christian Miracles, a demonstrative

strative evidence of the Christian religion.—Protestant and Jewish Blessings compared.—Agur's Prayer.—Fear God, honour the King.—The Nature, Reasonableness and Advantage of Humility, in two Discourses.

As a specimen of this Preacher's sentiments and manner, we shall fix upon the first discourse in the Collection; the subject of which is rather favourable than otherwise, for this purpose. The text is, *How can these things be?* John iii. 9.—One should have thought the Author might have pitched upon several passages in the New Testament, more directly in point to the subject he had in view, explaining the nature of a *Christian Mystery*. But as texts have of late become little more than *Mottos* to the discourses they introduce, the present may serve the purpose as well as another.—We are next told the reason that determined him in the choice of his subject. “The reason of my choosing this subject is obvious: \* the doctrine of the *ever-blessed Trinity*, which, by the divine assistance, I am about to vindicate against the attacks of heresy and infidelity, is a *Mystery*; and various objections have been offered against it as such. It will be therefore highly useful in defence of this doctrine, to state and adjust the Scripture notion of a *Mystery*; and to shew that our catholic doctrine is liable to no objection of moment upon that account.”

If by the term *Catholic* be meant *universal*, we are at a loss to know in what sense the doctrine of the blessed Trinity can be called a *Catholic doctrine*; for the doctrine of the Trinity, as contained in the Creed of *Athanasius*, (which is what we suppose Mr. Harvest means) is not now, nor ever was *universally* believed by Christians, even in the earliest ages; and we do imagine never will be so to the end of the world. If the word *Catholic* be used as synonymous to *Papish*, the propriety of it is admitted. But if, after all the pains our Author is taking to state the notion of a Scripture *Mystery*, as preparatory to the defence of the Athanasian Trinity, it should be found, that no such doctrine is to be met with, or is contained in the writings of the New Testament; but that it is one of the corrupt inventions of men, and a perversion of true genuine Christianity, how poorly will he be thought to have employed his own time, and the attention of his audience! The regular method would have been, to have stated what the *Scripture* doctrine of the Trinity is; and then we should more easily have judged whether it be a *Mystery* or not; and it would at the same time have helped to explain what a *Scripture Mystery* is.—But let us attend our Preacher to the division of his subject. Having very properly

\* This Sermon was preached at Lady Moyer's Lecture.

observed,



observed, that the Scripture meaning of *Mystery* must be determined by the use and acceptation of the term in the sacred Writings, by comparing Scripture with Scripture, (a maxim, however, not much attended to by himself) he proceeds, First, To consider the abuses, or false applications of the word *Mystery*. Secondly, To enquire into the true meaning and intention of the word, as it is used in the Scriptures.

The first abuse of the term *Mystery*, which he mentions, is in the instance of those who define it to be, *that which is not revealed to us*; according to which definition, says he, it is plain there can be no mysteries in revelation. However such a way of speaking may be admitted in popular language, or may be countenanced by the etymology of the word, we do agree, that this is not the Scripture sense of the word *Mystery*; in which if there be any *Mysteries*, they must be *revealed Mysteries*, and seem to be called *Mysteries* after they are revealed, because they were confessedly such before.

The Preacher adds, Secondly, "Others define a *Mystery* to be *something of which we have no notion or idea*, and thence wisely infer, that it is impossible to believe it. 'Tis certain that a *Mystery* thus defined can be no object of faith or assent, for it is to the mind, or understanding, no object at all; it is nothing. *Notions* there must be, whenever we can be said to know, or to believe." (*An excellent preparation this for believing the Athanasian Creed.*) But hear him farther: he says, "Every proposition must be a proposition of something to the understanding, of some ideas, otherwise 'tis no proposition, but mere sounds or syllables. To say that in such a case we may believe the proposition (if it can be called such) to be true, or that it contains a truth, though we do not understand it, or know its meaning, is saying, *what?* why, that we may give our assent, not indeed to *that*, but to another proposition, namely, that whatever such proposition contains is true, which is a very different thing from believing the proposition itself."

This is sensible and accurate, and well illustrated by what follows: "Suppose that a divine messenger were to deliver you a book, with this affirmation, that the doctrine contained therein is the word of God. In such a case you would believe, not indeed the very doctrine itself, for it would be to you no doctrine, till you had read and understood it; but you would give your assent to this proposition only, that the doctrines contained in that book were the word of God: and in all cases, what the thing affirmed or denied in the proposition is, this we must of necessity understand, before it can be a proposition to us at all."—If Mr. Harvest will adhere to what he now says, we are afraid he will very poorly answer the purpose of *Lady Moyer's*

lecture: for till we understand what ideas are affixed to the terms *begotten, proceeding, person, of the same substance, &c.* it is impossible we should believe the Creed of Athanasius, which he would palm upon us for a *Christian Mystery*. Wherever these words occur, to which we have no ideas, it is impossible they should be the object either of our faith or knowledge; *they are to us, according to his own words, no proposition at all.*

He adds farther, that some call Mysteries *unintelligible Propositions, or Contradictions*; of which he very properly says, that the former are no propositions at all; and the latter, plain and evident falsehoods, just as plain and clear to the understanding as any self-evident truth."

Let us now come to the question, and see what account our Author gives us of a Christian Mystery. "The true definition of a Mystery, he says, as the word is used in Holy Scripture, is this: *A doctrine above, and not knowable, or discoverable by human reason, but discovered by revelation, yet, generally speaking, remaining, in part, unknown after such revelation or discovery.* He adds, if there be any other sense of Mystery in the Gospel, it concerns not our present purpose; for we are now treating of Mystery as it signifies some *Doctrine*, which is the object of belief."—This is what the Preacher never said before; and on this point an obvious difficulty against the definition which he hath given immediately arises. Why a *Doctrine* only? The Scripture notion of a Mystery is a *Doctrine*, &c. Why not extend it to an event, a matter of fact, of which we apprehend, we have repeated instances in the New Testament, with the term Mystery applied to them? It is said, if there be any other sense of Mystery in the Gospel, it concerns not our present purpose; which is very strange, if it be indeed the design of the Sermon to settle the true Scripture sense of the word Mystery.

That the word Mystery hath relation to facts and events, is without all doubt.

The casting off the body of the Jewish nation, because of their rejection of the Messiah and his Gospel, is called a *Mystery*, Rom. xi. 25. *I would not have you ignorant of this Mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

That grand corruption of Christianity which made way for the Man of sin and Son of perdition, is called the *Mystery of iniquity*, 2 Thess. ii. 7. *For the Mystery of iniquity doth already work.*

Another *Mystery* revealed to St. Paul, was this remarkable fact or event, viz. that the saints who shall be found alive on this earth, at Christ's second coming, shall not suffer death like  
the



the rest of mankind, but shall be suddenly changed into immortal, without dying, 1 Cor. xv. 51, 52. *Behold I shew you a Mystery, we shall not all sleep, but we shall all be changed.* But the word *Mystery* is most frequently applied to that remarkable fact, God's calling the Gentiles into the Christian church, without requiring of them any subjection to the law of *Moses*. St. Paul frequently refers to this fact, and calls it, a *Mystery*, Rom. xvi. 25, 26. *According to the revelation of the Mystery, which was kept secret since the world began, but now is made manifest*, Eph. iii. 3, &c. *How that by revelation he made known unto me the Mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the Mystery of God) which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel.* See also a parallel passage, Col. i. 26, 27. It appears then to be a strange mark of inattention, not easy to be accounted for, that in stating the Scripture sense of the word *Mystery*, it should be entirely confined to *Doctrines*, when in truth, in much the greatest number of instances, it hath relation to facts, and events, in the dispensations of the providence of God to mankind.

To proceed with our definition: *A Mystery is a doctrine above, and not knowable or discoverable by human reason, but discovered by revelation.* If by *above reason*, and not knowable or discoverable by human reason, be only meant such *Truths* or *Events*, which the natural reason of mankind did not, and in all probability would not have discovered; and which must have remained unknown, if not discovered by divine revelation, there doth not appear to be any farther impropriety in them, except the unnecessary multiplying of words, which our Author seems to be very fond of. But if by *above reason*, he should mean something *incomprehensible*, however much revealed, it would certainly be immediately objected to him, that there are no such mysteries in the Christian religion. For upon a full examination of all the passages in the New Testament, where the word *Mystery* is used, it will universally be found to relate to something, which though unknown before, upon being discovered, is very intelligible, and in perfect consistency with the natural sense and reason of mankind.—But the Author explains himself in the latter part of his definition, *Yet, generally speaking, remaining, in part, unknown after such revelation or discovery.*

In support of this, he avails himself much of the common distinction between *understanding* and *comprehending*; by the latter meaning perfect, adequate knowledge, and by the former imperfect and inadequate. In this sense, our knowledge of every thing

around us, either in the material or spiritual world, is extremely limited and confined; and we might with equal propriety and justice represent every object of knowledge as a *Mystery*. But this is so very trifling as scarcely to deserve attention.—Our Author has then indeed given a new definition of *Mystery*, but we think not a better than he might have found in many of our best writers: it is imperfect, as confining the idea of *Mysteries* to doctrines, exclusive of facts and events, which he thought perhaps might better serve the purpose of the lecture he was then preaching; and prepare the way for the vindication of the favourite article to which he intended to apply it: but this is not pursuing truth with simplicity of mind; but betrays a heart more attached to the peculiar sentiment of a party, than governed by a love of truth. The latter part of it is superfluous and trifling.—The following account of Scripture *Mysteries* we should much prefer to what our Author hath given us, as more simple, easy and scriptural. ‘The common meaning of *Mystery* in the New Testament is not something in its own nature obscure and unintelligible, but some doctrine, event, or manifestation of the will of God, kept secret, or made a *mystery* to past ages, but revealed in gospel times, by Christ or his Apostles, and then becoming quite intelligible.’

If our Author has had candour enough to consult Dr. *Foster's* Sermon on this subject, he will remember the clear and easy manner in which he explains himself. ‘A *Mystery*, says that truly rational Divine, in the Scripture sense of it, is a thing that natural reason could not discover, and consequently which must have been unknown, if God had not revealed it. And of this kind, I own, there are several doctrines in the Christian religion: before the revelation was given they were *Mysteries*, but cease to be *Mysteries*, now they are *revealed*.—That God sent his Son into the world to be the Instructor and Savior of mankind; that he hath made him Lord of all, and will by him judge the world in righteousness; that all men shall be raised at the great day with immortal and incorruptible bodies, are the peculiar principles of the gospel, they have nothing *abstruse* and *mysterious* in them, but are expressed in the most natural and obvious terms. If you say that you can't account for the manner of God's creating the world, of the general resurrection, and the like, I answer, it is no part of your religion to account for it.” And then comes the following ever-memorable sentence, “*Where the MYSTERY begins, RELIGION ends.*”

And now to come to our Preacher's application. The great end for which all this stir has been made, and this mighty dust raised: the point aimed at by all these definitions, distinctions, and metaphysical subtleties, and playing with words, which



was hinted at in the beginning, is honestly confessed.—“And now what I would observe and infer from the foregoing discourse is this, that since a Mystery is neither a thing not revealed, nor that of which we have no notion or idea, nor an unintelligible Proposition, nor a Contradiction; but a Doctrine above, and not discoverable by reason, but made known by revelation, yet generally speaking, remaining in part unknown after such revelation or discovery; the doctrine of the ever-blessed Trinity is liable to no just objection upon account of its being a Mystery; which is the point I have been endeavouring to make good.”—But pray, Mr. Preacher, take no more into your conclusion than is contained in your premises: and be aware of the reply that may be made to you. If the articles of the *Athanasian Creed*, which you suppose to be a revealed Gospel Mystery, be clear, intelligible and rational, as the other Gospel Mysteries are, (though not perfectly and adequately comprehended, which nothing in the world is) then no just objection will lie against them, from the circumstance of their being once unknown, but now clearly revealed: but if the *Athanasian Creed* be made up of terms totally unintelligible; if no clear notions or ideas are proposed to the understanding in them; then, according to your own principles, they are not the objects of knowledge or belief: or if, as far as they are intelligible, they contain apparent contradictions and obvious falsehoods, neither in this case can they be received. So that your grand and important conclusion, deduced with so much pains, avails you nothing: and it remains yet upon *Lady Moyer's* lecturers to prove, that the *Athanasian Articles* do contain the doctrine of the New Testament, that they are intelligible, and consistent: and in vain will they urge the distinction between the *Mystery* and the *Manner of the Mystery*, if the thing itself, when proposed with the greatest simplicity, appears to be surrounded with contradictions and falsehoods.

We shall dismiss this article with a quotation from *Dr. William Sherlock's* book on the *Knowledge of Christ*, page 131. which well deserves to be considered:

“I know not,” says he, “whence it comes to pass that men love to make plain things obscure, and like nothing in religion but riddles and mysteries. God indeed was pleased to institute a great many ceremonies, (and many of them of a very obscure signification) in the Jewish worship, to awe their childish minds into a greater veneration of his divine Majesty. But in these last days he hath sent his own Son into the world to make a plain, and easy, and perfect revelation of his will, to publish such a religion as may approve itself to our reason, and captivate our affections by its natural charms and beauties. And there cannot be a greater injury to the Christian religion than to render

render it obscure and unintelligible. And yet too many there are who despise every thing they understand, and think nothing a sufficient trial of their faith, but what contradicts the sense and reason of mankind!"

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*The Life of Dr. Nicholas Ridley, sometime Bishop of London. Shewing the Plan and Progress of the Reformation; in which he was a principal Instrument, and suffered Martyrdom for it, in the Reign of Queen Mary. By the Rev. Gloucester Ridley, L. L. B. 4to. One Guinea in Sheets. Whiston, &c.*

IT is, as our Author justly observes in his preface, something strange, that among all the Lives of particular Reformers, which have been written, no one hath ever, until now, attempted to do this justice to the name and memory of Dr. Nicholas Ridley; a Reformer and Martyr too, of the highest rank and order of the age he lived in, whether we consider the active and important part he sustained in the progress of the Reformation, or the noble and generous example which he exhibited, in bravely suffering for it. He partook with Cranmer, and with Latimer, both in their labours and their sufferings; and well deserves to share with them in the praises of posterity; and like them to be held up before the whole world, as an illustrious Pattern of suffering Virtue.—Nor is the celebrating the lives of such men as these, only to be considered as a just Tribute of Honour to their merit; it is of all other kinds of writing, perhaps, the most entertaining and useful to the generality of Readers. With respect to so grand and interesting an event as the Reformation; so important and extensive in its consequences, and which was in truth little less than a Re-publication of the Christian Religion itself, after the long and dark ages of Popery, we are curious to be acquainted with every circumstance that attended its rise and progress; the incidents which opened the way for it, and the instruments who were employed in the conduct of it; how the increasing light dawned upon their minds; the honesty and simplicity with which they pursued and embraced the truth, and the manner in which they acted in consequence of it: all these are circumstances which afford the highest entertainment to persons of the least attention.

The utility of such a work as this, is obvious at first sight: it recalls to our view the wretched state of ignorance and slavery in which our ancestors were involved; the comparison of which with our present happier circumstances of light and liberty, cannot fail to awaken in our hearts the warmest gratitude



to Heaven: it holds up before our eyes at the same time, the sanguine and infernal spirit of persecution, and the venerable forms of Christian fortitude, and inflexible virtue, suffering under it; alternately awakening in the human heart the warmest sentiments of esteem and approbation to the one, and the strongest indignation, and keenest resentment, against the other: and finally, such works as these instruct us in what manner, and through what channel, reformation in religion is to be expected in any age of the Christian Church, viz. by free Enquiry, and sober Examination; by an honest openness of mind to pursue and embrace the truth, from whatever quarter it comes; by giving up human authority, and repairing directly to those fountains which God hath set open, in the vigorous exercise of our own reason, and the unerring instructions of his holy word; by renouncing all worldly emoluments, when the enjoying them is inconsistent with truth and conscience; and instead of meanly complying, or daring to prevaricate before God and the world; by steadily and uniformly opposing all corruptions of true Christianity, by a fair and bold representation of truth, in the spirit of meekness and love. This is the true reforming Spirit; thus the first Christians acted, in opposition both to the Jews and the Heathen; thus our great Reformers acted in opposition to the corruptions of Popery. It is true, such a spirit may expose men to the severity of wicked and unjust laws; such resistance may be unto blood: but it is from hence alone, and by such means as these, that any important Reformation can be brought about. Peradventure it may be thought, that the present state of our Protestant churches needs no farther reformation: if so, the spirit of martyrdom may be as unnecessary as it is uncommon.

Highly sensible as we are of the great utility of writing the life of the venerable Ridley, yet, for that very reason, we cannot help lamenting the large and expensive manner in which it is done: had it been contained in the moderate compass of an octavo volume, as it certainly might have been, instead of being confined to the libraries of comparatively a few; it would probably have been read by many hundreds, who have now neither inclination to purchase, or leisure to go through, so large a work. The lives of Gilpin and Latimer, from the concise manner in which they are written, have been read almost universally, and read with pleasure: and it is with concern we think, that the Life of Ridley should be less known, or less useful. The subjects which have served to swell our Author's work are such as these, the Pope's dominion in England; his revenue; the revenue of the Clergy; an account of their learning; a view of the popish religion; the necessity of a Reformation; the ob-

stacles to it; ecclesiastical laws; state affairs; and public transactions from time to time; all which, it must be acknowledged, have a connection with the Historian's subject, and form, as he says, 'a kind of map of the country through which we are to travel.' It must also in justice be said, that these subjects are interesting and entertaining; they are digested in an agreeable and perspicuous manner; and we go through the whole without any reluctance, except that we wait with impatience sometimes for the return of our Hero upon the stage, whom we are apt to think we have lost amidst a multitude of subjects, characters, and affairs, through which we are conducted.—We shall now proceed to lay before our Readers an abstract of the life of this illustrious Protestant Prelate and Martyr.

Dr. Nicholas Ridley was born in the beginning of the sixteenth century in Tynedale, at a place called Wilmontswick in Northumberland. His school-education he received at Newcastle upon Tyne, from whence he was removed to Pembroke Hall in Cambridge, about the year 1518, when Luther was preaching against Indulgencies in Germany. He was of an ingenuous disposition; the care taken of him in his youth, seasoned his mind with an early piety; and a constancy and resolution with which he was remarkably endowed, made him indefatigable in his studies. He had an opportunity of learning the Greek tongue at the public lectures of Richard Crook, who about that time began to teach it in Cambridge. As to religious opinions, his first prejudices were all in favour of the established superstition: and it is probable, that his uncle Dr. Robert Ridley, then Fellow of Queen's college, at whose expence, and under whose influence he was now educating, would keep him steady in that tract: in short, his character at this time, was that of an ingenious, virtuous, zealous Papist. In the year 1522 he took his Bachelor of Arts degree. He had already acquired a good skill in the Latin and Greek tongues, and was now making himself master of the learning more in fashion, the Philosophy and Theology of the Schools, in which he was very expert; and therefore better qualified to discern the vanity of it; and to detect the sophistry of his antagonists, when attacked from that quarter.

In 1524, so well was his character established, the Master and Fellows of University College in Oxford, invited him to accept of an exhibition there, founded by Walter Skyrley, Bishop of Durham: this he declined; and was the same year chosen Fellow of his own college. The next year he took his Master of Arts degree; and in the year following he was appointed by the college their General Agent in all causes relating to the churches of Tilney, Soham, and Saxthorpe, belonging to Pem-  
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broke Hall. As his studies were now directed to divinity, his uncle, at his own charge, sent him to spend some time among the Doctors of the Sorbonne in Paris, and afterwards among the Professors of Louvain; where it is probable he spent the years 1527, 1528, 1529.

In the year 1530 he was chosen Junior Treasurer of his own college; and at this time it was, when he was pursuing his theological studies, the foundation of which he had laid abroad, that he not only applied himself diligently to the reading of the Scriptures, as the safest guide in those studies, but for their more ready assistance took pains to imprint them in his memory; for this purpose he used to walk in the orchard at Pembroke Hall, and there get without book almost all the Epistles in Greek: which walk to this day is called Ridley's Walk. In 1533 Mr. Ridley was chosen Senior Proctor of the university; and while he continued in that office the important point of the Pope's Supremacy came before them to be examined upon the authority of Scripture, and they came to this resolution, "That the Bishop of Rome had no more authority and jurisdiction derived to him from God, in this kingdom of England, than any other foreign Bishop." Signed, in the name of the university, May 2, 1534, by Simon Heynes, Vice-Chancellor; Nicholas Ridley, Richard Wilkes, Proctors.

Mr. Ridley discharged himself of his Proctor's office about October, 1534, and then took his Bachelor's degree in divinity, and was chosen Chaplain of the university; in which office he succeeded Hethe, whose predecessor was Latimer; all three of them afterwards Bishops. He was likewise, (if it be not the same office) Public Reader, as himself informs us, which Archbishop Tenison calls *Prædicator Publicus*. He is also called in the Pembroke MS. *Magister Glomeræ*. While he was in these offices he lost his good uncle and friend Dr. Robert Ridley, on the 12th of June 1536. But the education which the uncle generously bestowed, and the improvement which the nephew had made by his great application, soon recommended him to another and greater Patron. For in the very next year, his great reputation as an excellent Preacher, and the best Disputant of his time, his great and ready memory, and intimate acquaintance with the Scriptures and the Fathers, occasioned the Archbishop of Canterbury to desire the assistance of his learning; for Cranmer's house was a kind of university, where many learned men were entertained, foreigners as well as natives. But Ridley was ingrafted into his family, and appointed one of his Chaplains; and had an opportunity this year of enjoying much of the Archbishop's company and leisure. As an earnest of his favour and approbation, on the 30th of April, 1538, the Arch-  
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bishop collated him to the vicarage of Herne in East Kent. Here he was diligent to instruct his charge in the pure doctrines of the Gospel, as far as they were yet discovered by him, (not from the Schoolmen and popish Doctors) except in the point of Transubstantiation, from which error God had not yet delivered him. And the good fruits of his ministry there, were seen in the effects it had, particularly on the Lady Fiennes, whom he converted to the Gospel truths; which she afterwards testified by her future exemplary life and good works. And to enliven the devotion of his Parishioners, he used to have the *Te Deum* read in his parish church in English; which was afterwards urged in accusation against him.

In the next year came out the Act of the Six Articles, against which Ridley bore his testimony in the pulpit; though otherwise he was in no danger from the penalties of the statute. The article of the Corporal Presence was at that time an article of his Creed. The marriage, or uncleanness of Priests, affected not him, who never did act against the statute in the former instance, and was never charged of doing so in the latter. As to the article of Auricular Confession, he tells us towards the close of his life, that he always thought confession to the Minister might do much good. But he made a difference betwixt what he thought an useful appointment in the church, and the pressing it on the conscience as a point necessary to salvation. This testimony occasioned him no small trouble.

Mr. Ridley had been two years at his parish of Herne, getting new lights himself, by a close application to his studies of the Scriptures and the Fathers, and by friendly conference with his Patron the Archbishop; and faithfully communicating to his people the word of God, 'not after the popish trade, but after Christ's Gospel,' as himself testifies in his Farewell; though as yet he acknowledges, that God had not revealed to him the doctrine of the Lord's Supper. His improvements in knowledge was with great injustice charged upon him, as a fickle change of opinions, and a servile conformity to the times: but there never appeared any fluctuating or shifting backward and forward in his judgment, but a regular progression and advancement in the discovery of truth; diligently seeking it, and by God's grace gradually finding it, without any worldly motives influencing his opinions.

While he was at Herne, he so well discharged his pastoral office, that he gained the general applause of the people in the neighbouring parishes; who, neglecting their own Teachers, for many miles round would come to hear his sermons.

This year, probably by the persuasion of the Archbishop, who

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was now meditating to bring his Chaplain more into the light, he repaired to Cambridge, and there took his Doctor's degree in Divinity. And, in the October following, the Masterhip of Pembroke-Hall becoming vacant, the Fellows, who well knew the learning, abilities, and good dispositions of their old Collegiate, invited him back again to college, to take upon him the guardianship of their society.—About this time, according to the manuscript Notes of Archbishop Tenison in the library at Lambeth, Cranmer's recommendation was of its usual weight with the King, who made Dr. Ridley one of his Chaplains. One in whom the Archbishop could place a sure confidence, however mistaken he might be in the other, [Thirlby] for Ridley persevered in the profession of the truth once discovered, and in his friendship to his Patron even to death: while Thirlby returned to his abjured errors, and in commission with Bonner, degraded his good friend the Archbishop, in order to prepare him for the flames.—Soon after this, the cathedral church of Canterbury was made collegiate, with a Dean, and twelve Prebendaries, and six Preachers; which being Cranmer's own church, he found no difficulty in obtaining the fifth prebendal stall for the King's new Chaplain, Dr. Ridley.

How honestly and prudently he behaved himself, appears in good measure from his endeavours in the pulpit, to set the abuses of Popery so open before the people's eyes in his sermons, as to provoke the Prebendaries and Preachers of the old learning, to exhibit articles against him, at the Archbishop's visitation this year, for preaching contrary to the statute of the Six Articles. He feared not to bear his testimony against any error he had discovered; yet with respect to the authority by which the Six Articles were enjoined, delivering his opinion so cautiously, as that his Accusers could prove nothing but the malice of their accusation. The subjects he treated upon were, the necessity of prayer in a known tongue, without which, he said, it were but babbling—that men ought not to build any security upon mere ceremonies—and that auricular confession, tho' it *might be useful*, was not enjoined by divine authority in the Scriptures, and therefore not necessary to salvation. The manner in which he treated these subjects, we learn from the acknowledgement of Winchester, in a letter to Ridley in King Edward's reign; he says, "You declared yourself always desirous to set forth the mere truth, with great desire of unity, as you professed; not extending any of your asseverations beyond your knowledge, but always adding such like words, *as far as you had read; and if any man could shew you further, you would hear him; wherein you were much to be commended.*" Such was the meek and gentle spirit, and at the same time steady and consistent conduct

of Ridley. But notwithstanding this, his malicious enemies, who sought his, and the Archbishop's, ruin, did present an information against him before the Justices in Kent, the articles of which were, 1. That he preached at St. Steven's in Rogation week, and said, that auricular confession was but a mere positive law, and ordained as a godly mean for the sinner to come to the Priest for counsel; but he could not find it in Scripture. 2. That he said, that there was no meetter term to be given to the ceremonies of the church, than to call them beggarly ceremonies. 3. That *Te Deum* had been sung commonly in English at Herne, where the said Master Doctor is Vicar. By the address of the Archbishop, and the diligence of his friends, the malevolence of the prosecution was discovered, and the intention of it prevented, not without some disagreeable consequences to the Authors and Promoters of it.

The greatest part of the year 1645, Dr. Ridley spent in retirement at his vicarage of Herne. He had hitherto been an unsuspecting believer of Transubstantiation. The generally received doctrine, the decrees of Popes, and decisions of Councils, had implanted this Faith in him; the rhetorical expressions of the Fathers, and the letter of Scripture, had confirmed him in this opinion. The blasphemies of the Anabaptists, who were at first the principal impugnors of this doctrine, and the irreverence and indecency of some other Sacramentaries, barred for a long time the way to his free enquiries, and better information. In the year 1544 Luther had written with great warmth against the doctrines of the Zurickers, upon this subject, declaring them heretics. The Zurickers replied in the beginning of the following year, when they published their Apology; in which they explained their doctrine and faith; purged themselves of the guilt of heresy; and stated Luther's and their doctrines, so that the world might judge where the truth lay.

The coincidence of time renders it probable, that Ridley meeting with this book, which we are told was greedily read at that time by all parties, carried it with him to employ his retirement at Herne this summer; and was inclined by it to give the question a fair examination. So he certainly did, by whatever means induced; and procured likewise a little treatise, written seven hundred years before, by Ratramus, or Bertram, a Monk of Corbery, at the request of the Emperor Charles the Bald, about the year 840; which had been published at Cologne in 1532, and then sent by the Zurickers to Albert Marquis of Brandenburg, to vindicate their doctrines from the charge of novelty. From this book Ridley learned, that the determination of the Church for Transubstantiation had not been so early and general as he had before supposed; for that Bertram, a ca-  
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tholic Doctor, so late as 840, held contrary to the present decrees, and that the Faithful at that time, without either of them being condemned as heretics, were divided in their opinions on this subject. This at once razed that foundation of *authority*, on which Ridley had so confidently built, and left him more open to consider the *Reasonings* of his Author, which were very sensible and pertinent: his eyes were opened, and he determined to search the Scriptures upon this article more accurately, and the doctrine of the primitive fathers who lived before the time of Bertram's controversy. And how zealous soever Cranmer might be for transubstantiation, and how dangerous soever it was to doubt of that article, yet Ridley very honestly communicated his discoveries and scruples to his good friend and patron the Archbishop, who knowing the sincerity of the man, and his cool judgment, was prevailed upon to examine the subject with the utmost care. The event was the conviction of both of them. But however instrumental Ridley might have been in leading the Archbishop into this enquiry, he always disclaimed the honour of being Cranmer's instructor, professing to be 'but the young scholar to the master in comparison of him:' always with an exceeding modesty refusing the due praises which even his adversaries gave him; not assuming to himself the glory of his own improvements, but gratefully referring them to the means and opportunities of acquiring them; and therefore acknowledges himself a debtor to his vicarage of Herne for the doctrine of the Lord's Supper; 'which at that time, says he, was not revealed unto me.' And before the Commissioners, he gives the following account of Bertram and his book: 'Bertram, a man learned, of sound and upright judgment, and ever counted a Catholic for these seven hundred years, until our age: his treatise whoever shall read and weigh, considering the time of the writer, his learning, godliness of life, the allegations of ancient fathers, and his manifest and most grounded arguments, I cannot (doubtless) but much marvel, if he have any fear of God at all, how he can with good conscience speak against him in this matter of the Sacrament. This Bertram was the first that pulled me by the ear, and that brought me from the common error of the Romish church, and caused me to search more diligently and exactly both the Scriptures, and the writings of the old ecclesiastical fathers in this matter.'

This change of opinion happened to Ridley in 1545, in the close of which year his patron procured for him the eighth stall in the church of Westminster.

Immediately upon the accession of the young King to the throne, we find Dr. Ridley much celebrated as a Preacher: being appointed to preach at Court on Ash Wednesday, after having

having confuted the Bishop of Rome's pretended authority in government and usurped power, and in pardons, he took occasion to discourse touching the abuses of images in churches, and ceremonies, and especially holy water for the driving away devils. Amongst his auditors was Gardiner, Bishop of Winchester, who not altogether relishing his doctrine, wrote him a letter inclosed in one to the Protector, who answered in some such manner as this, 'That if the misrepresentation of the best book in the world, the Bible, had been reason sufficient for taking it away from the people, which had been done by the popish bishops, the gross abuse of images was as justifiable a reason for taking them away from the people.'

About this time the Fellows of Pembroke Hall presented Dr. Ridley to the church of Saham in the diocese of Norwich; which presentation being disputed by the Bishop, the Doctor was admitted to that living by a command of the King, on the 4th of May.—Three days after a commission was granted to the Archbishop, the Bishops of Durham and Rochester, Dr. Ridley, and six others, to examine a cause of the Earl of Northampton, whose Countess had been guilty of adultery. The canon-law granted a separation, but not the liberty of marrying again: the Pope indeed dispensed in these cases. These commissioners were appointed to examine what was to be done upon the authority of the Scriptures, and judgment of the primitive Christians. They were unwilling to be hasty and precipitate in a point of this consequence; and took more time than agreed with the Earl's impatience for a second marriage. He therefore ventured to take another wife before his cause was determined. His rashness and precipitancy gave offence: the Council separated him from his new wife, and delivering her to the care of the Queen-dowager, obliged the Earl to wait the sentence of the Commissioners; who at length, tho' not till the beginning of the next year, dissolved the former marriage entirely, and gave the liberty to both of contracting again elsewhere.—On the 7th of May in this year, Langland the Bishop of Lincoln died; Holbeach the Bishop of Rochester succeeded him, and was confirmed the 20th of August. Immediately after this Dr. Ridley was promoted to the see of Rochester, and was consecrated 25th September, in the chapel belonging to Dr. May, Dean of St. Paul's, in such form and manner as was at that time usual in the church of England, by chrism, or holy unction, and imposition of hands, after an oath, renouncing the usurped jurisdiction of the Roman Pontiff; vested according to ancient rites, with the robes and insignia belonging to his dignity. The reason of mentioning these circumstances thus, particularly is, that Dr. Brooks, in the subsequent reign, would



would not allow Ridley to have been a Bishop, and only degraded him from his priest's orders, which it is not easy to account for. For if it be said that his abjuring the Roman pontiff invalidated his consecration, it would in like manner have unbishoped Bonner, and every prelate after him, who had all, not excepting Tonsal and Gardiner, done the same.

The same day that Ridley was consecrated, the Council sent Bishop Gardiner to the Fleet, for having spoken and written in prejudice and contempt of the King's visitation, and for refusing to set forth the homilies and injunctions. A few days after, the new Bishop of Rochester was taken by the Archbishop, with the Bishop of Lincoln, Dr. Cox, and some others, to confer with Gardiner at Dr. May's house: they sent for him thither, and endeavoured to persuade him to comply with the injunctions which recommended Erasmus's paraphrase of the Gospels, and the new book of homilies. He evaded all their reasonings and persuasions with that artifice and cunning he was so much master of; obstinately refused to comply, and was sent back to the Fleet, where he was detained, till the parliament, then going to sit, broke up; which was censured as an invasion of liberty.

This year Cranmer communicated to Latimer these truths with regard to the Lord's Supper, with which Ridley had brought him acquainted the year before. The *idolatrous veneration* of that Sacrament in the Church of Rome, in worshipping the elements, as converted in the very, substantial, and natural body and blood of Christ; and the *extreme reverence* paid to them by the Lutherans, as comprehending in them the same substantial and natural body and blood, were now openly opposed: but the Anabaptists, who fled from Germany hither, the extravagant among ourselves, who leap from one extreme, over the truth, to the other, and some Protestants, who confounded truth and error by their scurrility, carried this opposition so far, as to bring this Sacrament into great contempt. Railing bills against it were fixed upon the doors of St. Paul's cathedral, and other places, terming it *Jack in a box*, *The Sacrament of the Halter*, *Round Robin*, and such like irreverent terms. The Bishop of Rochester, who was as far removed from profaneness as superstition, set his face strenuously against this impiety, and publicly rebuked it in his sermon at St. Paul's Cross; with great earnestness asserting the dignity of the Sacrament, and the presence of Christ's body there: reproving with great freedom those who did irreverently behave themselves with regard to it: bidding them to depart, as unworthy to hear the Mystery; as the *Pœnitentes*, *Audientes*, *Catechumeni*, and *Energumeni*, in the primitive times, were not admitted when the Sacrament was administered.

ministred. But to the receivers, the *Santti*, he so explained the presence, that he asserted, that the material substance of the bread did still remain, and that Christ called it his body, meat, and flesh, giving it the properties of the thing of which it beareth the name: where, says our Historian, we find the same lines of his character continue in the preacher, which were observed before in the disputant, modest in proposing his opinions to persons whose judgments only were mistaken, *meekly instructing those who were in error*, but earnest and severe wherever he discovered a fault in the will, *boldly rebuking vice*. Yet notwithstanding all his care and caution, this sermon was afterwards very untruly and unjustly represented, as he himself complained, as if he had asserted in it the presence of Christ's natural body. —We would not willingly pass a severe judgment here, but certainly the Bishop might have expressed himself more clearly; the ambiguity of the sentence above left an opening for such representation.

The parliament, which sat this winter, added its authority to the Bishop's reproofs, and punished by imprisonment, fine, and ransom at the King's pleasure, all irreverent despisers and revilers of this sacred rite.

The next thing of importance we find Dr. Ridley concerned in, was the reformation of the Common Prayer in the year 1548, of which our Author has given us a full and particular account, but too long to be introduced in this work.

In 1549, the Bishop of Rochester, with the Archbishop, and several others, were put into commission to search after all Anabaptists, Heretics, and contemners of the Common Prayer. For complaint had been brought to the Council, that with the strangers who were come into England, some Anabaptists were mingled, who were disseminating their errors, and making profelytes. Amongst these people was one Joan Bocher, commonly called Joan of Kent: she appearing before the commissioners, behaved with great obstinacy there, persisting in the maintenance of her error, namely, that the Son of God penetrated through the Virgin Mary as through a glass, taking no substance of her, as Latimer reports, who sat in the commission. Her own words distinguishing betwixt *Christ* and the *Word*, and betwixt the *outward* and *inward* man of the Virgin; allowing the *Word* to have taken flesh by the consent of the Virgin's *inward* man, but denying that Christ took flesh of her *outward* man, because it was sinful, are not very intelligible. She treated with scorn all the means made use of to recover her to a better mind: and sentence passed upon her, pronouncing her an heretick, and delivering her over to the secular arm. It is remarkable that Ridley's name is not in the sentence, but only



the names of the Archbishop, Sir John Smith, William Cook, dean of the arches, Hugh Latimer, and Richard Lyell, L. L. D. The King was hardly prevailed upon by Cranmer to sign the warrant for her burning: but the Archbishop distinguished betwixt errors in other points, and the open, scornful, rejecting an express article of the Creed, *Born of the Virgin Mary*; thinking that these latter, always esteemed heretics from the first establishment of Christianity, deserved not the lenity with which others might be treated: and represented, that it betrayed an indifference toward religion to neglect putting in execution the laws established for maintaining God's honour, while they were diligent in those that were enacted to maintain the King's honour, and the peace or property of the subject. However, the Archbishop was not so earnest to get the warrant executed as signed. He laboured much to convince her, and save her from the fire. In which charitable office, Ridley, when he came to London, joined: they both of them visited her; they severally took her home with them to their own houses, and earnestly endeavoured to recover her from her errors: but she resisted, with great stubbornness and indecency, all their kind pains to recover her. After their unsuccessful attempts for a whole year, she was at last burned, May 2d, 1550, persisting obstinately in her opinion, and behaving with great insolence to the last.—The like sentence was executed upon George Van Parre, a Dutchman, for denying the divinity of our Saviour, which is mentioned here, though it happened not till the 25th of April 1551; on the 6th of which month, Ridley, who was a commissioner, signed the sentence of excommunication.

Mild and gentle, says our Author, as his nature was to every modest enquirer, though in error, he would not break the laws in being, in indulgence to obstinate blasphemers.—As we intend to entertain our readers, and to enrich our pamphlet, with the latter and more interesting part of this life in our next Review, we shall conclude at present with a word or two to our reverend Author: who, we hope, will excuse the liberty we take with him.—We cannot help thinking it extremely wrong, and likely to have a very ill effect upon the interest of religious liberty, an interest which will ever be valued by wise and honest men, to endeavour to palliate such actions as these, [the burning of Van Parre and Joan Bocher] and to gloss them over by artificial colourings, when it is well known they are not to be justified, and are totally inconsistent with the spirit and principles of Protestantism, as well as Christianity. How much better would it be,—how much more agreeable to the character of a Protestant Clergyman,—ingenuously to acknowledge, that the principles of liberty, and the rights of Christians, were not understood in  
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their full extent in the beginning of the Reformation : and that though they did glorious service to the common cause of true religion, the very best of our reformers did not always act in perfect consistency with themselves? In writing the lives of men, even the best of men, we are writing the lives of fallible and imperfect beings ; and though it be decent and right, in speaking of the failings of worthy and excellent characters, to treat them with great softness and tenderness ; yet it may upon the whole perhaps be as useful sometimes to acknowledge their failings, as well as to celebrate their excellencies : the one are recorded for our imitation, the other for our admonition, and neither will be omitted by the faithful historian.—But our author does more than palliate ; by the use he has made of the terms *blasphemy*, *obstinate*, &c. he seems to justify a practice which all good men abhor. He doubtless knows, as well as ourselves, that under the same pretence was Ridley himself at last brought to death.

[To be concluded in another Article.]

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*Man in Quest of Himself: or, a Defence of the Individuality of the human Mind, or Self. Occasioned by some Remarks in the Monthly Review for July 1763, on a Note in Search's Freewill. By Cuthbert Comment, Gent. 8vo. 1s. Doddsley.*

HAVING done ample justice, as we imagined, to the merit of the ingenious Mr. Search and his *illustris* commentator, we were not a little surprized at so formidable an attack upon us, for having differed with them on a speculative point ; which hath long puzzled, and perhaps will long continue to puzzle, much abler metaphysicians than either Mr. Search, his cousin, or ourselves. Our surprize, however, was greatly augmented by the motive assigned for this replication ; viz. that the Reviewers had advanced the doctrine, “ of the mind and material elements fluctuating and changing into one another ; which seemed a revival,” though Messrs. Comment and Co. are candidly willing to believe it was not intended as such, of the antiquated notion, “ that a perceptive and active Being might be formed of inert and senseless principles.” We must here beg leave to refer our Readers to those two pages \* of our Review, against which this Pamphlet is written. We are persuaded they will *there* find no such doctrine advanced. We have hinted, indeed, a conjecture, founded on analogy, that the primary elements of

\* See Review for July, page 55, and 56.



things might not be always in the same state; but this we mentioned cursorily, as mere suspicion only. But were it otherwise, what hath this to do with the interchangeability of the mind and material elements? Have we even so much as mentioned material elements? Have we admitted the existence of *inert* and *senseless* principles? On the contrary, have we not declared that every material substance is a compound? How then can Mr. Comment pretend to charge us with advancing a doctrine, and reviving a notion, founded on principles that we utterly deny? Our learned Scholiast, who censures our inelegance, may tell us that we then "drive *plumb* into Berkley's System." Not so, neither, good Brother Comment! *Modus est in rebus.* Are we necessarily to adopt all the chimeras of the Pneumatists, because we cannot digest the absurdities of the Materialists? If Mr. Search and you really thought it worth your while, to enter, at this time of day, into a formal confutation of the Stratonian and Democritic Atheists, we are only sorry that so much ingenuity hath been thrown away in disproving notions long since disproved and exploded. The more plausible opinions of some modern Deists had been an object more worthy your attention, and would have afforded an extensive field for the display of those casuistical talents, for which you, and your loving cousin, are so eminently distinguished. Your motives for enquiring into the individuality of the human mind are certainly the most commendable; for, as you justly observe, "while it remains uncertain whether our continuance is to last any longer than this life, there is very little encouragement to consider whether there be another world, or no: Whereas, on the other hand, if it could be shewn, from the contemplation of our nature, that the mind is built to last for ever, then it would become expedient to examine what is likely to befall her hereafter, and whether any thing to be done at present, may affect her future condition." Nothing can be more praise-worthy than such an enquiry; and very happy should we think ourselves to have an opportunity of bearing testimony to the success of the enquirer: but we fear it will be long before mankind will be able to arrive at that desired assurance, by means of their natural reason only. Hence, when you tell us that Mr. Search's "plan, having confined him to build solely upon the fund of natural reason, he was not entitled to avail himself of the assurances given in the Gospel," we cannot help thinking that his very plan excludes the best assurance he can attain of the object of his enquiry. And, indeed, as life everlasting is brought to light by the Gospel, to what purpose should Christians throw that sacred torch aside, to grope about and bewilder themselves in the darkness of human reason; unless it be with a presumptuous view to set the latter in competition with the former, and

to make revelation become apparently useless? This view, however, we are as ready to believe was foreign to Mr. Search's design, as his commentator is willing to excuse us, in the instance above mentioned.

Having thus, we hope, fully satisfied the Reader that the Author's alledged motive for this publication is groundless, we shall, in our own justification also, enter into some of his principal arguments, whereby it may appear that he hath been as unfair in the management of his attack, as the attack itself was wanton and unprovoked. Nay, we doubt not we shall be able to shew that, notwithstanding he displays so much agility, and flourishes his back-sword so tremendously, he is not quite so great a master in the noble science of SELF-defence, as some may probably imagine.

The first passage in Mr. Search's book, on which we took the liberty to comment, contained the following assertion, "Existence belongs only to individuals; a *Compound* being a number, or collection, of substances, and having no other existence than that of its parts." Instead of censuring this passage, as we might have done (it involving a contradiction in terms) we contented ourselves with asking, what was meant by the words *Individuals, existence and substance*; concluding that, if the Author meant palpable individuals and material substance, *These* were compounds; and, according to his assertion, had no existence at all. No! says Mr. Comment, it was not said that Compounds did not exist, but only that they did not exist in the singular number, as distinct from their parts; they having no other existence than that of their parts. And yet it was actually said "Existence belongs only to Individuals." And, if so, Compounds must have no existence at all.—"Yes, yes, they have some existence too, but no other than that of their parts; and therefore they do not absolutely exist, in nature." Hey day! Master Cuthbert! *they do exist, and they don't exist!* Pray do us the favour to let us know what you mean by *existence*? What kind of idea have you of the essence of Individuals, and by what means was that idea obtained? We should be glad to know whether you conceive the individual elements, or first principles of things, to which only you ascribe existence, to be material or immaterial. If the former, we should be farther curious to know how you discovered that such elements actually exist. For our part, we know of neither argument nor fact which leads to such a conclusion. Your individual material elements, therefore, are, for ought you know, as mere *entia rationis* as any of those compounds they are supposed to form. It is common in physics to distinguish matter from motion, or bodies from their properties; as it is in Metaphysics to make a distinction between ex-  
istence



istence and action, or substance and mode: And yet nothing is more common in both sciences than to take one for the other; there being nothing more difficult than to distinguish sometimes between matter and motion, or an agent and an action. The duration of a motion or action will often be sufficient to procure it the denomination of a body, or actual Being. It is true that without the existence of an agent, there could be no action; but the essence of such agent is not to be defined, though its existence is proved, by its action; such action generating, and by its duration constituting, a new existence; which, in its turn, becomes an agent with regard to a succeeding action. But probably you cannot get rid of the ideal distinction of mode and substance; the latter only, according to you, having a right to the term existence. If by substance, however, you mean matter, i. e. something that hath length, breadth and thickness, this may, for ought we know, be only the result of the action of immaterial agents; body itself being probably as mere a phenomenon as any of those effects which appear more palpably to arise from the mutual and reciprocal action of bodies on each other. You say palpable bodies may be divided into parts; these again into other parts, and so on; concluding hence that we must come at last to the primary individual elements, which, not being compounded of others, must have an absolute existence. Be it so. Must not you first find out a palpable body without pores, one that throughout the whole of its dimensions, contains the true elementary substance, before you can prove that mere divisibility will bring us to the primary individuals of which you imagine it compounded? Gross bodies, indeed, may be broken to pieces, and have their parts separated from each other; but the smallest bodies in nature may possibly be no more potentially than actually divisible. How are you certain that quantity is really made up of an infinite number of parts, or that it is not generated by the flux of one or a few? If a line may be described (not of the apposition of parts, but) by the flux of a point, a surface by that of a line, and a solid by that of a superficies, and so forth; in a word, if the extension of bodies should be as mere a phenomenon as any of their other qualities, the essence of the primary elements of things may prove to be nothing but action: they may possibly be nothing else than so many distinct actions of one self-existent, and uniformly acting first cause. And, in this case, what becomes of your favourite *substance*? Is it not, to the full, as imaginary a Being as *Mode* or *Figure*? Now we will venture to say you cannot adduce one valid argument, to shew that the essence of the primary elements of things, is not such as we here insinuate; nor can you point out in what respect the phenomena of the universe would be affected or altered, if it were not as we say

The Materialists may suppose the Berkleian system as absurd as they please; but nothing can carry with it a greater air of absurdity in philosophy than to suppose the Creator to have first given existence to, or described, a void space, and after that to have made a parcel of inert, lifeless masses of matter; and that by the disposition, motion and sensibility which he afterwards introduced among those, he produced the phenomena of the universe. Can it be supposed less consistent with omnipotence that the Supreme Being should produce the world without the formation of real space and matter, than that he should do it by means of such *inane* and *inert* expedients? Is it not more philosophical to conceive that all the phenomena of nature flow immediately from him, as the first cause; and that all physical existence is the uniform result of his action? God is said to have created the world out of nothing: but, according to the Materialists, he not only did not make the world out of *nothing*, but appeared under the strange necessity of creating *something*, first of all, to make it of; and not only so, but to make a place likewise to hold this *something* in. But not to grow ludicrous on so serious a subject, this is certain that our ideas of external objects are the joint effect and mutual result of the action, of those objects, and the passion, sensibility, or, if you will, the action, of our organs of perception: so that should we affirm objects to exist in nature as they do in our minds, we should make little difference between external objects, and our ideas of them; and no difference between the appearance of things and the things themselves. When the followers of Berkeley, therefore, say that external objects, such as they appear to us, do not absolutely exist in nature, their *esse* being *percipi*, we cannot help paying some regard to their opinion. Hence it is, also, that we conceive the term *substance* to be merely expressive of an idea and not of a thing. The immaterial elements of bodies (or the several constant, durable, and uniform actions of the first cause) may excite in us the ideas of substance, matter and the like; but doth it therefore follow that such elements are substantial and material? Surely, not!

Thus you see, Brother Comment, it was not without reason we desired you to explain your terms; that of *existence* seeming to us very equivocal or improper, as applied exclusively to individual elements; of whose essence we shall probably ever remain profoundly ignorant.

Admitting then (as we think it cannot be denied us) that every thing in nature, whatever it be, which excites the ideas of an external object, hath a title to *existence*, we shall find, on a narrow inspection into such objects, and into the means of our acquiring ideas of them, that they consist as frequently of  
what



what is called *mode* and *figure*, *action* or *relation*, as they do of what we call *substance*. If we should take, for instance, a piece of steel wire, and twist it round into a circular or spiral figure, it would form a spring, viz. an object exciting a certain idea of resistance peculiar to a piece of wire so twisted. Now, we would ask whether this *spring* exists or not? Is it something, or nothing? If we say, it hath *no other* existence than as a piece of wire: it would be false; because, when *only* a piece of wire, it gave me no sensation of such resistance as I feel from the spring. May we not say, therefore, that such spring hath an *existence*, with as much propriety, as we could before say, that the wire existed? And, if it exists; in what doth its essence consist? Doubtless, in mere form. "No, you would say, mere *form* is *nothing*; a mere *mode*! and cannot constitute a *Being*; the existence of the spring is *only* that of the *steel* wire; for if we should coil up a piece of \* *lead*en wire in the same manner it would not form a spring." Very true; and this objection, instead of invalidating, confirms our opinion: the lead would not be a spring; because it is too soft to support that form which is essential to (or constitutes the existence of) a spring. We shall endeavour to illustrate this point by another instance. Is there a man in the world who will deny the existence of a clock or a watch? And yet, what is a clock? It is a machine, or time-piece, indicating the hours of night and day. But if all the parts of which such machine is composed, were separated, and thrown promiscuously on the floor, though every one of them might be perfect in its kind, would they constitute a clock? Would they tell you the time of the night or day? No—What then is the essence of a clock? or whence doth it derive its claim to existence?—In the relation which its several parts actually bear to each other.—But may not this relation be conceived to subsist, if all the parts were destroyed; in which case no clock could be allowed to exist? Most certainly: but there is a wide difference between an *actual* and an *ideal* relation. Things are not, as we before observed, what they *appear*; their relations therefore undoubtedly bear the same distinction. It is to be observed we mentioned, *mode*, *figure*, *action*, and *relation*. Our Brother Comment, and we hope our Readers too, will perfectly understand us. Nothing is more true than that Compounds could not *actually* exist without the simples or elements of which they are compounded: but it does not thence follow that they have *no other* existence than that of those elements; or that, when the latter concur to the formation of Compounds, *these* Com-

\* Is existence then expressed by an *Adj. Active*? Accurate and elegant Philologists! A *Subj. active* is the name of a thing.

pounds may not, with as much propriety, be said to exist, as those elements themselves.

Mr. Comment seems to have been misled in this argument by supposing a Compound to be merely an assemblage or collection of parts. But if Compounds were nothing more than assemblages or collections of individual elements, (as these elements are supposed to be homogeneous, and only numerically distinct) such Compounds could have no specific difference: they would differ only in magnitude, or number of parts. Materialists allow that the primary elements, of which brass and iron, for instance, are compounded, are homogeneous: but brass and iron have a specific as well as a numerical difference: brass and iron therefore have an existence different from that of their component parts. And hence it is plain that the essence of Compounds, *quatenus* Compounds, lies not in a mere assemblage of parts; but in the modification, mutual action, or reciprocal relation, of those parts. In like manner Mr. Comment is mistaken in his favourite instance of illustration. A *regiment* he conceives to be merely a noun of number, as a gross, a score, a dozen. But, though a regiment may be said to consist of a certain number, by way of distinguishing it from a battalion, a troop, or a company; yet the number of men is not so essential as to constitute its existence. If it were, an equal number of men, without incorporation, establishment, officers, or discipline, would constitute a regiment too. Surely, however, we should make some difference between a regiment and a mob! and therefore a regiment cannot be truly said to exist *only* by the existence of the men. Our brother Comment says "surely *disbanding* is not *annihilating*." Indeed, Sir, it is. When the soldiers are disbanded, and the officers put on half-pay, the regiment is broke or annihilated, even though every mother's son of the corps should be alive and well. You probably could not so easily digest our asserting, that, on the other hand, the regiment might exist if every individual man in it were killed. And yet (to use your own method of illustration) we have frequently heard, in this nation, and even paid for the subsistence too, of regiments that existed only on paper; and have committed the protection of our liberties and properties to nominal heroes, who took the field only on the muster-roll. There are the regiments that suffered so extremely at the Havannah; pray, do they still exist or not? The news-papers tell us that some of them lately arrived in Ireland. But the common news papers will lie; and indeed we would not appeal in this case even to the authority of the Gazette itself. We should be glad, however, to know, between friends, whether or not Mr. Comment thinks they still exist? If the term regi-

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ment be, indeed, merely a noun of number, a regiment must cease to exist, the moment one of that number is annihilated. But, not to be so very strict upon a brother Commentator as to boggle with him for the life of a single man, we should be proud if he would inform us how many men might be killed before the regiment would cease to exist? Doth it cease to exist after the first man drops? or doth it continue to exist till the *coup de grace* be given to the last? According to our notions, there is a wide difference between destroying the men of a regiment, and destroying the regiment itself. Is it absolutely essential to a regiment, that every officer and private sentinel in it should be alive? Nay, admitting that it is a noun of number, why may not some, or all of that number, be dead? A regiment is not a compound human being, consisting of, or comprehending, the lives of a certain number of individual human beings. It is true, a cannon-ball may as effectually discharge a gentleman from the service as the best *congé* in the world; but till that discharge is admitted, till he is struck off the list, or is superseded in his post by some other man, he is an officer of that regiment, even though he be fairly killed in the field of battle. The death of the *man* doth not immediately annihilate the *officer*. It renders him indeed, incapable of duty: but there he lies, "on the cold ground outstretched he lies," with his pike in his hand and his commission in his pocket; and the soldiers shake their heads, and say, "there lies our poor captain!"

We do readily admit that the men of a regiment are not annihilated by being disbanded; but by disbanded the men, the King certainly annihilates the regiment. And how can you, Mr. Cuthbert Comment, presume to say, "he doth not thereby lose a single subject, substance, or being, out of his dominions?" Would he not lose so many soldiers, which will cost the government some thousands of pounds when it wants them? Are soldiers then no Beings? And doth the government in this case throw away its thousands to purchase nothing? For want of soldiers, it is certain a recruiting officer is obliged to enlist mere men; but it will cost both a great many men and much money too to compleat a regiment of soldiers. But, perhaps, you, Mr. Comment, think no more of those brave fellows, that have survived the sacrifice of so many of their companions on the plains of Europe and America, than Falstaff did of the ragged regiment he was ashamed to march through Coventry; Ragamuffins! good only for powder! mere mortal men that will serve to fill a pit as well as better! Learn, good Mr. Cuthbert, to have a little more respect for those beings who have so remarkably signalized themselves in the service of their country, and have raised its reputation to the highest pitch of military glory.

Another mistake of our brother Scholiast is, that he doth not make a sufficient distinction, between the component parts of particular Compounds, and the primary individual elements of Compounds in general. It is certain that the latter exist in all, but they cannot, with philosophical accuracy, be indiscriminately called the component parts of Compounds specifically different. The primary elements of all bodies are confessedly homogeneous; and yet the immediate component parts of brass and those of iron are different. Thus the component parts of a crowd or mob may be considered as homogeneous, mere individuals; but those of a regiment are not so. There enter, into the composition of a regiment, a Colonel, Lieutenant Colonel, Major, Captains, Subalterns, and private centinels. And, notwithstanding those characters are severally sustained by homogeneous individuals; yet mere individuals, or men, are not the component parts of a regiment, as they are of an irregular and undisciplined mob. Hence Serjeant Bluff and Corporal Trim might both be knocked on the head, and yet the Serjeant and Corporal of their department still exist; even as when, in action, the command devolving on the officers of any corps as their superiors fall, the commanding officer is always alive, tho' General Truncheon, Colonel Standard, Major Pike, and twenty others may have fallen in the battle. Will it be still said that such commanding officer is no otherwise a being, or hath *no other* existence, than as a man; his post being only the relation in which he stands to the rest of his corps? To this we might answer, that so far as he is a mere man, he cannot cause the artillery to batter down the walls of a town, or give motion to the numerous individuals of his army to cut the enemy to pieces. No. This he does by virtue of his being commanding officer. It is the *General*, and not the *man*, that acts. So that here is a town levelled with the ground, and a slaughter made of some thousands of human creatures, by a mere non-entity! For, though it be true the men had a hand in all this mischief, yet had not the General commanded the attack, the poor fellows might have stood very peaceably and harmless, with their firelocks resting on their shoulders.

Our antagonist may possibly object to all this, by calling it metaphysical casuistry, and telling us over again that modification, and relation, are not existence, that the properties of things are not the things themselves; for "if there be real qualities producing perceptions, then there is a real something possessing the qualities; as there can be no squareness without something square, or redness without something red." The latter part of this illustration is a little unfortunate, if we reflect on the phenomena of *light and colours*. But to cut short this part of the dispute;  
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resting our cause on what hath been said; Mr. Comment supposes that things do not consist merely of their qualities; and we conceive that they consist of nothing else; for if all such qualities were gone, the things themselves would be annihilated. And we may very safely call upon him, and all the Materialists in the world, to give one physical proof, or bring one solid argument, for the existence of any substratum or substance independent of, and supporting, or possessing such qualities: The qualities and relations of things are all that we actually perceive of them, and therefore all that we really know of existence.

Mr. Comment says, indeed, that a man cannot doubt of his own existence, or that he hath a personality distinct from that of all other Beings. And yet should I ask a man what he means by *his own* existence, or that distinct personality, he would define it by the several relations in which he stands, and by which he is distinguished from such Beings. But before we proceed any farther on this head, we must take the liberty to reprehend our worthy friend and relation, for, what we think, a little unfair dealing in the attack on our article. In page 13 of his pamphlet is the following passage. "We come next to the term *Individual*; and what does that import but something that cannot be divided? Therefore to talk of every individual being a Compound, is a palpable absurdity, a flat contradiction, the same as an indivisible divisible, or an uncompounded Compound." Here he conceals from the Reader the distinction we made between palpable individuals and impalpable indivisible elements. A very material distinction! Without building however, on this, it is certain that a house, a church, or a windmill is as much an individual house, church or windmill as an indivisible element is an individual element. We should not presume to say that a windmill was an individual substance; because we know of no such thing in nature: but *quatenus* a windmill, of whatever parts it may be compounded, it is truly an individual; for though we may divide it into parts, we cannot divide it into windmills.

Again, Mr. Comment hath imposed on his Readers, or himself, in charging us with having advanced that "the not having knowledge of existence, and not existing, are synonymous expressions." If this Gentleman's memory had been equal to his wit, he might have recollected that he himself rested the proof of our existence, solely upon our not being able to doubt it. Hence it was that we let fall the equivocal expression whereon he founds his charge of this paralogism. But, notwithstanding he is pleased to flourish away through three or four pages on the subject, we have too good an opinion both of him and ourselves, to suppose he could, even for a moment, think us guilty

guilty of so notorious a blunder. Indeed, Brother, this method of treating an antagonist, resembles too much the desperate and disingenuous tricks of a prize-fighter, and is highly unbecoming the dignity and candour of the illustrious family of the Comments. To return, however, to the subject, of which you profess yourself so extremely tenacious, viz. the individuality of the human mind. A man cannot doubt of his own existence. True. But when you ask him strictly, of what it is that he cannot doubt? He is puzzled to tell you. He knows, from a consciousness of his own existence, that something exists which he calls *himself*; but whether this be a compound or a simple, he may very justly be doubtful. He is by no means conscious of the existence of either a mental or material substratum, distinct from and independent of his organical qualities, which remain always the same, and by which his identity is determined. You have, indeed, stuffed up an antagonist of straw, whom you have cuffed and buffeted about with all the triumph of conscious superiority. But, had we been at the elbow of this doughty casuist, we should have prompted him to ask different questions, and make very different answers, to those you have drawn from him; in which case, instead of giving you so fair an opportunity of displaying your powers, he might perhaps have proved a formidable scare-crow.

We had hinted that, as all our ideas are acquired by means of the senses, the knowledge of our personal identity could not be attained without an human body. Mr. Comment seems to be of another opinion, and charges us with *positiveness* for having asserted what we did not demonstrate. We cannot help thinking it, however, a little injurious to impute what we may advance, to positiveness, because not always attended with a demonstration. The nature of our work will by no means admit us to be so explicit on every subject, on which it may nevertheless be expedient to give our opinion, as if we were writing a pamphlet which we might enlarge as we pleased. Indeed, we fear many of our Readers will think we have, in the present instance, taken up too much of their time already; but we must beg leave to say a word or two more on this subject of personal identity. Our identity of person is known to others by our size, make, features, voice, sentiment, &c. Mr. Comment would declare none of these to be existence. Our identity is known to ourselves by the sense or remembrance of our present and past relations to other objects. But suppose that a man or woman should be so much altered in their size, make, features, voice and sentiment as not to be known again by others: Suppose farther that by sickness or accident their memory should be so impaired as to make them forget their former ideas, actions,



and situation: how is the identity of such a person to be ascertained; and in what doth it consist? It is on all hands allowed that, from the change effected by the accretion of chyle, and excretion of the humours, there may not remain any part of their former corporeal substance. Their external form and interior constitution are so altered, that they are not known to be the same persons, either by themselves or others. And yet, it is said, they are the same identical persons, from some unchangeable individuality in the mind, or self. It may be so; but we cannot conceive how Mr. Search or his commentator could possibly find it out: for as to their spirit and drop, they favour too much of the Empiricism of the Materialists, to deserve notice. The human soul, whatever it be, is certainly neither drop nor pill. Not that we deny the identity of a person under the circumstances supposed; because had the change been gradually effected in the presence of others, they would still call him by the same name, and might act in regard to him in every respect as before. So that we see, if all the substance of a man's body were changed, and its form and disposition only transferred to other substance; the person might remain still the same; whereas if the form and disposition were changed, though the corporeal substance should be still the same, the person might not. Again, the identity of the person seems to depend on the circumstance of the change being observed by others, or remembered by himself. The man, altered as above supposed, is the same man, if he be still called by the same name, live in the same neighbourhood, and possess the family estate: but had this change happened to him alone in a distant uninhabited island, who would admit him to be the same person? And yet can it be said that a man's identity is merely circumstantial? According to the testimony of others, it appears that our identity consists in the sameness of our form; and according to our own testimony, it consists in the sameness of our reflection. That such a person would be the same is certain, if by being the same we mean as one numerically distinct from all others; but is personal identity merely negative, consisting only in not being any thing else? Mr. Comment, as many others have done before him, seems to lay a great stress on the certainty of our existence, from our consciousness of it; but this consciousness is but very imperfect. If a man did not himself remember that he had before borne a similar relation to the objects about him; he would never know himself to be the same man; and, if ignorant of his personal identity, how imperfect must not his knowledge be of *his own* existence? But be this as it may, it appears pretty evident that personal identity consists not in the sameness of any particular Being, independent

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of other Beings; but in the sameness of the relations which such Being bears to all others. If you continue still to ask, what then is the Being, abstracted from its qualities and relations? We answer, we do not pretend to define, or even assert, the existence of, things without properties, qualities and relations. The least exceptionable idea we can form of the first elements of things, is, that they are durable actions, or powers, productive, by their combination, of the various phenomena of nature. The internal sensitive powers, exciting in organized bodies a sense of pleasure and pain, or causing them to be affected by the action of external objects, doubtless exist, as well as those powers impressing the sense of such objects: but, whether they are all homogeneous; whether they are in a fixed or fluctuating state; whether they have an existence as separate agents, distinct, and, in that sense, independent of the Deity; or whether they are to be conceived as several distinct and constant exertions of that supreme and self-existent power; these points are, in our opinion, not to be determined by the strongest efforts of the human understanding. We refer, therefore, our good friend and brother, Mr. Comment, with all those who are justly solicitous about the welfare of the human soul in a future state, to the comfortable assurances of that Gospel, which Mr. Search hath thought proper to lay aside; being fully persuaded, that if they do not find satisfaction in the Scriptures, they may long seek it in vain, amidst the perplexity of metaphysical disquisitions.

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## MONTHLY CATALOGUE,

For DECEMBER, 1763.

RELIGIOUS, &c.

ART. 1. *Mechanicus and Flaven; or the Watch spiritualized.* By John Martin, Watch-maker, of Spalding, Lincolnshire. 8vo. 1s. Keith.

THOSE who are acquainted with the spiritual Conundrums of Flavel, will have an idea of honest John Martin's typical performance. — Some men's heads have an amazing emblematical twist.

ART. 2. *A Dissertation upon the Subject of Circumcision. Containing, an Enquiry into the Original of this religious Rite: With an Attempt to settle some Points of ancient History and Chronology, by the Help of this Medium, in a new Method.* By John Breckell, of Liverpoole. 8vo. 6d. Waugh.

Some learned arguments are here produced, which render it, in some degree,



degree, probable, that the Shepherds, mentioned by Manetho, invaded and conquered Egypt not long after the departure of the Israelites; and that they were Arabians, and the descendants of Abraham, by Ishmael: and, consequently, that the Egyptians might have received the rite of Circumcision from them—contrary to the supposition of Celsus, Shafsbury, and some other Writers, that Abraham himself received it from the Egyptians.—Clear and decisive evidence is not to be expected in a subject so ancient and obscure: and therefore we ought to be satisfied, if we can find the least probability, from other testimonies, to confirm the account which the Old Testament gives of the origin of Circumcision. But we wish our learned Author had pursued his subject, and \* proceeded to corroborate his arguments, by examining the different hypotheses of Usher, Marsham, Newton—all which (he says) he has considered with care and attention, and thinks them liable to greater objections than the scheme he has formed and pursued.\*—Particularly, we wish he had considered the passage in Joshua v. 9. where circumcising the Israelites is said to be rolling away the reproach of Egypt from off them: which may seem to imply, that the Egyptians reproached the Israelites for being uncircumcised: and consequently, that it was esteemed as a sacred rite by the Egyptians themselves, before the departure of the Israelites,—and the strong presumptions also alleged by Newton to prove (in confirmation of the opinion of Josephus) that Shishac and the great Sesostris were the same person. o.

Art. 3. *The Triumphs of Jehovah, a Peace-Offering.* 8vo.  
1s. 6d. Buckland.

This is a dissertation on the LXVIII Psalm, with an application of the circumstances therein recorded to the events of our own times. The work is conducted in the following method.

1. It is enquired what are the exploits and operations of JEHOVAH recorded in this Psalm? 2. The fruits and benefits of these operations are represented. 3. The use and improvement to be made of them.

By way of Appendix, are subjoined a few short Essays on some passages of the Revelation, especially the great river *Euphrates*.

The work before us shows the Author to be a pretty good Orientalist; and to have some turn to criticism: the marks of a pious and devout mind run through the whole of his performance; but the application of the passages in the Psalm to some of the events of the late war, are unsufferably wild and fanciful, and, we apprehend, will not give the sober and judicious part of our Readers any great entertainment. To see a passage cited from the *London Gazette*, or the *Monthly Register of a Magazine*, to elucidate the Psalms of David, might create a smile, did not our veneration for those antient writings, and a consideration of the unsearchable counsels of divine providence restrain it.

## THEATRICAL.

Art. 4. *The Mayor of Garrat. A Comedy of two Acts. As it is performed at the Theatre-royal in Drury-lane.* By Samuel Foote, Esq; 8vo. 1s. Vaillant.

The

There is much humour and entertainment in this piece. The first act is truly comic, as is also great part of the second. The character of Major Sturgeon is new, and highly wrought up. On the whole, the Mayor of Garrat deserves all the success it has met with; and it is allowing its droll and ingenious Author no more than his due praise, to say, that none of our theatrical Geniuses have the power to treat the town with a heartier laugh than Mr. Foote: witness his *Knights*, his *Englishman in Paris*, his *Orators*, and the present performance.

Art. 5. *Love at first Sight: A Farce of Two Acts; as performed at the Theatre-Royal in Drury-lane.* 8vo. 1s. Becket and De Hondt.

Water gruel, without salt.

Art. 6. *The Dupe, a Comedy. As it is acted at the Theatre-royal in Drury-lane, by his Majesty's Servants.* By the Author of the *Discovery*\*. 8vo. 1s. 6d. Millar.

As this second comic production of Mrs. Sheridan's pen hath already received sentence of condemnation from the public, we shall have very little to say to it:—for, to be doubly damned, would be hard measure indeed!—Neither doth the printed play deserve such severe censure as the performance received on the stage, the passages objected to, for their grossness, being struck out.

\* See Review, vol. XXVIII. p. 167.

Art. 7. *The Dupe is in him. A Farce of Two Acts. As it is performed at the Theatre-Royal in Drury-Lane.* 8vo. 1s. Becket, &c.

A very agreeable Entertainment, not unworthy the Author of the *Jealous Wife*.

Art. 8. *The Liar, a Comedy. In three Acts.* 8vo. 1s. Cooke.

Although this *thing* is styled a *Comedy*, we cannot but think it one of the poorest and most contemptible of the minor family of *Farces*. It is wholly destitute of wit, invention, character, or moral.

#### P O E T I C A L.

Art. 9. *The Priest in Rhyme; a doggerel Versification of Kidgell's Narrative, relating to the Essay on Woman.* 4to. 1s. Gretton.

There are many very passable Hudibrastics, and Cottonian rhymes, in this merry versification of Mr. Kidgell's pamphlet; as for example,

I, Kidgell, *Artium Magister*,  
For Wilkes's back have spread this blister;  
Of Horne in Surry am I Rector,  
And preach the Berkley-chapel lecture;  
And, as you see me, stiff and starch,  
Am Chaplain to the Earl of March.

Believe



Believe me, Gentry, here's no juggling

My Master's other title's Ruglen.

Poor Kidgell! how hast thou been be-pros'd and be-rym'd! 'O grief of griefs!' But thou has justly earned the reward of thy indiscretion.

Art. 10. *An Essay on Woman. In three Epistles.* 4to. 1s.

Freeman.

A foolish catch penny parody on a few lines in Pope's *Essay on Man*; such as the following couplet:

Why have not women microscopic eyes?

For this plain reason, women are not flies.

There is very little more deviation from the words of the Author, in any of the verses: but we suppose the industrious Grubbean thought any thing would do to *humbug* the curiosity of the public, so violently excited by Mr. Kidgell's narrative of an *unpublished*, obscene, and exceedingly profane libel.

Art. 11. *Mundus Muliebris; or, an Essay on Woman.* 4to.

6d. Jackson.

O Yes! If any Author, Bard, Versifier, or other person, hath by him any poem, or copy of verses, relating to the fair sex, (no matter whether for or against them, provided it hath but WOMAN in the title-page) either new or old, in MS. or in print, let them repair to any Hedge-Printer, or Hedge-Bookfeller, in London or Westminster, and they shall receive a reasonable gratuity for the same.

Note, If very obscene, the consideration will be greatly enhanced; and if a due portion of blasphemy, no encouragement shall be wanting: there being now a great demand for *any thing* of this kind.

\* \* Secrecy most religiously observed, if required.

Art. 12. *Descriptio Angliæ, et Descriptio Londini; being two Poems in Latin Verse, supposed to be written in the XVth Century.*

Published at the Request of several learned Gentlemen, and Lovers of Antiquity. 4to. 1s. Rivington.

The Publisher of these Poems informs us that they were found amongst the Papers of a considerable family in the West of England, now extinct. We are sorry that he did not let the Works of the Family follow it, and that he should be solicited, by so many *learned Gentlemen and Lovers of Antiquity*, to publish a hodge-podge of common-place Geography, in miserable hexameters, groaning under the barbarity of gothic names, and going off at every cadence like Sir John Falstaff under the dead body of Hotspur. Let any Westminster school-boy versify Gordon's, or Salmon's, or any other geographical description of England, and his performance will have the merit of these Poems. But should his lines limp like some of these, we apprehend he would be in danger of the discipline *a posteriori*.

*Quodæcim parent Primati Cantuariensi.*

There's a classical Genius! as Mr. Publisher says in his preface. — Music streaming from Helicon itself! But this is nothing to

REV. DEC. 1763.

H h

Cantia.

*Cantia, Southampton, Berks, ac Suffexia, Surry,  
Somerset, Cornwall, cum Wils, Dorsettia, Devon.  
Et Thamefi, Rutland, Northampton, Bedford, et Oxon, of noisi  
Huntingdon, Lincoln, Bucks et Leicestria, Warwick.*

O the wonderful power of a classical genius! — Doubtless, were the above verses recited at the Tomb of Virgil, the Poet would awake from his slumber of seventeen hundred years, irresistably drawn by the potency of sweet sounds!

*Hinc Dover et Sandwich, isthmum de Sheppey tenemus.*

Here the Author has shewn his partiality. What right had Sandwich to the whole place of a sounding spondee, when Dover, which sends two members to parliament, was cramped up in the two short syllables of a dactyl? — The poor Isle of Sheppey too, why should it be confined to two thirds of a foot, when it stands upon its own bottom?

Pegasus is a most incomparable post-horse. Observe how he scours away from stage to stage, without so much as stopping for a penny-worth of oats, or a pail of water.

*Woodstock, Thetford, Halley, Warwick, Coventria, Barton,  
Royston, Ancaster, Newark, Lincolina, Grimsby.*

This same Pegasus must certainly be an amphibious animal, for the roads of Lincolnshire, which are only passable to geese and otters, and such like land and water creatures, he gallops over without once floundering.

Thus the Author describes the celebration of St. David's day in Wales:

*Cæpis viscuntur; cæpis quoque pilia adornant,  
Quod qui non faciet, non est ab origine Bruti,*

That is, literally,

On leeks they fed, with leeks their caps adorn,  
And he that won't, a Brute was never born.

Art. 13. *Satires on the Times. In two Parts. 4to. 2s. Dodslcy.*

Motto. O TEMPORA!!! O MORES!!!

Alas! poor Motto! how hast thou been harassed, and hacked about? From the venal Patriot, who has thrown thee forth, *pleno ore*, amid the trembling senate, to the garretted Grub, and the *poné*-counter Politician, how hast thou exercised the lungs of all ranks—the goosequills of all orders of men! Never but once didst thou find rest, and then most narrow was thy escape, when a zealous Peruke-maker, at the weekly club, in the too rapid flow of patriotic elocution, cried out, (supposing he had hold of thee) “O TEMPLE OF MOSES!”—By whom thou wert prefixed to these satires, is happily to us unknown; but, probably, he is not quite so respectable a personage as that same merciful Peruke-maker, who suffered thee to escape; since, unlike other Motto-mongers, he has not quoted thy parent, thy original author. This proceeded, most likely, from his ignorance of thy birth: he picked thee up as a common prostitute, and here thou standest, shivering, at the threshold of his Poems: alas! poor Motto!

Poems! did we say? It would be a prophanation of the sacred name of Poetry, to apply it to these reptile periods, these worn out senti-

ments,



ments, and limping numbers! The Author himself, however, has no objection to blending and confounding things sacred with things profane:

Where sacred wisdom, blended with profane,

By day, by night, their faculties employ'd.

But what does he mean by the following passage? when, speaking of man in former times, he says,

Ripen'd with speculation of the past,

Nor less in actual scenes of things compleat,

The modest Candidate to life appear'd.

Oh! now we apprehend him—He is describing, no doubt, the growth of the fœtus in the womb, and its appearance to life—to life appear'd—aye, aye, it must be so: but then (plague on the unlucky mistake!) he tells us, that this same fœtus, before it appears to life, is ripened by speculation. Now it is well known to Physicians, that embryos are not ripened by speculation, but that they receive material nutriment from the mother. One would have imagined, that the Author might have been better acquainted with these things, as he is no stranger to nurseries and such places, whither old women usually resort. From the following lines, however, it appears, that he has met with some infection among them:

As if contagion tainted every spot,

But that infected most where Nurses dwell.

He would have a young Noblemen whispered,

That e'en the great Creator of the world

Made him, and every wretch that begs his bread.

The word *e'en*, in the first line, puzzled us much. At first we took it for a mere conjunctive expletive; but after having consulted with Dydimus, Scriblerus, Eustathius, and the rest of our learned friends, whose names end in *us*, we could meet with little satisfaction about it. Some thought that this *e'en*, or even, meant alike; others, that it signified strait, in opposition to crooked; and others again, that it meant two, in opposition to one—even, i. e. not odd. But the word *equal* in the verse that follows the above quoted lines, was still more perplexing. When, speaking of the great Creator of rich and poor, the Author adds,

That equal to them all, he values none, &c.

What does the man aim at? does he mean that the great Creator is equal in point of dignity to any of his creatures?

A line or two below, he has opposed a maxim universally received, viz. *de nihilo non metuendum est*, for he says, that merit is a

Word of dread, where not possess'd.

When young Master is advanced to breeches-hood, this Writer tells us, that

Custom and growth of years conduct to school.

Now it is very clear, that not custom and growth of years, but the nurse, or some other servant in the family, has the honour of conducting him to school.

In the 33d page of these poems we have the most curiously constructed period,

period, the most wonderful sense and syntax that, perhaps, ever was or ever will be printed :

But seek the pulse that beats to honour's call,  
That, fir'd with detestation at a bribe,  
Would dash the proffer in the Maker's teeth,  
And lose his life ere sacrifice his soul.

Here, in the first place, we are to seek a pulse, and so, by your leave, Doctors, we may. Secondly, this pulse, being fired with detestation at a bribe, would dash it in the teeth of the Maker. [Quere, here, Whether, by the Maker, the Author means the Coiner?] Thirdly, this pulse that would so stoutly throw the money in the face of the poor man that coined it, would moreover, like a good Christian pulse, lose its life, before it would sacrifice its soul.

God—bless you, Maller Satirist! Fare you well, Boy—but, before you come to Tully's Head, with another Satire on the Times, kneel down, devoutly kneel, and say the following prayer.

“ O great Apollo! Thou who knowest that, as to the works of poetry, I am blind, and stupid, and dull, and tasteless, grant me, I beseech thee, a little taste, a little ease, a little elegance, a little harmony, a little genius. Amen !”

Art. 14. *The Group; composed of the most shocking Figures, though the greatest in the Nation, painted in an Elegy on the saddest Subjects, the living, the dead, and the damned; such as Hogarth, Dishonourable Right Honourables, &c. &c. &c. Inscribed to John Wilkes (who is above Title) and Charles Churchill. By Salvator Rosa, or rather the real Friend of Mr. Wilkes.* 4to. 2s. Moran.

Our patience is at an end with transcribing this title-page. What a curse upon the Reviewers is that stupid Rabble, which, without common sense, or common decency, pours forth its execrable Billingsgate from the press! The despicable Author of this performance ought not only to be whipped out of the society of letters, but to be excluded the company of all the civilized and the sober—Perhaps the latter would be unnecessary: for we cannot suppose that his places of resort are better than a night cellar, or the bench of an ale-house. In the sixth page of this heap of ribaldry, he has the most audacious impudence to compare Wilkes to the Saviour of the world!

Art. 15. *Miscellaneous Poems and Translations, from La Fontaine and others.* By Rowland Rugeley. Small 8vo. 3s. Kearsly.

These poems are differently executed: the songs are silly, the translations, particularly those from Ovid, poor; and the pastorals poorer still; yet we have seen many worse elegies, and the familiar epistles are, in general, tolerable. The first epistle, to the Rev. Mr. Wheelton, is, by no means, destitute of spirit; and, to convince the Author that he is mistaken, when he says, that modern Critics are industrious only to select the weeds of the books they review, we shall present our Readers with part of that epistle, which, we look upon as the best poem in his collection.

“ WITH



" WITH some concern I've seen my friend  
 " The trifles which I write commend.—  
 " Concern? Yes, Sir, Concern, lest you  
 " Should be induc'd to scribble too;  
 " A thousand and ten thousand curses  
 " Pursue the man who first made verses!  
 " Who dar'd, audacious wretch! confine  
 " Sense in the limits of a line;  
 " With syllables to fetter Reason,  
 " And cast her into Rhyme's straight prison.  
 " If once th' infection's caught, you'll find  
 " This Cacoethes of the Mind,  
 " Like any other bad disease,  
 " Can't be got rid of when you please.  
 " When Fancy's dull, and Verse draws hard,  
 " How many times have I declar'd  
 " I'd give all thoughts of writing o'er,  
 " And ne'er set pen to paper more?  
 " But act, as angry Lovers use,  
 " Who leave their Nymphs as I my Muse;  
 " A smile restores the Jilt to favour;  
 " A rhyme makes me as bad as ever.  
 " Experience dictates what I write,  
 " Then let my counsels have their weight.  
 " No mortal between earth and sky  
 " Liv'd a more happy life than I,  
 " Till robb'd of all by Poetry.  
 " No fears I knew, no cares I had,  
 " From morn to night I laugh'd and play'd;  
 " Was merry still when ev'ning came,  
 " And morning found me just the same,  
 " But now, say, gracious Pow'rs, what crime  
 " Call'd down the curse? I needs must rhyme.  
 " As when the Father of mankind  
 " Tasted forbidden fruit and sinn'd,  
 " Their charge the Guardian Angels left,  
 " Of Truth and Innocence bereft:  
 " So now soft Peace, and Joy, who both  
 " Had been the Guardians of my Youth,  
 " Withdrew, and left me from that day  
 " To Verse and Discontent a prey.  
 " The painted lawn, or scented field,  
 " No more their wonted pleasures yield;  
 " Joyless I roam, and all the time  
 " Am ransacking the scene for rhyme;  
 " And ev'ry thing I round me see  
 " Am tort'ring for a simile.—  
 " And what with all this pain, and trouble,  
 " Would you acquire? 'Fame'—Empty bubble!  
 " Nor will this boasted Fame be found  
 " Until you're six foot under ground.—

Whenever we meet with the least shadow of merit, it is always a pleasure to us to distinguish it; but poetry requires such very superior talents, that, among the numerous Candidates for the Bays, it is seldom that we can find one, in all respects, duly qualified.

Art. 16. *The Redemption. A Poetical Essay.* By John Hey, M. A. Fellow of Sydney-Sussex College. 4to. 1s. Beecroft.

Now Heaven forbid that an earthquake should swallow up the Kilmington Estate, or that even one year's produce should be destroyed, either by blight, mildew, murrain, or any other calamity incident to stock or crop! For, alas! not only the Farmer would suffer by such an event, but all the poetical Masters of Arts in the University of Cambridge, and even the Republic of Letters would be in a most dangerous situation, for want of the annual supply of a POETICAL ESSAY. Thanks to Apollo! the last season has been propitious, and the harvest has brought us in a poem on—we wish it had been a less venerable subject.

The redoubted Sir Richard Blackmore, who galloped his Pegasus with unbridled fury over every thing human and divine, as a witty Writer has observed,

Undid Creation at a jerk,  
And of Redemption made d—— work.

This Writer, we hope, has treated his subject with more regularity—Oh! quite systematic! Here's a Table of Contents, neat and trim as a Taylor's paper of patterns;

With red and white, and black and blue,  
And green and grey, in order due.

Perfectly systematic! from Original Sin to the Day of Judgment, when as the Author says at the conclusion of his Contents, "all irregularities will be corrected, and moreover will appear to be so to every one concerned."

When the Poet had an eye to this final correction of irregularities, there had been little room for wonder, if he had not been very scrupulous about them in his poem; for why should he trouble himself with what would easily be done by a Committee of Critics at the Day of Judgment? Thus he begins—

Whom shall the Bard that dares of themes to sing,  
Such as th' angelic Choir, in wonder mute,  
Vainly revolve, whom shall the Bard invoke?

This is a most daring Bard, by the bye, who has reduced that subject to a clear system, and accounted for every circumstance of it, while the angelic Choir revolved it in vain!

He calls upon the Virtues to guard his heart,

And purge the bursting humours as they flow,  
Lest vice or ignorance should prompt a lay,  
To stain with foul disgrace the ways of Heaven.

We know not what idea these lines may suggest to our Readers: for our parts, we cannot help thinking, that the Author has assigned to the Virtues a task only fit for an Apothecary's Prentice; and as to the dirty work



work which Vice and Ignorance were likely to make in the ways of Heaven. It is — — — he upon it!

In the next place the Poet bids Humility

The empty word *mysterious* erase.

Strange task this for Humility! What! shall she, like another Alexander, cut asunder those Gordian mysteries which Angels revolved in vain?

After he has introduced the birth of the Messiah, he shews himself an Advocate for that doctrine which maintains, that the Gospel was but a republication of the old law, and that the Author of it

Republiques that ancient law of Heaven,

Which man was first ordained to obey.

Of the same divine Personage he says,

His steps were prompted by benevolence,

His glare of greatness soften'd by the shade

Of mild deportment. ———

Now, to pass over the uncouth expression of *prompted steps*, who ever heard before of our Saviour's *glare of greatness*?

The latter part of this stiff, inelegant, and UNPOETICAL ESSAY, is taken up with arguments either trite and borrowed, or so puerile that they invalidate the cause they were meant to defend. In short, if the Killinbury-Estate produces nothing better hereafter, we shall not care, saving the honest Farmer's interest, if a *Fundi Calamitas* should be the consequence.

Art. 17. *Churchill's Epistle to William Hogarth, Esq; re-versed.*

4to. 2s. 6d. Burd.

An imitation of one of Tom Brown's pieces in ridicule of Sir Richard Blackmore, to whom, as a Poet, our Re-versifier has so much taste and discernment, as to compare Mr. Churchill. Dull, however, as this nameless ——— Author we cannot call him, — is, he has had wit enough to patch up half a crown's worth, at the expence of the Writer whom he so much affects to despise; whom he robs and reviles at the same time: like his brother thieves, who first plunder, and then beat and abuse those who have the misfortune to fall into their hands.

It is many years since we looked into Tom Brown; but if we remember rightly, the piece of his, above alluded to, began thus:

Sir Rich. "Who can forbear, and tamely silent sit,

"And see his native land as void of wit?"

Tom Br. *As every page the City Knight has writ,*

In like manner, the present Artist has had the ingenuity to *unweave* Mr. Churchill's beautiful piece of silk, and to manufacture it up again with a most unseemly *stripe* of his own coarse *packthread*; or, can you rather conceive, Reader, a tissue embroidered with cabbage-nets? — or, — but no comparison can be equal to a specimen; a very short one will do:

Churchill. "Thro' every pannel let thy virtue tell

"How Bute prevail'd, how Pitt and Temple fell" —

Re-versifier. *And Churchill tumb'd to the pit of Hell,*

There's delicacy of sentiment! there's wit! there's poignancy of expression! This is the man who exhorts Churchill to

— Leave off railing like an Oyster-wife!

It reminds us of a little chimney-sweeping urchin quarreling with a barber's boy, at the corner of Fleet-market: when the former cried out to the latter, "Get along, you *black-guard!*"

Art. 18. *The Blood-bounds, a political Tale. Inscribed to the Earl of Bute.* 4to. 1s. 6d. Griffin.

From the title we were led to expect something smart on the King's Messengers, who have lately been so fast caught in their own nets; but on turning over the leaves, behold! nothing of the sort we looked for—nothing but a repetition of stale satire on certain Statesmen, the predecessors of Lord Bute; whose memories are traduced, in compliment to that Nobleman, and by way of introduction to a panegyric on the Peace:

The horrid din of War is o'er:  
Rapine and bloodshed are no more:  
*Famine* herself is *starving*—

Where is the wonder that *Famine* should be *starving*? When the mischief was the poor soul in any better situation?—If this specimen does not satisfy the Reader's curiosity, with respect to the merit of this piece, we will transcribe a whole stanza, which will certainly prove sufficient:

————— War deals  
In blood—murder his trade—he steals  
The heart with inhumanity:  
Mild change! the rays of Peace now shine:  
Be it our *bar-vi*st to refine  
On systems of Christianity.

Whatever systems this Refiner may take it into his head to practice his art upon, we hope he will spare Christianity: and much it is to be feared, that from any soil which he may cultivate in the fields of Literature, his Readers will reap but an indifferent *bar-vi*st.

#### POLITICAL.

Art. 19. *An Essay on the Means of discharging the Public Debt; in which the Reasons for instituting a National Bank, and disposing of the Forest Lands, are more fully considered. With a Dissertation proposed of raising Money to answer the Expenses of any future War, without creating new Funds.* By the Author of "Proposals for Establishing a National Bank." 8vo. 1s. 6d. Payne.

Some account of the very sensible and important tract to which the present Essay is a Supplement, may be seen in our Review for March last, page 178. As we there gave our Readers an idea of this Writer's public-spirited scheme, and a specimen of his able manner of treating political subjects, it will not be necessary for us to enter into the particulars of what he offers to public consideration, in this farther prosecution



tion of his laudable design: which we heartily wish may be carried into execution, notwithstanding all the opposition it may, and doubtless will, meet with, from those sordid persons who prefer their own narrow views of temporary private interest, to the general good, and permanent happiness, of the community.

Art. 20. *Heart of Oak, the British Bulwark. Shewing, I. Reasons for paying greater Attention to the Propagation of Oak Timber. II. The Insufficiency of the present Laws to prevent the Scarcity of that Commodity. III. The Testimony of the most eminent Timber-Merchants, Shipwrights, &c. proving not only the great Decrease, but the proportionate Decrease for Thirty or Forty Years past, of the full-grown Timber fit for the Navy or Merchants Service, in the principal Timber Counties throughout the Kingdom. IV. That the Neglect of Planting, if not immediately remedied, will be the Ruin of this Kingdom. V. The Author's Opinion what Methods would be most effectual to remedy this Calamity.* By Roger Fisher, Shipwright of Liverpool. 4to. 2s. 6d. Johnson.

Mr. Fisher humbly offers these particulars to the consideration of his Majesty, and the Parliament, as well as to all Proprietors of land in Great Britain; and certainly the subject is of the utmost weight and importance. The general inattention, of late years, to a circumstance so interesting to the whole nation, is really astonishing; but it is to be hoped, the laudable regard paid to this, among a multitude of other useful articles, by the worthy Society for the Encouragement of Arts, &c. will greatly contribute to excite such a spirit among our landed Gentlemen, as may not a little conduce towards remedying the evil, so pathetically set forth by the Author of this valuable tract; a tract for which he deserves the thanks of every one who wishes well to the security and prosperity of these kingdoms.

Art. 21. *An Address to Sir John Cust, Speaker of the House of Commons; in which the Characters of Lord Bute, Mr. Pitt, and Mr. Wilkes, are set in a new Light.* By the Author of the Letters signed *Scipio Americanus* in the Gazetteer. 8vo. 1s. Gretton.

The principal and most difficult branch in the art of pamphlet-making, is the structure and composition of the *title*. *That* once settled, the Writer has little to trouble his *head* about afterward. The hackneyed quill generally knows its business, as well as its Driver. It needs only to be set a-going, and it will proceed well enough of itself; like the celebrated Dr. —'s pen, which he taught to *dance upon the paper*; and thus, by the mere mechanical effect of matter and motion, were his famous *I—s—r*s produced.

We doubt not, when the present Writer promised, in the title-page of his intended pamphlet; (for the *title* is generally first concluded upon, as all depends upon *that*) to place the characters of Lord Bute, Mr. Pitt, and Mr. Wilkes in a new light, he really had something of this sort in view; but his pen happened to take a different turn, and ram-  
bled

bled in the beaten track of the War, and the Peace, and Continental Connections, and parliamentary Privileges, and the peopleing of Colonies:—with other Daily-Gazetteer topics. Perhaps, however, the *new light* is to shine forth in a *second* Address to Sir John, or Sir Somebody else,—if the *first* takes.

Art. 22. *Some plain Reasons for a Repeal of the late Cyder Act. Dedicated to every Man who pays Taxes, and particularly to the Honourable G——T——d, M. P. for Norfolk, and to G——A——d, Esq; M. P. for B——ple in Dev——re.* 4to. 6d. Whiston, &c.

What little there is of argument in this pamphlet, has been urged with greater force in former treatises on this subject. The rest of the composition is made up of languid declamation, with here and there an aukward attempt to ridicule. What a consumption of pen, ink, and paper, and what is of still more consequence, what a waste of time, has this ill-judged tax occasioned!

Art. 23. *A select Collection of the most interesting Letters on the Government, Liberty, and Constitution of England; which have appeared in different News-papers, from the Elevation of Lord Bute, to the Death of the Earl of Egremont. Vol. III.* 12mo. 2s. 6d. Almon.

We mentioned the two former volumes of this Collection, in our Catalogue for last month. This third volume contains all the papers which at several times appeared in favour of Mr. Wilkes, in relation to the affair of the North-Briton: and they are introduced by the Letters which passed between Lord Talbot and that Gentleman, previous to their meeting on Bagshot-Heath. These are followed by the famous Letters between Mr. Pitt and Mr. Allen of Bath: and among other things, here are likewise to be found, the Numbers of the *Contrast*, from I. to XIV. inclusive; reprinted from the Gazetteer.

#### M E D I C A L.

Art. 24. *The Compleat Praëice of Men and Women Midwives: Or, the true Manner of assisting a Woman in Child-bearing. Illustrated with a considerable Number of Observations.* By Paul Portal, sworn Surgeon and Man-Midwife in Paris. Translated from the Original. 8vo. 5s. Johnson.

The title-page of this Translation is dated M DCC LIII. a numeral X, which should followed the L, having certainly been omitted, except this Translation has been published thirteen years past, which we do not recollect it to have been. This was stumbling at the threshold with a witness, whether it may prove prognostic or not of the abortion of this Treatise on Midwifery. The six brief chapters, with which it sets out, contain some instructions about delivery in a natural labour; in case of miscarriages, and of premature labours; and in a few preternatural positions of the *Fætus*. The remainder of the book consists of eighty-one obitretical cases (or observations, as they are termed) of as many labours occurring



occurring in *Paris*, from the year 1664 to 1683, which are very generally printed in succession, according to their dates. We were not a little surprized, after the numerous and more recent cases in this way, published by Dr. Smellie and others here, to find the translation of this old work risqued, with a much less number of cases, consequently with a much less variety of positions of the *Fœtus*, and fewer circumstances of the mother; no one case occurring in this stale work, having any chance to be new, to those who have perused Smellie, and other English obſtetrical writers.

One *nouvelle* circumstance, which has very often presented itself to our cursory inspection of this book, was the great number of *Shandean baptisms* occurring in it, of a hand, a foot, or some other presenting part; this being performed by the surgeon, physician, or even midwife, who are in sufficient orders, it seems, for the occasional administration of this sacrament. Before the sex of the *fœtus* is discovered, we suppose a mistake in this respect may be obviated by saying — “ John, or Jane, “ I baptise thee,” &c. or some such *formula*. It was remarkable, however, that where a male *fœtus* presented the distinction of his sex first, to the touch of Mr. Portal, (the *accoucheur*) a leg was searched for to be baptized, instead of it. But, what was still stranger, we find the head of a child thus baptized (*p.* 108.), which proved neither boy, girl, nor even an hermaphrodite, having not the least distinction of any sex, and consequently no commixture or confusion of each. Such an occurrence, however extraordinary, might be thought, perhaps, amongst staunch Catholics, to require a consultation of casuists, to deliberate about some expedient, if discoverable, for *undoing* this preposterous baptism; the absurdity of which is abundantly evinced by this miserable application of it. Nothing but the oddity of such a superstition could have detained us so long on a Treatise, whose subject does not admit of any extracts. — From the best intention, however, we cannot omit observing the absurd practice occurring in two short cases, not obſtetrical, *p.* 248. The first was, bleeding a woman, in a swooning fit, *several times*, which fit was occasioned by the strong scent of a perfumer, in the removal of whom, and the exhibition of a little tincture of foot, or some other fetid nervous medicine, the direct and rational cure consisted. The second case was that of a woman, who, we are told, “ out of melancholy, broke out into nine ulcers in her arms and legs;” and whose physician is expressly said, “ to have managed so well, that after eight “ phlebotomies, and the opening of the ulcers,” [he must mean the *tumours* preceding them] “ each of which discharged three or four “ ounces of purulent matter, the woman recovered her health.” If these bleedings were previous to this discharge, which seems to have been critical, it is surprizing they did not prevent it. And what could indicate so much bleeding, after, or during the discharge, of at least two pounds of purulent matter, from external fleshy parts, we are really incapable of conceiving. The recovery of patients from and out of such practice, may justly be supposed to arise from the extraordinary difficulty of killing them at that juncture: which we have remarked, lest any young practitioner, on reading this Treatise, should be induced to repeat the practice, approved here by Mr. Portal, in any parallel cases.

## MISCELLANEOUS.

- Art. 25. *A full Answer to a Pamphlet called, A genuine and succinct Narrative of a scandalous, obscene, and exceedingly prophane Libel, entitled, An Essay on Woman. By a Friend to Truth.* 4to. 6d. Griffin.

Censures Mr. Kidgell for the improvidence and impropriety of his conduct, in regard to his publication of the above-mentioned Narrative. See our Review for last month, art. 24 of the Catalogue, p. 396.

- Art. 26. *An Expostulatory Letter to the Rev. Mr. Kidgell, &c. By a Layman.* 4to. 6d. Burd.

A more severe censure of Mr. Kidgell's Narrative; but one still more severe is contained in the next ensuing article, viz.

- Art. 27. *A Letter to J. Kidgell. Containing a full Answer to his Narrative.* 4to. 1s. Williams.

The Author, who signs himself 'A real Friend to RELIGION and to JUSTICE, carries the charge against the reverend Narrator to the utmost lengths; and attacks him with a degree of acrimony which seems to breathe somewhat of the spirit of Great George-street. But as the celebrated Writer who hath made that street famous by his residence therein, has been for some time past disabled from defending himself, either by his sword or his pen, we can only suppose, that some friend hath lent him a hand on the present occasion.

- Art. 28. *The Plain Truth: Being a genuine Narrative of the Methods made use of to procure a Copy of the Essay on Woman. With several Extracts from the Work itself.* By Thomas Farmer, Printer, into whose Hands the original Copy accidentally fell. 4to. 1s. Pottinger.

Informs the public of several circumstances omitted in Mr. Kidgell's Narrative, relating to the unjustifiable methods made use of, to procure the proof-sheets, &c. of the abominable Essay above-mentioned. Mr. Farmer tells his story like an honest man: but we think he is guilty of the same imprudence, not to give it a harsher term, with Mr. Kidgell, in publishing extracts from a work which he, as well as the reverend Narrator, so justly deem unfit for public inspection.

- Art. 29. *The History of Richard Potter, a Sailor, and Prisoner, in Newgate, &c.* 8vo. 1s. Keith, &c.

Richard Potter was capitally convicted at the Old Baily, in July sessions, 1763, on an indictment for personating another sailor, and attempting to receive his prize-money. Many circumstances however, appearing in his favour, particularly that being a raw, ignorant young fellow, he was thoughtlessly instigated to this attempt, by a third sailor, who made his escape; he was by the jury recommended to mercy. Notwithstanding this, poor Richard was included in the fatal warrant, to be executed with the other criminals at that time under



under sentence of death. Happily for him, however, Mr. Alexander Cruden, Author of the *Concordance to the Bible*, hearing a good report of this young man, (whose penitence, and pious demeanor in the prison, had raised him many well-wishers, among those who had opportunities of observing his exemplary behaviour) he conceived the benevolent design of endeavouring to procure a reprieve for so hopeful a convict. In this attempt Mr. Cruden had the good fortune to succeed by an earnest application to those in power; and in this narrative he circumstantially enumerates the several steps he took, in the prosecution of so very humane and commendable an undertaking. He also here endeavours to prove the young man a proper object of a farther exertion of his Majesty's clemency, in order to get his reprieve, for transportation, changed into a free and full pardon: to which end he dedicates this tract to the Earl of Halifax, (who, at Mr. Cruden's solicitation, first interposed in the convict's favour) in order to prevail on that worthy nobleman to afford his farther assistance towards the completion of this good work. Through the whole of this transaction, the excess of Mr. Cruden's ardour, perseverance, charity, and piety, will appear very extraordinary, to those who are unacquainted with his uncommon character.

Art. 30. *The Solar Period the Basis of Chronology.* 4to. 1763.

Having intimated, in our account of Mr. Kennedy's Scripture Chronology, that we "thought it doubtful, whether a period could be ascertained in which the different revolutions of the earth, may be completed exactly in the same instant;" the ingenious Author of this short tract hath endeavoured, by a scheme of computation, to obviate our doubts on that head. As we were so very explicit, however, respecting our confidence in the fortuitous coincidence of arbitrary numbers, we cannot admit the validity of any argument of this nature.

Art. 31. *The Modern Part of an Universal History. From the earliest Account of Time. Compiled from original Writers.* By the Authors of the Ancient Part. Vols. XXXIX. and XL. 8vo. 5s. each in Boards. Osborne, &c.

The History of America is continued in the present volumes. See Review for January last, page 76.

Art. 32. *The Letters that passed between Theodosius and Constantia, after she had taken the Veil. The second Edition.* 12mo. 2s. sewed. Becket and De Hondt.

At its first publication\* we gave an account of these pleasing and affecting Letters. In this edition the Editor has augmented the series, with two pathetic Letters, written by Theodosius and Constantia in their last sickness: which addition to the correspondence has occasioned our mentioning this work a second time.

\* See Review for August last, page 147.

Art. 33. *Travels from St. Petersburg in Russia, to divers Parts of Asia.* By John Bell, of Antermony. 4to. 1l. 1s. sewed. Glasgow printed, and sold by Millar, &c. London.

A dry, barren, and uninteresting journal of Mr. Bell's travels into Persia, China and Turkey; begun in the year 1715, and ended in 1738. To these travels is prefixed a map of the Author's routes between Mosco and Pekin; but so wretchedly executed that it serves neither for ornament nor illustration.

Art. 34. *An Essay to make a compleat Accountant. In Two Parts. Containing, 1. A Treatise of Book-Keeping, according to the true Italian Method, wherein are laid down, in a plain and intelligible Manner, all the Rules necessary to be known for a thorough understanding of the Theory of that excellent Art; and the practical Part thereof rendered easy, by a great Variety of Examples, introduced in two Sets of Books; together with some Rules for calculating the Exchange with the principal trading Places in Europe and America. 2. The Solution of Eighteen Questions in Company Accounts, comprehending a great Variety of Business in different Branches of Traffic, according to the following Methods: First, the Solution of each Question by a Method entirely new, agreeable to the Laws of Reason, and adapted to the Capacity of all. Secondly, By the Italian or Merchant's Method. To which is added, a short Specimen of Book-Keeping in Factory, or the Method made use of in the West-Indies, by Factors there.* By Richard Roose, late Accountant in Chesterfield. 8vo. 6s. sewed. Owen.

The Author, availing himself of the writings of his predecessors in this art, and adding his own improvements in several particulars, has compiled a very useful work: which is now published by his Widow, and modestly, and sensibly, prefaced by his Son.

Art. 35. *The whole Doctrine of Parallaxes explained and illustrated by an arithmetical and geometrical Construction of the Transit of Venus over the Sun, June 6, 1761. Enriched with a new and general Method of determining the Places where any Transit of this Planet, and especially that which will be June 3, 1769, may be best observed for the Investigation of its Parallax.* By Edward Stone, A. M. late Fellow of Wadham College, Oxford. 8vo. 2s. 6d. Fletcher.

In this little work the intricate doctrine of Parallaxes is explained in a very easy and intelligent manner; and the whole exemplified by an arithmetical and geometrical calculation of the Transit of Venus on the 6th of June 1761, for the places where that phenomenon was principally observed. The work, therefore, will be of considerable use to Students in Astronomy, as it will remove the difficulties that attend their progress in this perplexing part of the science.



Art. 36. *An Attempt to illustrate the Usefulness of Decimal Arithmetic, in the Rev. Mr. Brown's Method of working interminate Fractions.* By William Rivet, Esq; 12mo. 1s. 6d. Sandby.

This Illustration is neat, ingenious, and familiar; and as such we recommend it to those who would improve their knowledge of Decimal Arithmetic. It is really a pretty, little, useful tract; and the world is obliged to Mr. Rivet for its publication.

*To the AUTHORS of the MONTHLY REVIEW.*

GENTLEMEN,

AS you were pleased to speak favourably of the *BRITISH ZOOLOGY* in your last Monthly Review, the Publishers of that work (after returning thanks for the encomiums you bestowed) beg leave to explain some particulars that seem not to be well understood. The reasons why the descriptions are not yet printed, is this: As every animal is drawn from nature, so many of the subjects were procured from a great distance, and were obliged to be drawn as they came to hand; so that it would have been impossible to have published them in a methodical order by the limited time. As they could not be published in method, it would have been useless to have given the descriptions of the animals systematically with the first part; as very few of the plates could have been adjusted to them. When the whole is published, the Birds will be methodized by the different Letters which are engraved with each, and will correspond with the same marks in each of the printed descriptions. The small book given with the first set, was merely for the present use of the Subscribers, barely to inform them of the names of the animals as they were published; but the description of the Soland Goose was inserted as a specimen of what the others will be, when printed in the same letter, size, and paper, and performed by the same pens as the Preface. The Charity for which it is designed, is explained in the inclosed paper. The second publication is almost compleated: with which will be given, a full account of every British Quadruped, in the same letter, size, &c. as the Preface. To explain these particulars to the public, we beg you to print this Letter, together with the inclosed Paper, or at least the substance of it; which will oblige, Gentlemen,

Your most obedient, humble Servants,

Dec. 16th, 1763.

The Publishers.

London, Dec. 1, 1762.

*An ACCOUNT of the BRITISH CHARITY-SCHOOL at Clerkewell-Green.*

IN 1718, a few humane Gentlemen, of the Principality of Wales, observing that numbers of poor children, of the distressed part of their Countrymen, were exposed to every vice, of which idleness, and want of Education, are productive, formed themselves into a Society for the founding and supporting, by subscription, a School for instructing, cloathing, and apprenticing indigent children, born of Welsh parents, in or near London, having no parochial settlement in or near that capital.

In the infancy of this pious design, the subscriptions were inadequate to the plan formed: the Society were obliged, at that time, to content themselves with the hiring of a room for the reception of twelve children only, until their charitable design became better known, and the subscriptions increased. And they made choice of a discreet and able Master, who was directed to instruct them in those duties that would qualify them for service, or any humble station, in which they might prove useful members of the commonwealth.

In a few years the Society were enabled, by the increase of annual subscriptions, and temporary benefactions, to bring their original scheme nearer to maturity. Forty poor children were put on the establishment; and an apartment hired for their reception, till a school could be built. And in the year 1737 a subscription was raised for that end: a piece of ground was taken on lease, for sixty-one years, and the building erected.

Notwithstanding the generous assistance the Trustees of this Charity have experienced, yet it is with great concern they see many unhappy objects, on whom they cannot bestow any thing more than their compassion. They could wish to afford more than unavailing pity, and still to enlarge their plan; and flatter themselves with being farther enabled, from the liberality of this charitable age, to promote an institution, which, from its commencement to the audit 15th of February last, has placed in the road to Happiness, 499 poor children, who might otherwise have been wretched in themselves, and noxious to their fellow-subjects:

Of these	250	have been apprenticed, and 51. given with most of them;
	114	placed in the sea-service;
	93	gone to service;
	42	on the present Establishment;

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499

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The Society of Cymmrodorion in London was instituted in the year 1751, for promoting the Knowledge of Nature, and useful Charities, among the Descendants of the Antient Britons: and, among other of their charitable views, their annual subscriptions to the School are very considerable, for which the Trustees return their hearty thanks. And with deep sense of their favour, they acknowledge the Society's generous disposition, in dedicating the profits that may arise from the sale of a magnificent work, they have now in hand, to the benefit of the Charity, agreeable to the Proposal of the first of March last, for publishing by subscription.

A Natural History of the Quadrupeds and Birds of Great Britain and Ireland, illustrated with a hundred Copperplate-Cuts of the most rare Animals, on Half-sheets of Imperial Paper, drawn, engraven, and coloured from Nature, by the best Hands. The Work is in great forwardness; and the First Part, containing Twenty-five Plates, will be delivered before the first of March \* next, at the Price of Two Guineas: The other three Parts, at the same Price each, within the farther space of Two Years.

\* See an Account of this first Part, in the last Month's Review.



## A P P E N D I X

TO THE

## MONTHLY REVIEW,

VOLUME the TWENTY-NINTH.

*Histoire de l'Académie Royale des Sciences. Année 1756. Avec les Mémoires de Mathématique et de Physique, pour la même Année. 4to. A Paris, de l'Imprimerie Royale 1762.*

The History of the Royal Academy of Sciences at Paris; together with their Memoirs in Mathematics and Physics, for the Year 1756. Extracted from the Registers of that Academy.

THE first Article in this volume relates to some experiments of the celebrated Abbe Nollet, concerning the means of supplying the want of Ice, in warm countries or seasons; when it is particularly useful in refrigerating wines and other liquors. Our Experimentalist sets out with considering the several natural means of cooling liquors in wells, cisterns, springs and cellars. He prefers, nevertheless, to the best cellars, the method of digging a hole in the earth about four feet deep, and there placing the liquor in bottles; covering these over with a foot of earth, dug from the bottom of the hole, and moistened with a little water: after which he recommends the covering up the mouth of the hole with a plank, strewed over with new dug earth. In all these methods, it is essential not only that the liquor should be put into the thinnest bottles, but also that these should be of such a form as to afford the greatest quantity of surface to the refrigerating bodies. Hence several bottles of thin glass are much better than only one of thick glass. Our Author's principal view, however, is to instruct us in a method of cooling water by the artificial means of chymical salts. Of these, it is observed, they are not all indiscriminately proper to this end; some of them being productive of no effect, and others being attended with noxious qualities. Sal-ammo-

niac and Saltpetre are those only which can be applied to this purpose with success.

One of the Abbe's experiments on this subject, is related as follows. Twenty ounces of Sal-ammoniac, well pulverized, were put into a deep earthen pan with two pints and an half of water; the pan, the salt, and the water, being of the same temperature as the air at the bottom of a well, viz. about nine degrees above the freezing point of the thermometer. In a minute and half, the mixture of salt and water made the thermometer descend to two degrees and a half below the freezing point; when a pint bottle of wine was placed in the middle of the pan. It is natural to conceive the water must grow warm as the wine grew cold: it was not in less than half an hour, however, that the bottle and the pan acquired the same temperature; which was then about three degrees and a half above the freezing point. This degree of cold they retained a considerable time; at the end of half an hour, the bottle and the water having lost only one degree and a half, by the thermometer: from which we may conclude, that the degree of refrigeration, given to the water by the salt, was more than sufficient to cool three bottles of wine successively, nearly as much as could be done by any quantity of ice. The objection that might be raised against this method, on account of the price of Sal-ammoniac, is removed in a great degree, by the assurance, that the salts so dissolved, may be recovered by evaporating the water: in which case they lose nothing of their property of cooling other water. Add to this, that where Sal-ammoniac is not to be obtained, Saltpetre may be substituted with little less advantage in its room.

The second article relates to the theory of Mines used in war, as it is laid down in two memoirs by Mr. Belidor.

In the third, is laid down a new method of arranging and classing Shells, agreeable to characteristics found in the animals themselves.

Article the fourth contains miscellaneous observations on various Phenomena; two or three of which, as they relate to matters of public utility, we shall select for the readers information or entertainment.

In the History of the Academy for the year 1725, is related a singular phenomenon of the burning of several pieces of serge; which, being laid in heaps before they had been scowered, grew of themselves so hot, that those which lay undermost were reduced to a black, brittle, shining mass, smelling like burnt horn, melting in the fire, and blazing at the flame of a candle;

in



in a word, into a real bitumen. A similar fact or two that fell under the cognizance of Mr. Moulet, of the Royal Academy of Sciences at Montpellier, induced him to communicate his sentiments on the immediate cause of such accidents. He observes, that from the information of the manufacturers in the Cevennes, where he saw these accidents happen, he first learnt that these kinds of stuffs run no risk of firing except in summer, and when they are laid one upon another in large quantities, in close places: in winter, pile up as many as you will, there is nothing to fear; as also when the stuffs are once scowered. The knowledge of these circumstances led him to enquire more minutely into the fabric of them; when, discovering that the wool is made to imbibe a considerable quantity of oil before it is spun, he needed no farther information to find out the cause of this phenomenon. The oil usually employed to this purpose is that of olives, and is so very old, that it is perceptible by the smell that its component parts are on the point of separation: it is not surprizing, therefore, says Mr. Moulet, that the fermentation which is excited by the stuffs thus heaped on each other, particularly in hot weather, should precipitate that separation of parts, and set at liberty the phlogiston contained in the oil. This opinion appears to be the better founded, as the like accidents never happen to the woollen stuffs fabricated at Gesfaudan, the wool of which is spun without oil; and as the very stuffs in question are no longer subject to such accidents after they are cleansed of this oil at the fulling-mills.

The expence attending the usual method of tanning leather with bark, being, in all places, very considerable, and even that method itself, in some, totally impracticable; M. Albert Gefner, first physician to the Duke of Wirtemberg, conceived a design of substituting dried broom in its place; which design he accordingly put in practice with success, and hath presented to the Academy several pieces of leather tanned in this manner; all which appear to be extremely well manufactured. It is to be observed, that the broom is dried in stoves or kilns, and afterwards pulverized. M. Gefner admits, that the operation of tanning skins this way is something more tedious than the other: it is to be conceived, nevertheless, that it may be of considerable utility, as well in reducing the price of leather, as in preventing the oaks from being cut too early, or from being stripped while standing, of their bark, which is so immediately necessary to their vegetation.

The late Dr. Hales, says the Historian of the Academy, proposed a method, in some of the English literary journals, to stop the progress of fires, by covering the combustible matter

near the flames with rubbish and dirt. This scheme he communicated many years ago to Mr. Porter, the British resident at Constantinople, for the information of the officers of the police of that city. The Turks, however, took little notice of it at that time; but in the terrible conflagration that happened there in July 1756, and reduced twenty-two thousand three hundred houses to ashes, this project of Dr. Hales's was recollected and put in practice; by which means the patriarchal church of the Greeks was saved from destruction.

This expedient, which M. de Fouchy attributes to that late worthy philanthropist, our countryman, Dr. Hales, is by no means of so late invention as it is suggested; we remembering to have seen it recommended in a miscellaneous work, published near two hundred years ago: the author of which assured his readers, that earth, and even threshed corn, had been successfully employed in preventing the progress of fire, by being thrown upon dry or inflammable matters, and even upon bodies actually on fire. It is true, that, since the improvement of fire engines, populous towns may generally make use of more effectual means; but, as the Academy very justly observes, there cannot be too many expedients made public against so dreadful a calamity, as it is possible they may all be successfully adopted in different times, places and circumstances.

There are several other articles in this History and Memoirs, relative to Physics; but, as we cannot take notice severally of them all, we proceed to those of the next class, distinguished under the title of *Anatomy*.

Of these, the first concerns the structure of the Nerves; of which an account is given in the History and the Memoir itself, written by Mr. de la Sône, is inserted as usual in the following part of the work. The second relates to a species of animals called the *Musaraigne*, or Spider-mouse, a term given it because these creatures are supposed to be venomous, as cats will not eat, when they have caught, them. Some of these Musaraignes are amphibious; a particular description of which species is here given by Mr. D'Aubenton, who first discovered them in Burgundy.

In the anatomical observations which conclude this part of the History, are mentioned several particulars relative to the Hermaphrodite, which was exhibited at Paris about the year 1750; a description of which was given at that time by Mr. Morand, who hath here communicated to the Academy several other particularities of that equivocal personage, transmitted him by Mr. Cruger of Copenhagen; all which serve to con-

firm



firm the opinion formerly entertained, that this subject was really of neither, or of both sexes.

The particulars are here related, also, of the case of one Christina Michelot, a girl about ten years old; who, being taken ill of a fever, and losing the use of her limbs, her speech, and appetite, lived near four years without any other nourishment than fair water; after which time she recovered the use of limbs, speech, and appetite, as before.

In *Chemistry*, the Historian gives us an account only of the process of making Prussian blue. In the Memoirs, however, there is another article or two that might be properly arranged under that head; particularly an account of some curious instances of chymical vegetation in the solution of camphire; discovered by Mr. Romieu, and transmitted from the Academy of Montpellier to that of Paris.

In *Botany*, there are but two memoirs, both by Mr. Guettard; the one relative to parasitical Plants, and the other to the down of Plants; being his tenth memoir on the subject. Neither of these, we presume, will be so interesting to the majority of our readers, as to justify our making a sufficient abstract of them; and mere extracts would be useless. We cannot so hastily pass over, however, the annexed observation relative to a remedy against the fatal effects of the plant called *Solanum Maniacum*, or Bella-dona. A peasant, his wife and child, having eaten freely of the fruit of this plant, were taken soon after with loss of strength and sight, with a swimming in the head, a swelled throat, and convulsions, being in a few hours reduced to the greatest extremities; when M. de Hermon, of the faculty of Montpellier, being called in, prescribed plenty of whey, together with laxative glysters, by way of preparing the patients for the following purgative: A decoction of three ounces of tamarands, with half an ounce of cream of tartar, and eight grains of emetic: of this compound the patients were ordered to take a glass every half hour, till it operated in plentiful evacuations. Three glasses of this decoction, however, were found to be sufficient; both husband and wife, together with the child, happily recovering in a short time.

Under the head, *Geometry*, we find but one memoir, viz. a treatise on Spherical Trigonometry, by Mr. Pingré. The analogical method pursued by the Author appears to have been borrowed from Dr. Keil. In the observations, we have an account of the detection of an error, or rather a want of precision, in the 21st proposition of the second book of Euclid; communicated by the discoverer, M. Le Sage of Geneva.

The *Astronomical* papers are, 1. Remarks on a memoir of Dr. Halley's, inserted in No. 194 of the Philosophical Transactions, on the Saros of the Chaldeans; by Mr. Le Gentil. 2. A comparative View of the Passage of Mercury over the Sun in 1757, with the preceding transits of that planet. 3. A Memoir on the Parallax of the Moon; both by M. de la Lande. 4. and 5. Astronomical observations in 1756, made at the observatory of St. Genevieve by Mr. Pingré, and at the college of Mazarine by the Abbe de la Caille.

The only *Geographical* memoir relates to the Longitude and Latitude of Fort St. Philip, in the island of Minorca, which is determined to be 39 deg. 51' 8" Lat, 1 deg. 28' 2" Lon. from the meridian of Paris.

In *Optics*, we have a long and excellent memoir, by Mr. Clairaut, on the improvement of refracting Telescopes; which Sir Isaac Newton imagined incapable of being carried beyond a certain degree of perfection, because of the different refrangibility of the rays of light. About the year 1745, however, Mr. Euler conceived the possibility of constructing the object-glasses of telescopes with double lenses, including water between them, in order to diminish the refraction of the rays. Our ingenious countryman, the late Mr. Dolland, is said to have considered and rejected this expedient, with Mr. Clairaut; fully depending on the precision of Sir Isaac Newton's experiments. About the year 1755, however, a memoir of M. de Klingenstiern, professor at Upsal, raised some doubt of the accuracy of those experiments; on which, we are told, Mr. Dolland appealed to nature; and was convinced, by his own experiments, that Sir Isaac had been mistaken; after which he proceeded on the principle of Mr. Euler, which he carried at length to such perfection, that he was able to construct telescopes of five feet in length that had a greater effect than others of the old construction of fifteen feet. But as the English optician did not discover the theory of his art, M. Clairaut hath endeavoured to lay it down in such a manner that other artists may put it in practice.

We might here close this very cursory account of the contents of these Academical Memoirs, could we prevail on ourselves to pass over the Machines and Inventions approved of by the Academy, during the year. As we conceive these, however, to be as important to society as any part of the work, and as it may excite emulation, or give some improveable hints, to our English mechanics and artizans, we shall just mention them, as they are here enumerated. The first is a Vice, whose cheeks open always parallel to each other, and are capable of being placed in any position, so that the piece of work held



held between them may be viewed in any light that may be necessary. The second is a Berlin, of a new construction, whose fore and hind wheels are of the same size; the axes of both being as high as the breasts of the horses. In order to prevent those inconveniencies in turning which usually attend fore-wheels so much larger than ordinary, the inventor hath contrived the door at the back-part of the carriage, so that the shafts need not be bent down, as they are when the doors are at the sides. By these means the shafts are almost strait, the body of the Berlin riding between them, and supported by the main braces, fastened to it, about the middle; so that it is less liable to overturn; and if the horses should take fright, or be unruly, the persons in the carriage may get out without any danger of being hurt by the wheels. 3. A Machine to cut files, of which we have no particulars. 4. An Hydraulic Engine, consisting of a tube or pipe, eleven feet long, twisted in a spiral form, and so fixed to a wheel, that it raises water very commodiously by the revolutions of the latter. 5. A new method of raising the edges or borders of silver dishes, &c. out of the plate itself, without soldering. 6. A new method of silvering brass plates and other utensils. This method differs entirely from that in common use, as the silver is reduced to a powder, and being applied in the form of a thick paste, is fixed by means of fire. The Academy having broken several pieces of brass thus silvered, found that the silver had actually penetrated the body of the metal; so that a piece of work might even be touched up with the tool after silvering. The colour of the silver is also said to be much better in this than in the common way, and to be much more easily restored. 7. A new method of constructing the head and necks of Violins, and other musical instruments. In this method, metal screws are substituted in the place of the wooden pegs commonly used. These screws are also placed nearly parallel to each other, length-ways in the neck of the instrument. 8. A repeating Clock, which strikes the hours and quarters, with only a single striking wheel; the inventor rejecting two thirds of the pieces contained in the striking part of the ordinary repetition clocks.

In this volume are contained two academical Eulogiums; the one on the celebrated astronomer M. Cassini, and the other on the Marquis de la Galissoniere, so much talked of a few years ago in this country, on account of his famous engagement in the Mediterranean, with the late unfortunate Mr. Bing. This action, says his Panegyrist, so honourable to himself, and so advantageous to the French nation, was the last of his life. His health had been for many years on the decline; and even when he took on him the command of the fleet destined on that expe-

dition, he was very much disordered with an erysipelas in his legs. This disorder, indeed, disappeared during the expedition; but being thrown inwards, degenerated into a dropsy, which obliged him, on his return, to resign his command. On the first of October 1756, he set out from Toulon for Paris; but was forced to stop at Aix, where he was tapped; after which he proceeded with great difficulty to Lyons; from whence he purposed to pay his duty to the King, who was then at Fontainebleau; but his strength entirely failing him at Nemours, he expired there, on the 26th of October, aged sixty-three years, forty-six of which he had spent in the marine.

*Additions a l'Essay sur L'Histoire Generale, &c.*

A Supplement to Mr. Voltaire's Essay on Universal History, and on the Spirit and Manners of Nations, from Charlemagne to the present Times. 8vo. 1763.

MR. De Voltaire having just published a new edition of his Universal History, with many additions and amendments, it hath been judged expedient, for the benefit of the purchasers of the former editions, to reprint those amendments in a separate volume. Such a publication, indeed, was rendered indispensibly necessary by the many and interesting augmentations of the latter edition; which are here printed in the order of time, and may be easily referred to, from the History, in their proper places.

That our Readers may form their own judgment, however, of the importance of these *Addenda*, we shall quote some few passages from different parts of this miscellaneous volume.

In treating of the religion of the Indian Bramins, in whose favour this celebrated Writer is not a little prejudiced, he informs us of his being possessed of a translation of one of the most ancient manuscripts in the world. 'This, says he, is not the *Wedam*, which is so much talked of in India, and hath yet never been communicated to the literati of Europe. It is the *Ezourwedam*, an ancient Commentary on the *Wedam*, composed by the great Chumontou. The *Wedam* itself is a sacred book, which the Bramins pretend to have been dictated by God for the instruction of mankind. The Commentary was digested and written by a very learned Bramin, who was occasionally of great service to our India company, and who translated it from the sacred language into the French tongue.

† In this Commentary, Chumontou, its author, combats idolatry.



idolatry, and quotes the express words of the Wedam: "God is that supreme Being who hath created all things, animate and inanimate: he hath formed four different ages: every thing perishes at the end of each age; all is submerged, and the passage from one age to another is by a deluge, &c. When God existed alone, and no other being existed with him, he formed the design of creating the world: at first he created time, afterwards water and earth; and out of the mixture of the five elements, viz. earth, water, fire, light and air, he constituted different bodies, and gave them the earth for their support. He made the globe which we inhabit, in an oval form like an egg. In the midst of the earth he placed the highest of all mountains, called Merou (that is Immaus.) Adimo was the name of the first man that came out of the hands of God. Procriti was the name of his wife. Adimo begot Brama, who was the first legislator of nations, and the father of the Bramins."

"How many curious things are here contained in a few words! We are first informed of this great truth, that God is the creator of the world: we next discover the origin of that ancient fable of the four ages, of gold, silver, brass and iron. All the principles of the ancient theology are evidently contained in the Wedam. We see there the deluge of Deucalion, which represents nothing more than the vast pains which have been taken in all ages to drain the marshes, which the negligence of mankind have so long permitted to lie under water. Indeed all the citations made from the Wedam, in this manuscript, are astonishing: among the rest are the following admirable sentences: "God never created vice; he cannot be the author of it. God, who is all wisdom and goodness, could be the author of nothing but virtue." But, one of the most singular passages in the Wedam is the following: "The first man, when he came out of the hands of God, said thus to his Maker, As there will necessarily be different occupations for mankind on earth, and as all will not be equally formed for each, how are they to be distinguished and adapted? To this the Creator replied, Those who are born with the greatest understanding, and with a greater inclination to virtue than others, will become Bramins: those who have the greater share of *Rosogun*, that is to say of ambition, will be warriors: those who share most of the *Tomogun*, or avarice, will be merchants: and those whose lot it is to possess the most of the *Comogun*, viz. those who are the most robust in body and weak of mind, will be employed in the more servile offices of humanity."

"In this passage we may discover the true origin of the four Casts or tribes of the Indies, or rather of the four different conditions

ditions of human society. It would be difficult, in fact, to settle the basis of the inequality of conditions in life, unless on the primitive inequality of natural talents. The *Wedam* proceeds, "The Supreme Being hath neither body nor figure." And the *Exourwedam* adds, that "Those who suppose him possessed of feet or of hands are the children of folly." After which Chumontou quotes these words from the *Wedam*: "At the same time when God created all things out of nothing, he created severally an individual of every species, willing that it should contain the germ of that species for its propagation. He is the Lord of all things. The sun is a mere body without life or sensibility; it is in the hands of God, as a candle in the hands of a man." After this the Author of the Commentary goes on to combat the novel opinion of the modern Bramas, who admit of the several incarnations of the God Brama and of Visnou: on which head he expresses himself as follows: "Tell me then, thou absurd and senseless man, who were the *Kochisepo* and the *Odite*, which, thou pretendest, gave birth to thy deity? Were they not human beings as well as we? And could that God, who is pure in his nature and eternal in his essence, so far debase himself, as to enter into the womb of a woman, there to assume the substance of a man? Do you not blush to represent that God in the form of a suppliant before one of his creatures? Are you lost to common-sense? Or how did you arrive at that height of impiety not to be ashamed of representing the Supreme Being in the character of a liar and impostor?—Cease to deceive mankind; for it is only on that condition I will proceed to explain the *Wedam*; for while you retain your present sentiments, you are incapable of understanding it; and it would be only prostituting that sacred book to endeavour to explain it to you."

"In the third book of the Commentary, the author Chumontou refutes the fable which the new Bramas invented concerning the incarnation of the God Brama; who, according to them, appeared in India, under the name of *Kopilo*, that is to say, the Penitent. They pretended that he chose to be born of one *Dehobuti*, the wife of a man of some substance, named *Kordomo*. "If it be true, says the Commentator, that Brama was really born upon earth, why doth he bear the appellation of Eternal? Could that Being, who is himself sovereignly happy, and in whom alone our happiness consists, could he resolve to submit himself to the various imbecillities and sufferings of an infant?" Next follows a description of Hell, exactly resembling what the Egyptians and Greeks have given us of *Tartarus*. "What shall we do," it is asked, "to avoid Hell?—We must love God," answers Chumontou; "we must do every



every thing that we are commanded by the Wedam, and that also in the manner prescribed." There are, says he, "four ways of loving God: the first is that of loving him merely for his own sake, without any personal view: the second, that of loving him with a view to our own interest: the third, that of loving him only in those moments when our passions are dead or silent: and the fourth, that of loving him only to obtain the object of these passions; a kind of love that merits not the name."

Such, says Mr. Voltaire, is the abstract of the principal singularities of the Wedam; a book hitherto unknown in Europe, and to almost all Asia. The Commentary he conceives to have been written before the conquests of Alexander, as there appear in it none of those names which the Greeks afterwards imposed on the rivers, towns and provinces of that country. Thus India is called Zomboudisso; the Mount Immaus, Merou; and the Ganges, Zanoubi; ancient names, no longer known but to the learned in their sacred language\*.

Various have been the conjectures both of historians and philosophers, concerning the manner in which America was first peopled. Mr. de Voltaire, however, places this subject under the article of *vain disputes*, and seems to think it very easily determined. His sentiments on this head will be thought as bold and singular, as some of the data he assumes are disputable and arbitrary. "It might, says he, be some exertion of philosophy in making the discovery of America; there is none, however, in daily repeating the question, How came that country to be peopled? If we are not astonished that the discoverers found flies in America, it is absurd to wonder that they should meet with men. The savage, who conceives himself to be the natural produce of his own climate, like the roots and plants on which he feeds, is not more ignorant in this respect than we; and reasons much better. In fact, since the African Negro doth not descend from the same original stock as the white people of Europe, why should the red, the olive, or the tawny inhabitants of America be supposed to come from that stock? Add to this, that it is not improper to ask which was the original country of mankind†? Did nature, that hath covered the earth

\* This singular and extraordinary manuscript, Mr. De Voltaire tells us, he hath presented to the King's Library, where it may be consulted by the curious.

† We have here a remarkable instance of our Author's scepticism in some points, and his credulity in others. We should be glad to know how

earth with flowers, fruits, trees and animals, place them at first only on one spot, from whence they have propagated their several species over the face of the globe? Where was this spot, and by what means could its produce be thus extended? How could the moss and firs of Norway be conveyed to the distant countries of the southern hemisphere? Take what country you will, you will find it almost entirely destitute of the produce of other countries. Must we suppose that such country originally possessed every thing, and that it is at present almost stripped of every thing? The productions of different climates are different, and the most fertile of all is poor and barren in comparison of all the others taken together. The Author of nature hath peopled and diversified the whole earth. The firs of Norway are not the progenitors of the pines of the Moluccas; nor do the latter derive their existence from trees of any other country, any more than the grass in the fields of Archangel is produced from the herbage on the banks of the Ganges. We have never taken it into our heads to enquire whether the snails and caterpillars of one part of the world came originally from any other part; why, therefore, should we be surprized that there should be found, in America, certain species of animals, or a race of men similar to ourselves? America, as well as Africa and Asia, produces both vegetables and animals which resemble those of Europe; and like them too, is productive of many that have no kind of analogy to those of the old world. The countries of Mexico, of Peru, and of Canada, had neither produced that kind of corn we eat, nor the grape which affords us our ordinary drink, nor those olives of which we make such great use, nor indeed of most European fruits. All our beasts of burthen and draught, our horses, camels, asses and oxen, were absolutely unknown in those countries. They had a species of sheep and kine, but all greatly different from ours. The sheep of Peru were much larger, stronger, and were used to carry burthens. Their oxen bore a resemblance both to our buffaloes and camels. In Mexico were found whole droves of hogs that had their navel in their backs, which quadrupedes every where else bear on their belly. At the same time there were seen neither dogs nor cats. In Peru and Mexico there were lions; but they were small, and had no mane: what is more singular also is, that the lion of those countries was a spiritless and cowardly animal.

how he came to be so very certain that European Whites and African Negroes are not descended from the same original stock: the reason he assigns elsewhere, deduced from anatomical discoveries, being, in our opinion, not quite sufficient to establish this doctrine as an axiom.

We



We may, indeed, rank all mankind, if we please, under one species; because they have all the same organs, senses, life and motion. But this species will appear to be really divided into many others, both by physical and moral distinctions. With regard to the physical, we may observe in the Esquimaux, a people who live about the 60th degree of north latitude in America, the same size and figure as in the Laplanders of Europe. The neighbouring people have their faces all hairy. The Iroquois, the Hurons, and indeed all the Indians, even as far as Florida, are of an olive colour, and have no hair, except on the head. Captain Rogers, who sailed along the coasts of California, discovered there a Negro people, which were not supposed to have inhabited America. On the Isthmus of Panama are found a race of people called Darians, who much resemble the white people of the southern parts of Africa\*, being about four feet high, and the only people in America that are white. They have red eyes, and their eyelids are shaped much in the form of a half-moon, being incapable of seeing in the day-time, and leaving their caves only in the night; so that they are among the human species what owls are among the birds. The Mexicans and Peruvians are of a bronze colour; the Brasilians of a deeper red; and the inhabitant of Chili of an ash colour. The size of the Patagonians, who dwell near the Straits of Magellan, may possibly be exaggerated; but it is universally allowed that they are the tallest people in the world. Among so many nations, so different from us, and at the same time from each other, men have never been discovered, in the detached, solitary and wandering state of animals, coupling, like them, by accident, and immediately quitting their females to seek their pasture alone. It appears that such a state is not adapted to the human species; and that in every kind of animals it is instinct that induces them to seek either society or solitude. Hence it is that imprisonment, or a seclusion from mankind, is a punishment invented by tyrants, and is still more insupportable to savages than to people of civilized nations. From the Straits of Magellan, even to Hudson's Bay, there have been found assemblies of people, united in families, and living in villages; but none of those wandering hords, who change their habitations with the seasons, like the Arabs and the Tartars. In fact, these people having no beasts of burthen, could not so easily transport their

\* According to the genuine account given of this country by the Abbe de la Caille, there are indeed a certain people who may be called white, in comparison with the Negro inhabitants surrounding them; but from his relation they appear to claim little title to the name of *Albani*, the appellation Voltaire gives them.

habitations. Among them all, however, were to be observed those settled idioms of language, whereby the most uncivilized expressed their few ideas. It is instinctive in man to express his wants by articulate sounds. Hence were necessarily formed so many different languages, more or less copious, according to the extent of knowledge. Thus the language of the Mexicans was more perfect than that of the Iroquois, as ours is more precise and significant than that of the Samojeds. Of all the various people of America, there was but one of them whose religion did not appear at first very shocking to the understanding of the Europeans. The Peruvians, indeed, adored the Sun, as a beneficent planet, in the same manner as the ancient Persians and Sabæans. But if we except some of the greatest and most populous nations, the people of America were still in a state of the most stupid barbarity. In their public assemblies they had no settled form of religious worship; nor did their belief merit even the name of religion. It is certain that the inhabitants of the Brazils, the Caribbees, the Musquito shore, Guiana, and those of the north, had no idea of a sole Supreme Being. Such an idea requires an enlightened understanding; and theirs was still dark, and their reason uncultivated. Simple nature, indeed, might excite, in the mind of a savage, who should hear the thunder burst over his head, and see the devastations of sudden floods, a confused idea of the existence of some powerful and terrific Being. But this would be only a weak glimmering of the knowledge of one supreme God, the Creator of all things. Such a rational knowledge was not to be found in any part of America.

Our ingenious Historian goes on to enforce the similitude between people of the same climates and ages; observing, that with regard to there having been Anthropophagi, or eaters of human flesh, the fact is too well ascertained to be called in question. And indeed, says he, however shocking such a horrid practice appears to us, it is much less cruel than murder. True barbarity consists in putting men to death, and not in depriving the ravens or the worms of their prey. Another important observation, says Mr. de Voltaire, is, that the middle parts of America were found pretty populous, and the extremities towards the poles very thinly inhabited; the new world in general not containing its due proportion of inhabitants. Physical reasons might doubtless be assigned for all this. In the first place, the excessive cold, which is as severe in America, on the same parallel of latitude with Paris and Vienna, as it is on our continent at the polar circle. In the next place, the rivers of America are, for the most part, ten times larger than ours. Hence the frequent inundations to which those extensive countries are subject, would naturally



naturally cause sterility, and of course a mortality among the inhabitants. Again, the mountains are much higher and less habitable: the violent and lasting poisons, which abound in America, render every wound, given by a weapon dipt in them, infallibly mortal: and lastly, the stupidity of the human species throughout one half of that hemisphere, must have had a great influence on its depopulation. It is well known in general, that the human understanding was not arrived at that degree of perfection in the new world as in the old. Man, it is true, is still, in both, a very feeble animal; in his infancy he would perish, if he was not taken great care of: nor is it to be believed that, when the inhabitants of the Rhine, the Elbe and Vistula, plunged their new-born infants into those rivers, even in the depth of winter, the German women reared more children than they do at present; especially if we reflect, that these countries were then covered with vast forests, which rendered the climate more unwholesome and severe than it is in our times. There are many nations in America, who are necessarily in want of wholesome subsistence. They can neither furnish their children with good milk, nor give them, as they grow up, sufficient or nourishing aliment. There are many species of carnivorous animals that are thus reduced, for want of nutriment, to a very small number: and the wonder had been, not to have found America thinly peopled, but to have found the human species there more numerous than that of monkeys.

It hath been a famous dispute, and hath employed some of the ablest pens to decide, whether the ancient or modern times have been most populous. Mr. de Voltaire embraces the latter opinion. "It is easy, says he, to see, from the picture I have drawn of the state of Europe, from the time of Charlemagne to the present, that this part of the world is now incomparably more populous, more civilized, more wealthy and more enlightened, than it was then; nay, that it was in these respects much superior even to that of the Roman empire, if we except Italy. To pretend that Europe hath been depopulated since the time of the ancient Romans, is to adopt a notion worthy only of the frivolous and paradoxical pleasantries of the Persian Letters. Let us take a survey of the vast tract of land extending from Petersburg to Madrid: What a number of superb and populous cities have been built, within these six hundred years, in places which were then uninhabitable deserts! Let us pay some attention to the present state of those immense forests, which then extended from the banks of the Danube to the Baltic sea, and even into the heart of France. It is evident, that where a great deal of land is cleared, there must be a great ma-

ny men. Agriculture and commerce, whatever may be pretended, is now held in much higher esteem than formerly. One of the causes that have contributed to the population of Europe in general, is, that in the numerous wars in which its several provinces have been engaged, the conquered people have not been transported from their own country. Charlemagne, indeed, depopulated the banks of the Weser; but this was but a small tract, which time very easily restored. The Turks have transported many families from Hungary and Dalmatia; for which reason those countries are not sufficiently peopled; while Poland is in want of inhabitants, only because the Poles are still slaves. In what a flourishing state would not Europe have been at present, had it not been for those perpetual wars, into which the insignificant interests, or ridiculous caprices of princes have involved it! To what a degree of perfection might not the arts of civil life have been brought, to the great emolument and comfort of mankind, if such an astonishing number of useless individuals, of both sexes, had not been buried alive in convents and monasteries! Again, that new species of humanity, which hath been introduced in modern times, even among the horrors of war, hath contributed greatly to save mankind from that destruction which seemed continually to threaten them. The maintenance of such a number of troops, as are kept up in the service of modern princes, is doubtless a deplorable evil; but it is an evil, as was before observed, productive of some good. For hence it is, that the people in general take no personal concern in the quarrels of their governors; the inhabitants of a town besieged passing frequently from their subjection to one prince to that of another, without its costing the life of a single citizen: they are only the prize of him who hath most money, men, or artillery. Germany, England and France, have been long and frequently depopulated by civil wars; but these losses have been soon repaired; whilst the present flourishing state of these countries sufficiently proves, that the industry of mankind is superior to their ferocity. This is not the case, indeed, with Persia, which hath been, for these forty years, a prey to devastation; but if it should once enjoy the blessings of peace, under a prudent monarch, it would recover itself in much less time than it hath been reduced. When a nation is once possessed of the arts, and the people are neither enslaved at home nor transported abroad, it easily emerges from its ruins, and recovers its former vigour.

Among other additions to his Universal History, Mr. de Voltaire hath given a short relation of the principal transactions of the last war; but as those events are so recent,



we shall not trouble our readers with any quotation from this part of the work; in which, however, we must do him the justice to say, he hath spoken of the courage and conduct of the English nation, in a manner which does him honour as a Frenchman: though we cannot help thinking we discover in him a kind of reluctance to bestow on our brave and spirited commanders all that praise which is justly due to their merit. A Writer who affects to be a philosopher, a citizen of the world, and could be so lavish of his eulogiums on the French officers that fell in a former war, would have acted but consistently to have bestowed some of his rhetorical flourishes on those gallant Englishmen who survived the last; unless, indeed, he hath thought proper to transpose the old adage, *Nil nisi bonum de mortuis*, into *Nil bonum nisi de mortuis*. But perhaps he is not quite so much a citizen of the world as he pretends. Certain it is, that his endeavours to account for the success of the British arms from physical and moral causes, when he might, as an historian at least, with great propriety, have attributed it to the personal bravery of our troops, carries with it an invidious appearance; and whatever proof it may be of his philosophy, is a bad one of his philanthropy, unless it be of that partial kind, which is confined to his own countrymen.

At the close of this Supplement, our celebrated Author makes an apology, or rather enters into a defence, of his method of writing history. 'It belongs, says he, to the several historians of particular nations, to give a minute account of all the evils each hath suffered, by their quarrels with others, or their own ill-advised measures and insufficient resources. I have considered only the manners and spirit of nations in general, during these various revolutions of human affairs; in which it may be observed, that amidst the cruelties inseparable from the profession of arms, an increasing spirit of humanity and politeness hath frequently exerted itself to dispel the horrors, and abate the calamities of war. The French, who were taken prisoners by the Prussians, experienced the most humane treatment from his Prussian majesty, and prince Henry his brother: the two princes of Brunswick were not less celebrated for their generosity than their victories. The princes, generals, and officers of France, gave equal proofs of that polite and noble spirit which hath long distinguished their character: at the same time the English raised public subscriptions for the subsistence and relief of the French sailors they had taken prisoners. This generosity can be attributed to no other principle than that humane spirit of philosophy, which begins to spread its influence over the world, and which, in all probability, will put an end to religious wars at least, if it cannot altogether prevent those of

taken and fatal politics. It is this philosophical spirit which hath of late years so much increased the number of academies in Europe, and hath expanded the human mind, by extending our knowledge. Hence it is, that mankind apply themselves more than ever to agriculture; and that, while the ambitious are ferociously employed in strewing the earth with the bleeding carcasses of their fellow-creatures, the wise are prudently endeavouring to render it more fertile and abundant. In a word, it is natural to believe, that reason and industry will every day make a farther progress; that the useful arts will continue to flourish; that prepossession or prejudice, which, of all the evils that afflict mankind, is not the least, will gradually disappear from among the rulers of mankind; and that philosophy, universally diffused, will, one day or other, console human nature under those calamities which are inseparable from a state of humanity.

It is in this view, and with this hope, that the *Essay on Universal History* is published; in the composition of which, Truth hath ever transcribed what humanity dictated. The Author hath been accused, indeed, by men who cannot be deemed otherwise than enemies to society, of having painted crimes, and particularly those of religion, in the most black and frightful colours; of having rendered fanaticism execrable, and superstition ridiculous. In answer to this, he hath only to reproach himself with not having done more to effect so good a purpose: the very complaints of these fanatics, are a proof of the necessity of such an history; bearing evidence that there are still unhappy wretches, who are afraid of being cured of the most terrible malady that can attack the human mind.

It is almost impossible that, in so extensive a work there should not be some faults; that some few mistakes should not have been made in names, dates and circumstances; but I may venture to affirm, that the principal facts are true; as the reader may be assured that the Writer hath in no case been influenced either by interest, resentment or prejudice.

Among other facts related in this *Universal History*, which have been occasionally called in question, Mr. de Voltaire mentions the well-known story of the man with the iron mask; which he here corroborates by the testimony of the lad of the castle, wherein that extraordinary personage was confined. We cannot, however, dwell any longer on the particulars of this publication.



*Amusemens Philosophiques sur diverses parties des Sciences, et principalement de la Physique et des Mathematiques.*

Philosophical Amusements in several Branches of Science, particularly in natural Philosophy and the Mathematics. By Father Bonaventure, Member of the Royal Academy of Belles Lettres at Barcelona. 8vo. Amsterdam. 1763.

THESE Amusements will hardly prove such to persons who are not pretty well versed in mathematics; and those will probably think the ingenious Author hath amused himself not unfrequently with trifles. There are, nevertheless, many new and well-grounded reflections occasionally interspersed throughout this work, which will amply compensate for the disgust the scientific reader may sometimes experience, in attending to such as are more trite, insignificant or unsatisfactory. As the subjects here treated of are not very numerous, we shall just mention them in order; giving a quotation from one or two, as a specimen of our Author's manner and abilities.

The first Amusement is purely geometrical, and relates to certain remarkable properties in the combination of any two parts of a circle. The second relates to optics, and is entitled *Elemens de Catadioptrique Spherique*. The third, to the action of the solar rays reflected by concave mirrors. In the fourth, the Author gives an abstract of the principal phenomena of mirrors, &c. In the fifth, he treats of certain electrical phenomena. In the sixth, on the celebrated mirror placed by Ptolemy on the tower of Alexandria. In the seventh he undertakes to shew the compatibility of the Newtonian doctrine of attraction, with Descartes's system of vortices. On this head he observes, that attraction, as understood by Sir Isaac Newton, and by the best Newtonians, is the effect of impulsion, or the action of some body or physical cause, whatever it be, that impels bodies toward each other. This premised, he cites the example of the reciprocal action of the earth and moon, which he conceives equally applicable to all the other planets. 'The revolution of the moon round the earth, says he, is produced by two forces, the one impelling it to fly off in the tangent of its orbit, which is called its centrifugal force; the other, called the centripetal force, impelling it toward the centre of the earth. The latter is that which is called also the attractive force, or the power of attraction, by which both the moon and earth reciprocally tend to each other. It is by the combination of these

two forces that the orbit of the moon is determined \* Now the moon could not possibly have any such centripetal or attractive force, without the mediation of a vortex ; because it must necessarily receive a new impulse in every instant of its revolution, as its direction is constantly changing. The cause, therefore, which immediately impels the moon towards the earth, must attend the moon in its orbit, and revolve with it ; it being impossible, according to the Newtonians themselves, that any one body should move another, when at a distance from it.' Our Author is not the first, by many, who have conceived the system of Descartes reconcileable, in this particular, to that of Newton. Those, however, who seem to have considered this matter more minutely, conceive that the fluid in which the planets move, and which may occasion their revolution, doth not actually revolve with them, as Father Bonaventure imagines ; but that the revolving planet is impelled, by the propagation of vibratory motions through such fluid, in spiral lines from the centre of that round which it revolves ; and that it is impelled toward the primary planet by the resistance of such fluid in direct lines to that centre ; in which case the fluid is not a true vortex, or such a one as Descartes supposes. Our Author might have received some lights on this subject, by consulting the tract on the principles of action in matter, by the very ingenious Mr. Cadwallader Colden. In the eighth section of this Work, M. Bonaventure hazards some ingenious conjectures on the mirror, by means of which the emperor Nero is said to have viewed the combats of the gladiators. He observes that Pliny mentioned this supposed mirror, without taking notice of it as such. *Nero Princeps Gladiatorum pugnas spectabat Smaragdo*. Lib. 37. Cap. 5. Our Author concludes it to have been neither mirror nor lens, but a flat polished emerald.

Amusement the ninth relates to the antiquity of the glass mirrors now in use, and of the degree of perfection to which the ancients had brought those of polished metal.

The tenth, contains some very singular remarks on the real magnitude of external objects. Father Feijus, a celebrated Spanish Benedictine, had asserted it to be impossible for us to know, whether the objects that present themselves to our sight, are perceived to be of their real size. His reasons for this assertion are these : That when an object is at a convenient distance from the eye, it forms a perfect image of itself on the retina,

\* It is here to be observed, that this writer, exemplifying only the reciprocal actions of the earth and moon, of course neglects those effects which the sun and the other planets have on either.

which



which image is the immediate cause of vision. That such object appears greater or less, in proportion to the magnitude of its image, the size of which depends on the angle under which the object is seen. Hence it follows, that an object is greater or less in proportion to its distance from the eye; and of course that the same object will appear less when it is far off, than when it is near. This being admitted, the learned Writer above mentioned asks, at what distance objects must be viewed, so as to appear of their real magnitude? This question he affirms to be unanswerable; there being no rules for determining such distance. For, continues he, with regard to us, magnitude is relative; that is to say, several quantities being given, we may perceive whether they are equal or unequal to each other; and, if unequal, may often acquire the knowledge of their relation: but this knowledge doth by no means lead us to that of the real or absolute value of such quantities, or the actual magnitude of objects, considered in themselves as independent of, and uncompar'd with, others. We have no other means of acquiring the knowledge of the magnitude of objects, but those of the measures in common use, and which serve to determine the relative magnitude of such objects. But the absolute extent of even these measures is not known to us, and is impossible to be so. The length of a foot, indeed, we know to be six times less than a toise, and to be twelve times greater than an inch; but how shall we find out the absolute extent of a foot, abstracted from all methods of comparing it, either with a toise, an inch, or any other measure small or great?

In reply to these arguments of Father Feijus, our philosopher tells us, that it is not necessary to know the absolute magnitude of external objects, abstracted from all comparison, in order to determine whether we see them in their real or true magnitude. To see an object in its true magnitude, nothing more is required, than that the impression made on the retina, or immediate organ of vision, should equal the size of the object. Now this equality, says he, may be known, without our knowing the absolute extent of either the object or impression. For, by applying two equal surfaces to each other, we may justly say that the one touches the other in every part of its real magnitude: thus, if the hand be immediately applied to the surface of an half-crown, we are certain it touches the whole superficies, since that part of the hand immediately affected by it, is equal to the surface of the coin. In the same manner, says our Author, if it could be shewn that the surface of the retina, which immediately receives the impression of any object, or, which is the same thing, that the surface on which the image of the object is formed, is equal to the surface of the object itself, we

should be certain that we saw the object in its true magnitude, altho' we should be ignorant what that magnitude might be.

Our Author brings many arguments in support of his opinion; all which, however, are much more ingenious than satisfactory. He seems, indeed, to have made a distinction between the *real* and *absolute* magnitude of objects, for which there is no ground: at least, it is evident to us, that his adversary conceived those terms to be synonymous. According to his own system also, the reality of magnitude which he contends for, is dependent on the optics of the perceiving animal: for he admits that objects do not, even at the same distance, appear of equal size to all animals. What then is the real magnitude of such objects? are they as big as they may appear to an elephant, or as they appear to a mite? To animals, says our Author, who have large eyes, objects appear larger than they do to those who have small eyes; so that the apparent diameter of the same object seen by one animal, is to the apparent diameter of the same object seen at the same distance by another animal, as the diameter of the eye of the first is to the diameter of the eye of the second. Let us compare, for example, the eye of a man and that of an ox, and we shall find that the diameter of the former is about three quarters of the diameter of the latter. For I have measured the eyes of many oxen, and find them to be from 16 to 17 lines: the diameter of a man's eye is usually about 11  $\frac{1}{2}$  lines: of consequence, that of an ox's eye bears a proportion to it nearly as four to three. It is evident, therefore, *ceteris paribus*, that the same object seen at the same distance, will appear to the ox about a fourth part bigger than it doth to the man." Supposing, therefore, our ingenious Author to be in the right with regard to his criterion of determining the magnitude of objects, as they exist *dans leur état naturel*, yet as they appear even in their natural state of different magnitudes to different animals, their real or absolute magnitude is purely relative, as Father Feijus asserted; their real or true magnitude, in the notion of our Author, being no more than their uniform relation to other objects, and the organs of the perceiving animal.

Section the eleventh relates to several experiments and observations on the ascent and descent of fluids in capillary tubes, and are well worth the attention of the curious.

In the twelfth and last section, our Author endeavours to shew the incompatibility of the globular form of drops of liquor, with the system of attraction. On this subject, however, he displays, as we have before hinted on others, much more ingenuity than judgment. We shall here, therefore, take our leave of this reverend Father's *Philosophical Amusements*.

Journal



*Journal Historique du Voyage fait au Cap de Bonne-Esperance, par  
feu M. l' Abbé de la Caille, d' l' Academie des Sciences. Précédé  
d'un Discours sur la Vie de l' Auteur. i. e.*

An historical Journal of a Voyage to the Cape of Good Hope.  
By the late Abbé de la Caille. To which is annexed, a Dis-  
course on the Life of the Author. Together with Remarks and  
Reflections on the Customs of the Hottentots, and other In-  
habitants of the Cape. Paris, 1763.

**I**T is some mortification, after having long thought ourselves pretty well informed of the general character and customs of any people, to learn, from more sensible, or more ingenuous, Travellers, that we have been all the while imposed on, by the false, or hearsay, relations of mere Voyagers, who have written without candour, and without capacity. To this mortification, however, will many of the Readers of this Journal be subjected, when they come to find, that the Description of the Cape of Good Hope, by the celebrated Peter Kolbe, which hath hitherto been deemed so generally authentic, is full of the most notorious impositions and misrepresentations.

The character of the present Writer, and the occasion of his voyage to the Cape of Good Hope\*, are too well known to need our expatiating on either. How far he succeeded in the execution of his commission, as an Astronomer, the learned world have been long since apprised of. As that also was the most immediate object of his voyage, it is reasonable to suppose the publication of this Journal was, during the Author's life, necessarily delayed by more important concerns. We cannot help regretting, nevertheless, that the papers here published, were not digested for the press by the ingenious Author himself; in which case, we make no doubt, that they would have afforded a very just and entertaining account of the Cape and its inhabitants. Indeed, the Public would have been obliged to the Editor, had he taken the pains to have thrown the Abbé's remarks on Kolbe's description, &c. into his narrative; it being of very little consequence to Readers in general, to know, that a Writer, in advancing the truth of facts, contradicts some other who may have misrepresented them by advancing falsehoods.

Our learned Voyager's Journal begins the 21st of October 1750, when he set out from Paris, and ends the 28th of June 1754, when he returned to that city; having been absent just three years, eight months, and one week. The Reader will find it less dull, and more instructive, than such Journals usually are; tho' we do not meet with any thing peculiarly worth our selecting, unless it be the following account of the method of

\* In order to measure a degree of the earth, and take observations of the stars in the southern hemisphere.

hunting the elephant; as it was given to M. de la Caille, by the person who actually caught one of those animals; a tooth of which our Author brought home with him to Paris.

The elephant is always sought for, by the hunters, on the banks of rivers; where he is attacked in the following manner. Three horsemen, well mounted, set out on the expedition. Two of them ride about the plain, while a third carefully watches the elephant, as he goes to drink at the neighbouring river; when, having given notice to his companions, he begins the attack, by piercing the side of the beast with his javelin, while he is drinking. On this the wounded animal immediately pursues the aggressor, who rides directly toward his companions on the plain: when one of them attacks the elephant in his turn, in order to divert his attention from the object of his pursuit. Accordingly the beast, enraged anew by a fresh wound, neglects his first antagonist, and pursues the second; when the third person draws him off from the pursuit of the second, by the same means as the second diverted him from that of the first. In the mean time, the poor creature loses a vast quantity of blood; which the fury and agitation he is put into, cause to flow in great abundance. If he survives these three attacks, the first hunter attacks him again; and thus is the poor beast engaged by their successive assaults, till wearied out and spent with the loss of blood, he falls to the ground. In this situation there is no danger in approaching this formidable animal; and sawing off his teeth, whose length is proportioned to the age and strength of the beast.

\* But this method of hunting the elephant, is extremely dangerous, if attempted on rough ground, as appears by the following relation. Three Dutchmen, who had lived some time at the Cape, and got a great deal of money by this kind of business, being about to return to their native country, had a mind to take their leave of the sport, by one more hunt, for their diversion. To this end they fixed on a plain which, unluckily, was not sufficiently secured from the mole-hills, which are very large and hollow in that country. The chase began successfully; the second hunter having given the attack, and got to some distance from the elephant, when his horse stumbled at a mole-hill, and fell; giving the furious animal time to come up to him: when the latter seized hold of the rider with his trunk, and threw him on the ground. Then seizing the horse in the same manner, he threw him to a considerable distance: after which, returning to the dismounted hunter, he took hold of him again, and tossing him up in the air, caught him, as he fell, by the point of one of his tusks, which ran fairly through his back, and thus held him empoled by the middle. In this situation,



tion, the savage animal kept him a long time, turning himself about, and presenting the horrid spectacle to his other pursuers; at the same time seeming to take a pleasure in the writhings, cries, and sufferings of this unfortunate hunter.

In the account given of the manners and customs of the Hottentots, we meet with the following general observations respecting this people; which set them, by no means, in so unfavourable a light as some accounts heretofore given us.

The Hottentots live much in the same manner as the ancient Gauls, mentioned in Cæsar's Commentaries; residing in different hords or tribes, on the banks of rivers, and near the forests; where they form so many distinct villages and independent republics. By means of the rivers, the country about them is fertile in the production of those roots and wild fruits on which the Hottentots in a great measure subsist; and the forests yield them the like advantages, tho' these only resemble our shrubberies, their trees being seldom more than six or seven feet high. The Hottentot villages are all circular; the cabbins of which they are composed, being covered with skins, and so very low, that a man must either stoop very much, or crawl on his knees, to get into them. They serve, indeed, chiefly to contain provisions, and their implements of husbandry; the owner himself never occupying them unless when it rains: at other times, he passes his leisure hours in sleeping at the door of his hut; where he lies on his belly, and exposes his back to the sun and the weather; waking now and then to amuse himself with smoking a certain strong-scented herb, which hath much the same effect as our tobacco. The employment of the Hottentots is purely pastoral; their principal and almost only occupation being the care of their herds of sheep and kine. Of these each village hath one common herd, every inhabitant taking it in his turn to be herdsman. This charge requires a great many precautions, very different to those which are taken by our herdsmen with us; beasts of prey being much more numerous and fierce in the southern parts of Africa than in Europe. Lions, indeed, are not very common there; but there are leopards, tygers, and several kinds of wolves, more destructive than ours, together with many other furious animals that abound in the forests, and occasionally make excursions toward the Cape, and destroy the tame cattle. To prevent these misfortunes, it is the business of the herdsman to go, or send, every day round his district, in order to discover if any beast of prey be lurking in that quarter. In which case, he assembles the whole village together, and makes his report; when a party of the stoutest among them, arm themselves with javelins and poisoned arrows, and follow the person who may have discovered the beast,

to the eave or covert where he is lodged\*. Here they arrange themselves in two lines; the herdsman entering the cave, and endeavouring to provoke the beast to follow him out; where he is infallibly destroyed.

United among themselves by the bonds of fraternal concord, the inhabitants of the same village live in constant peace. But they take cruel vengeance on the neighbouring tribes, on the first insult that is offered them. The subject of their mutual complaints is generally the stealing of a sheep or cow, and sometimes only a suspicion of it; the consequences, however, are usually very terrible, when they determine on revenge; as they take all possible means, after having made this determination, to make the aggressors suppose the injury forgotten: but no sooner do they find their dissimulation hath taken effect, in the security of the enemy, than they fall suddenly upon them, with poisoned weapons, sparing neither age nor sex, but rooting up at once the whole community. Such is the method of going to war in this country.

‘As to the civil government of the Hottentots, the care of household affairs belongs to the department of the females. The men, indeed, are the butchers, and prepare the meat for dressing; but the care of providing the vegetables concerns only the women. Thus the mother of a family sets out in a morning, attended by such of her children as are able to follow her, and carrying the rest in her arms or on her back. In this manner she searches the woods and river sides, for roots, pulse, or fruit; of which having gotten a sufficient quantity, she returns, lights a fire on a large stone before the cabin, and when the victuals is dressed, wakes her husband, who sits down to his meal with his rest of the family.

‘The women are cloathed with sheep-skins, as well as the men; wearing the wool outwards in summer, and inwards during the winter. They wear one skin over their shoulders, the ends of it crossing each other before, and leaving their neck bare; another skin is fastened round their middle, and reaches down to their knees. Those of them who are ambitious to please, adorn themselves with necklaces of shells: for even in this country the sex have their charms, which they endeavour to heighten by such arts as are peculiar to themselves, and would meet with little success elsewhere. To this end they grease their faces, necks, and all the naked parts of their bodies with mutton suet, in order to make them shine. They braid also

\* It is to be observed, that the principal motive for the beast's leaving rest being to quench his thirst, he always lurks about the side of a river; and instead of returning to his former haunts, secrets himself in some hole or cavern in the banks of the stream.



or plait their hair, to give themselves an additional elegance. An Hottentot lady thus bedizened, hath exhausted all the arts of her toilette; and, however unfavourable nature may have been to her with regard to shape and stature, her pride is wonderfully flattered, while the splendour of her appearance gives her the highest degree of satisfaction.

But we must refer the reader, who is curious to know the particularities of these people, or of our Author's journal, to the work itself; wherein they will find sufficient matter to gratify their curiosity, as well as to convince them that it is with reason M. de la Caille condemns the relations hitherto given by travellers of this part of the world.

*Histoire du Commerce et de la Navigation des Anciens.*

An historical Account of the Commerce and Navigation of the Ancients. By M. Huet, Bishop of Avranches, and Preceptor to the late Dauphin. 8vo. Lyons, 1763.

THE writers who have hitherto treated the subjects of navigation and commerce, have rather considered their present state, as useful arts, than the means whereby they have gradually arrived to such a degree of perfection. The History before us hath, on the other hand, nothing to do with the present times; the Author's researches being confined to the more curious, tho' perhaps less useful, enquiry into the origin and progress of these arts in the remotest ages of antiquity.

It appears by the preface, that this work, tho' never before published, was a juvenile production of its celebrated Author, who undertook to write it at the instance of the famous Colbert, that great patron of trade and commerce in France. A short specimen or two will afford our readers an idea of the manner in which this performance is executed; which is all we can pretend to give, of so various and extensive a work.

Chapter the first treats of the origin of Commerce in general; on which head the Author observes, that mankind have sought thereby rather the conveniences than the necessities of life; nature having furnished every part of the world with the means of subsistence for those animals it produces. How many savage nations have been discovered, living in poor and barren countries, without any trade or communication with foreigners? yet these have been remarkably fond of their own soil, and content with their apparent misery. How often have modern navigators

gators fallen in with distant islands, whose erratic inhabitants knew of no human creatures but themselves; but imagined they stood in want of nothing? Among those people, indeed, whose vicinity gave rise to a mutual correspondence, it was natural for them to make an early partition of those things with which some abounded, and of which others might stand in need; either out of liberality, or in the way of an honest and reciprocal exchange of superfluities. The hunter thus shared his game with the fisherman; who, in return, divided with him the spoils of the sea or the stream. The husbandman gave to both the fruits of his vineyard and fields, for an equivalent of flesh and fish; and supplied the artizan with timber to build his house, who assisted him in the construction of his plough. This kind of personal commerce is doubtless coeval with our species: thus, when we read in the Scriptures, that Cain went forth to till the earth, and Abel to feed his sheep, it is natural to conceive that Cain furnished his brother Abel with the fruits of the earth, and that in return the latter supplied the former with the skins of his flock for cloathing, and perhaps with their flesh for his table.

Such, continues our Author, in Chapter second, were the rudiments of Commerce, which Custom, the mother of the arts, in successive ages extended and brought to perfection. Cities were built for some people, while others, more fond of liberty, chose rather to live in moveable tents, and to lead a less sedentary life, wandering from place to place as their occasions or inclinations induced. The sciences were next discovered; different professions, exercises, and trades, were established, as well for utility as pleasure. Now, all this could not be effected without a mutual correspondence between individuals, and a reciprocal communication of their possessions and industry. To facilitate and extend this communication also, it became necessary to form various other societies: for what would Tubal Cain have done with his curious works of brass and iron, if he could not have trafficked with his neighbours? Deceit and imposition, however, soon began to debase these laudable occupations; commodities were adulterated, false weights and measures were introduced, and good faith banished from commerce; to the great corruption of manners, and the disgrace of society.

Our learned Author goes on to consider the general state of Commerce at the time of the Deluge, and the restoration of it afterwards; proceeding methodically through all the maritime and commercial nations of the world, from that early period, to the dissolution of the Roman empire.



In Chapter the 38th, he treats of the state of Commerce in England, at the time of Julius Cæsar; an abstract of which, we presume, will not be unacceptable to our readers.

“The Spaniards and Phenicians made, at this time, frequent voyages to the western parts of England, and the other British isles; all which antiquity comprized under the general name of the *Cassiterides*. The trade which these foreigners carried on, of lead and tin, was so extremely lucrative, that they kept it as much as possible a secret from other nations. On this head Strabo relates, that a Phenician pilot, perceiving himself followed by a Roman vessel, he chose rather to run his own ship on the rocks, in order to make a wreck of both, than to let the Romans, by his means, discover the way; for which national action he was amply rewarded by his countrymen on his return; having had the good luck to escape the peril he thus voluntarily underwent for the public good. The avidity of the Romans, however, was not long behind the Phenicians; so that they soon after found out the way to share in their profit. The merchandize that England then furnished, as we learn from Strabo, were corn, cattle, gold, silver, iron, skins, leather, and hounds for the chase; to which he adds, (speaking of the *Cassiterides*, which may be looked upon as making part of England) lead and tin. Tacitus and some other writers mention also pearls; but Cæsar speaks of neither gold, silver, nor pearls: which may serve to shew that these metals were not known by the Romans to be in England till after Cæsar. As to brass and copper, it is certain that at this time they used to be imported into England from abroad; which is a proof that either the mines were not then discovered, or that they did not yield a sufficient quantity of such metal. The English, indeed, had no commodity by which they made so great profit, as by their tin; which was found in great plenty in the western parts of the country, and in the adjacent islands. As to their trade in *Dogs*, it probably was not very considerable; though it appears that English hounds had been carried to Rome long before Cæsar's expedition to Britain. Strabo and the poet Græsius, cited by Ovid, make mention of them, and speak of the use the Gauls made of them in war, and the Romans in the chase.

The foreign commodities which were imported into England, were salt, pottery, and utensils of brass, ivory, and amber.

To have a just idea of the navigation of the English in the time of Cæsar, it is to be observed, that they made use of small boats, made of light and pliant wood, and covered with leather; a method of construction anciently in use among many other nations, particularly among the Saxons, who thus committed frequent

frequent piracies on the ocean, and on the coasts of Gaul and Britain\*. The like vessels also have been constructed in our own times, among the inhabitants of Greenland. Cæsar made use of the like boats, on his expedition into Spain against Afranius. It is nevertheless a matter of doubt with many, whether the English had not other vessels besides those above-mentioned; the latter serving them only in passing backwards and forwards to the neighbouring isles; as Solinus seems to intimate, when he tells us, that the English used these boats only in the sea that parted England and Ireland. They might possibly have other vessels, besides these, of daily use, made of timber, and of a larger and more solid construction, to serve them in longer voyages, and in their wars. Selden is of the latter opinion; but it is certain, that we find no one passage in the ancients from which we can gather that the English had any large vessels, built of timber in the ordinary manner. May we not conclude, therefore, that as Pliny affirms them to have made voyages of six or seven days in those leathern boats, that they had ingenuity and industry sufficient to construct them of a strength and size considerable enough for long voyages. The poet Avienus tells us in plain terms, that the English had not in use any ships built in the ordinary manner, of timber, but only slight boats covered with leather. Eumenius, in his panegyric on Constantius, assures us also, that when England was invaded by Cæsar, the inhabitants had no ships of war. On the other hand, again, we are informed by Cæsar, that they furnished succours to the Gauls, and assisted other nations against the Romans: but can we suppose they did this by means only of canoes of leather, so very improper for such expeditions? or did they furnish their allies with men only, without ships? It is hardly to be supposed that they could long see their coasts visited by foreigners, in stout and well-built vessels, without imitating them, and taking the advantages of their natural situation, for improvement in maritime affairs.

What a striking contrast between these rude and imperfect essays toward navigation, and the present state of the British marine, which so lately spread our conquests over the face of the globe, subjecting the most distant nations of the earth, at one and the same time, to the masters of the sea!

\* A little boat of this kind, called a Coracle, or Corracle, is still used on the Severn, by the Salopian fishermen. It is made of twigs, interwoven, and covered with leather; and is so light that the owner carries it on his shoulder, to and from the river.

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*Dissertation sur l'Éducation Physique des Enfants, depuis leur Naissance jusqu'à l'Âge de Puberté.* A. C.

A Dis-



A Dissertation on the physical Education of Children, from the Time of their Birth, to the Age of Puberty. By M. Ballexferd, Citizen of Geneva. 8vo. Paris, 1763.

**A**S there is nothing of more consequence to society than the physical and moral education of children, it was with great propriety, and perfectly agreeable to the ends of its institution, that the society of Harlem proposed the subject of this dissertation, as one of its prize questions. There is perhaps no country in the world where children are so preposterously swaddled up, and manacled by their cloathing, as in Holland. A child in arms, trussed up by a Dutch nurse, resembling exactly a Dutch nine-pin, except that its head, which ought to have some stay for the security of its neck, is left loose to play about, with every shake, like the niddle-noddle figures from Canton, on a modern chimney-piece. Indeed the Hollanders seem to have adopted our Author's motto, tho' in a different sense to that in which he may comprehend it. *Sartam et lectam ab omni-que molestia et incommodo servate prolem: inde sanitas, robur et longævitæ.* Now it is very certain, that, except in the instance above-mentioned, the Dutch children are very sufficiently bound up and covered. As one of the greatest inconveniences, also, in that country, is supposed to be the cold, they think they cannot do better than to envelope their children with as many swaddling cloaths as will keep it out. They seem very prudently to consider likewise, that if a child were at liberty to move its limbs, it might possibly tumble about and hurt itself; they therefore judiciously take care to bind it hand and foot, to prevent mischief. As their children grow bigger, they have a securer way still to keep them warm, and prevent their breaking their bones, or troubling the nurse: this is, to imprison them in a kind of close-stool, with a pan of fire placed under their feet; in which situation, if the poor creature is burnt, or is tired of the posture, and expresses its uneasiness by crying, the careful nurse whips in a pan of fresh coals; and if the unfortunate infant still keeps crying, she imputes it to downright peevishness or obstinacy, and lets it take its chance. It is true that numbers of their children are killed by this method of shewing their kindness, and many others are rendered cripples all their lives; but the members of academies may study philosophy and chop logic a long time, before they will be able to persuade an old Dutch-woman, or indeed any old woman in the universe, that it is possible for them to know as much about nursing children, as their great-grand-mothers.

In England, where the master of the family hath somewhat more influence over domestic affairs than in Holland, it is true that great improvements have been made, of late years, in respect to the management of children: many others, however, remain

remain still to be made, even with us, particularly in regard to the common people, while at the same time a spirit of innovation among the better sort, very frequently induces them to carry matters too far, and to substitute the suggestions of their own caprice instead of the moderate and salutary advice of experienced physicians. Under these circumstances, therefore, we cannot help viewing this performance in the light of an useful, and indeed very valuable work. For, tho' the reader may not find in it many new observations, he will see them placed in a very advantageous and forcible point of view. In matters of such universal utility also, and so extremely interesting to individuals as well as to the public, such wholesome instructions as those of our Author, cannot be too often inculcated, or too earnestly repeated. We most heartily recommend this Dissertation, therefore, to all ranks of people, who are prudently solicitous to be blest with a robust, healthful and ingenious offspring.

*De l'Influence des Opinions sur le Langage, et du Langage sur les Opinions.*

A Dissertation on the the Influence of Language on Opinions, and of Opinions on Languages. By M. Michaelis, Professor of Philosophy, and President of the Royal Society of Gottin-  
gea. 8vo. Bremen, 1763.

**I**T is now about four years since the Academy of Sciences at Berlin proposed this subject as one of its prize questions; a subject equally curious and interesting both to the literary and moral world. Contrary to the usual custom, however, of publishing these pieces, the present treatise hath, till very lately, appeared only in the German language; in consequence of which, its circulation hath been hitherto but very confined.

The learned and ingenious Author, enters very methodically on his subject; dividing his dissertation into four sections: In the first, he treats of the general influence of popular notions or language. In the second, of the useful and salutary effects of language or opinions. In the third, of their useless or hurtful effects. And, in the fourth, of the methods to be taken, in order to prevent the latter, and promote the former.

Under the first of these heads, he observes, that the names which have been given to objects, and the manner in which we express ourselves in describing them, have their origin in the ideas we form of those objects, and their use. In proportion as mankind discover the utility of such objects, they apply themselves to the description of them; and this they have ever done,



as well as they could, in a manner relative to those ideas. It is easily to be perceived, also, that in every country the populace have had the principal influence in the formation of languages; because the ideas entertained in this respect by the majority of a people, will always take the lead, and influence the rest. Hence it will follow, that in proportion as the people of any nation grow learned and polite, their language will be improved and embellished. Of this Mr. Michaelis gives us several instances. Thus, according to our Author, *Θεός*, the Greek term for the Divinity, takes its rise from a word which signifies *to run*; because the stars were worshipped as Deities by the idolatrous people who first formed that language. Thus also the Latin term for the Deity hath generally a plural sense, on account of the prevailing notions of Polytheism among the ancient Romans. Nay, it is certain, that neither the Greeks nor the Latins had any word expressive of that idea which we form of one supreme, perfect, independent Being, who created the universe. Again, the Hebrew term generally used by the Jews to express the *Leprosy*, literally signifies, *to be scourged with a rod*. Now, in the eastern countries this disease was peculiarly looked upon as an immediate punishment inflicted by God; and hence that name was given to it. The Greeks made use of the same word to signify the *Soul*, as they use for a butterfly; evidently because a butterfly is only a caterpillar that changes its form without dying, and bears therein a similitude to the soul, which continues to exist in its new state after the dissolution of the body. It was for this reason that the Greeks first represented the Soul hieroglyphically under the form of a butterfly, and afterwards proceeded to give it the very name of that insect.

Under the second head, our Author instances, as an useful effect of this intimate connection between languages and opinions, the uncommon energy of some etymologies, from which the nature of the objects spoken of, is instantaneously and strikingly perceived. Thus, for example, *Δόξα*, the Greek term for *Glory* or *Honour*, signifies literally *Opinion*, and is expressive without equivocation, of the good opinion entertained of us by others. It was very far, therefore, from ridiculous pedantry in the ancients, to apply themselves with such great assiduity to the purity and perfection of their language; an object equally worthy the attention and application of the moderns; as by such means they may do infinite service to the cause of literature, not only with regard to the precision of language, but to the perpetuating of the discoveries in sciences. Thus it will be impossible, for instance, so long as the German language subsists, for posterity to forget the use of the *Quinquina*; as, in that tongue it is called *Fiebertinde*, or the *Fever-bark*. Another

great advantage which is to be deduced from etymological precision, is, that it serves to preserve the original notions of things which time hath diversified. Thus the definitions usually given of *Marriage* are imperfect, in that they do not convey a precise distinction between the state of matrimony and concubinage. But if we consult the Greek, we shall find the word *Núμος*, used indiscriminately both for *Marriage* and the *Law*; and hence we may discover, that to be married to any one originally signified to be united according to law. A farther instance of the advantageous influence of Language on Opinions, our Author observes to be the effect which the names of things frequently have, to inspire a love or hatred toward them, as they are represented thereby to be beneficial or hurtful. Thus, if, instead of calling the artificial method of communicating the small-pox by the name of *Inoculation*, it had been called, for example, the *Turkish small-pox*, it would in all probability have met with much greater opposition than it hath done: whereas on the other hand, if this salutary practice had been softened by the appellation of the *Preservative of Beauty*, it is equally probable that the fair sex at least would all declare themselves openly in its favour, notwithstanding the reflections of the morose and gloomy moralists, who decry it.

Languages have an advantageous influence on Opinions, in their variety of terms to express the several objects of our knowledge. The more copious any language is, the more easily will it take the impressions of science. How useful, for instance, would it not be, if all plants and vegetables had French names in France, German names in Germany, and that the botanists should call them by the same appellation as the people? The oriental languages were, in this respect, greatly superior to ours. But our manner of teaching all the sciences in Latin, prevents the modern languages from acquiring such a degree of perfection: the several professors of natural philosophy in the universities of Europe, however, would do well to pay so much respect to their own country, as to give lectures in their vernacular tongue. It is certain that the copiousness of a language may serve to prevent an infinitude of popular errors, which the vulgar fall into from the barrenness of their native tongues. Thus the common people in France make use of the word *Air*, for want of a better, to express all that space which extends from the surface of the earth to the firmament; making no distinction between the Atmosphere and the Æther.

Under the third head, the Author points out the several causes, conducing to the disadvantages which Opinions suffer from Languages; the principal of which are, 1st, A scarcity of terms. 2dly, A multiplicity of synonyms, or words used as

such.



such, 3dly, The equivocal use of terms. 4thly, The arbitrary acceptation of particular words. 5thly, Mistaken etymologies, and compound words. And lastly, the introduction of quaint terms, florid expressions, and other imaginary beauties; which, instead of proving actual ornaments, are destructive both to the precision and real embellishment of languages.

From the several observations which M. Michaelis makes on these disadvantages, he deduces the following conclusions: viz. 1st, That if the greater part of vulgar errors do not actually arise from language, they are at least propagated, confirmed and perpetuated by it. 2dly, That the near relation which the European languages bear to each other, arises, among other causes, from the too general use of the Latin, which is the idiom of most ecclesiastics and men of literature. Now the Latin tongue hath borrowed much of its idiom and of its terms from the Greek, and this again, as much both from the Phenicians and the Egyptians. When the Saracens also afterwards overrun the countries of Europe, they effected a new alliance between the European and oriental languages. Hence that infinite variety of streams, whose windings must be separately traced to discover the respective sources of numerous errors. 3dly, That a philosophical language, which might be universal among the learned, is almost indispensibly necessary. The Greek, he thinks, would be better adapted to this purpose than the Latin, which is remarkably defective in terms of natural philosophy. The copiousness of the Greek, however, cannot be compared with the richness of the Arabic, of which, nevertheless, our Professor conceives, there is little likelihood of our taking any considerable advantage.

Under the fourth division of his subject, the learned Author treats of the means to prevent or remedy the ill effects complained of, in the Influence of Language on Opinions. In order to avoid the mistakes into which the etymology of words may lead us, he advises, that we should admit of no proposition whatever, merely on etymological presumption or analogy. Vary your mode of expression, says he, and endeavour as much as possible to unite the variety of style with solidity of sentiment. Compare the idiom and expression of different languages, and correct the one by the other. In order to preserve what may be useful in Language with regard to Opinions, he advises the learned to be careful of its purity, and to introduce foreign terms only in cases of the greatest necessity. Again, with respect to the improvement of languages, our ingenious Professor recommends the use of terms and expressions as precise and definite as possible; avoiding all equivocation, or collateral

and adventitious meanings. To this, he adds, the correction of erroneous etymologies; not by totally disusing them, but by joining them with expressions more precise and exact, which may in time prevail, and entirely suppress the error. As to the Gothic ornaments of style affected by some writers, they are to be suppressed only by more chaste examples and the force of ridicule. This is a task for writers of the first rank in the world of letters. It is from these only that we may hope to see the beauties of poetry united to the truths of philosophy; giving to language a degree of perfection, to which it hath hitherto been a stranger. Good translations, also, says our Author, would contribute greatly to so desirable an end: they must be less pedantic, however, than those which appear in Germany, and more faithful than such as we meet with in France. He might have added, also, than most of those which appear in England.

M. Michaelis proceeds next to consider the practicability of an universal language; but, as he declares against it, we shall not detain our Readers with his remarks on this subject.

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*Memoires de Litterature tirés des Registres de l'Academie Royale des Inscriptions et Belles Lettres.*

Memoirs of the Academy of Inscriptions and Belles Lettres, from the Year 1755 to 1757, inclusive. Vol. 28. Paris, 1762.

AS it would infringe too much on our plan to particularize every memoir contained in this work, we shall take notice only of some few of the more popular and curious; from which our Readers may judge how far the publications of this learned body are carried on with their usual spirit and success.

The first of these memoirs that engages our particular attention, is a *Dissertation on the Oedipus of Sophocles*, by Mr. Dupuy. The design of the ingenious scholiast in this tract, appears to have been, to elucidate and confirm the opinion of Dacier, respecting the conduct and moral of this celebrated piece; both which have been severely inveighed against by the critics. It hath been said, that the subject of it is by no means interesting or instructive; that it is capable only of inspiring futile terror, or as fruitless pity; and that it is even inconsistent with justice and religion, in representing a virtuous and pious prince precipitated involuntarily into scenes of the greatest horror and distress, while at the same time his crimes and misfortunes appear evidently to be traced out by the hand of that destiny of which he is represented only as the unhappy instrument and innocent victim.



victim. In answer to these objections, Mr. Dupuy observes, that the crimes of Oedipus and Jocasta naturally opened the way for all their subsequent misfortunes, and that Sophocles is far from describing the first as an unexceptionable character. The wilful murder of certain strangers he met with on the road, was the first step by which he mounted the throne; which having attained, he still preserved his former propensity to acts of outrage and violence. Oedipus, it is true, is very unfortunate; but, tho' possessed of excellent qualities both of head and heart, he is very criminal. His inquisitiveness, impetuosity, pride and injustice, are the source of all his misfortunes. Hence M. Dupuy conceives that the moral, which Sophocles intended should be drawn from this tragedy, is not contained in that maxim of Solon's, which ends the chorus; viz. that no man should be called happy till he is arrived at the last period of life without suffering misfortune: a maxim, says our Author, which would be very flat and insipid if considered as the sole moral of the piece. On the other hand, he conceives that the poet's intention, in this tragedy, was to shew that curiosity, ambition and violence, precipitate men, otherways possessed of good qualities, into inevitable misfortunes and misery. With regard to Sophocles, as a dramatic writer, in general, Mr. Dupuy hath drawn his character in a few words; which we shall give our Readers in the original, as a specimen of the nervous and masterly style of the critic. "Grave et aisé dans sa marche, simple et second dans les ressorts qu'il a su mettre en jeu, majestueux et regulier dans l'ordonnance generale de sa piece, noble et varie dans ses tableaux, riche sans enflure dans son style, fort ou pathetique selon que la matiere l'exige; aussi heureux dans les moyens qui produisent le denouement, que dans ceux qui le preparent ou qui nouent l'intrigue, Sophocle, a ces egards, a presque réuni tous les suffrages."

The next piece is a *Memoir concerning the art of Encaustic Painting, by the Count de Caylus* †. The noble and ingenious Author of this memoir having been long employed in reiterated researches and experiments, in order to discover the method of Encaustic Painting among the ancients, hath here obliged the public with a very satisfactory account of this curious and forgotten art; particularly as far as it relates to painting on wax and on walls. Of their method of painting on ivory, however, the Count fairly owns he cannot form the least conception.

In this volume we find also a new Memoir of M. de Guignes, concerning his favourite Chinese, who are here supposed to have sailed eastward to the coasts of America. The Euro-

† See more of this subject, Review, vol. XXII. page 301.

pean world, it is true, have but a very indifferent opinion of the naval exploits of the Chinese, or their skill in the arts of navigation; their ships being much too slight and ill constructed for long or perilous voyages. M. de Guignes, however, hath taken upon himself to prove, from authenticated facts, that the Chinese have long navigated the Indian seas, proceeding beyond Japan as far as the Land of Jesso, Kamtschatka, and that part of America which lies opposite to the most eastern coasts of Asia; having made the discovery of the new world many ages before Christopher Columbus. *Li yen*, says he, the Chinese historian, who lived in the beginning of the seventh century, speaks of a country called *Fou-Sang*, situate 40,000 *Li* \* to the eastward of China. The way to this country, continues the historian, is to sail eastward from the coasts of the province of *Laao-teng*, lying north of Peking; in which course having sailed 12,000 *Li*, you arrive at Japan. From hence steering northward 7000 *Li*, you meet with a country called *Ven-chin*; from which last taking your departure, and directing your course eastward, you will fall in, at the distance of 5000 *Li*, with the country of *Ta-han*; beyond which lies that of *Fou-Sang*, about 20,000 *Li* farther toward the east. Now, according to M. de Guignes, we are to understand, by *Ven-chin*, the Land of *Jesso*; by *Ta-han*, that of *Kamtschatka*; and by *Fou-Sang*, some land on the American coasts, situated in or near California. It will not be expected that we should take upon us to say how far these conjectures may be false or true: they carry with them, nevertheless, some degree of plausibility; and the map by which they are explained and illustrated, is well worthy the attention of those who are curious after geographical improvements.

The next Memoir of importance is written by the celebrated Abbe Barthelemy, who was sent some few years ago by the King of France into Italy, in search of medals for the royal cabinet. This industrious academist having, during his stay at Rome, applied himself to the observation and study of the ancient monuments contained in that city and its environs, hath here presented the world with the result of his investigations. The views of M. Barthelemy, however, were something different from those of the famous artists and antiquarians, who have already so well delineated and illustrated these monuments themselves, the causes which first produced them, and their historical relation to arts and manners, being the great object of

\* The Chinese *Li* is an indefinite long measure, that in different ages hath been of different estimation, as we learn by a memoir of M. d'Anville, contained also in the present volume. At first, it appears, that 105, or more of them, were contained in a degree; afterwards 338; then that 272; and finally 193.



our learned Abbe's enquiries. Rome, says he, consisted in its infancy of a confused and irregular heap of inconvenient buildings, bearing a similitude to that rudeness of manners which prevailed among the inhabitants. After its being burnt by the Gauls, a new city rose up from the ashes of the old one, still more confused and irregular than the former; having been constructed within the space of a year, without plan, order or design. Yet, so long as the citizens had no other idea of greatness or splendor, than what consisted in virtue, every building which was consecrated to public utility, naturally affected them with impressions of dignity and grandeur: witness their canals, their aqueducts, their drains, and public roads, which appeared astonishing even to a people who were no strangers to the pyramids of Egypt. All these public works, the idea and models of which were borrowed from the Etruscans, were constructed of loose square stones, fitted together without cement: the design, also, of all these monuments, was bold and masterly, agreeable to the genius and character of ancient Romans. These, however, were succeeded by a taste for magnificence, which soon degenerated into luxury. On the conquest of Greece, Cæcilius Metellus began to use marble in the construction of buildings: in the year 662 of the Roman era, the orator Crassus erected four columns in the vestibule of his house on Mount Palatine: from which time, to those of Caligula and Nero, the arts of luxury every day gained ground. Under the reign of those princes, indeed, they were arrived at their highest pitch. One may form some judgment of the vast quantity of granate, porphyry and marble columns that existed in ancient Rome, by the number still remaining, which amount to more than six thousand. Augustus piqued himself on having found Rome a town of brick, and of having converted it into a city of marble; while Nero, cruel even in beneficence, set fire to the metropolis of the world, in order to have an opportunity of embellishing it.

A people, says our Author, equally incapable of supporting a state of slavery as of liberty, could never be subjected but by luxury and effeminacy: and if, to this spirit of licentiousness, should be added the consciousness of their past superiority, no better method could be found to cherish, and at the same time to suppress, their pretensions to independence, than by engaging them in those petty objects of emulation, and domestic contests, in which they signalized themselves by their address rather than their valour. Hence those magnificent Thermæ, where the people crowding in shoals, were accommodated with baths and perfumes, or were entertained with diversions. Of these are still to be seen the remains of the baths of Titus

and Caracalla, the subterraneous vaults of which are ornamented with statues and painting, which a Raphael might be proud to imitate. It was necessary that a nation given up to voluptuousness and indolence, from the liberality of the Emperors, and by the abolition of the Comitia, should be kept from reflection, by being engaged in a continual round of diversions: hence their numerous Circuses, Naumachia, Theatres, and Amphitheatres; none of which, excepting the Circus, were constructed in a solid and durable manner, till the Republic was just dissolved by the accession of the Emperors.

The destruction of the beautiful edifices of ancient Rome, is usually imputed to the fury of the Barbarians. M. de Barthelemy, however, imagines this to be a mistake; conceiving that a parcel of soldiers, eager after pillage, had neither leisure nor power to destroy monuments of such solidity. He is rather inclined to believe, that the ignorance and self-interest which attended the private quarrels that arose between the great men at Rome, were the occasion of this destruction: an opinion in which he is confirmed by a manuscript letter, which he informs us is deposited in the archives at Rome, and countenances such a suggestion.

To these reflections is added an enumeration of the finest monuments of ancient Rome; the varied construction of which is exemplified to confirm the general conclusion of our learned Author; viz. that the taste of a people in their public edifices and other buildings hath always attended, and been influenced, by the progress of their manners; being at first rude and great, and becoming successively grand, magnificent and barbarous.

In a second part of this memoir, M. Barthelemy hath corrected several inaccuracies which have escaped the antiquaries in taking copies of these monuments. But we must proceed to the next memoir, which is written by the President Henault, and relates to the *Nature and Utility of Chronological Abridgments*: a subject on which the acknowledged talents of the Author for that species of writing, gives him a peculiar title to determine. In this tract, however, M. Henault expatiates more on the rules for compiling good abridgments, than on the merit and utility of them in general. In works of this kind, he observes that an attention to the following precepts are absolutely necessary. 'Où l'espace est si court, la moindre negligence est un crime; rien d'essentiel ne doit échapper; ce qui n'est pas nécessaire est un vice; et il faut encore essayer de plaire au milieu de la sévérité du la consigne et des outrages de la précision.'

Our Author proceeds next to enumerate the several historical Abridgments in being; such as those of Justin, Florus, Eutropius, Solignus,



Sulpitius, Severus, Velleius Paterculus, and Aurelius Victor, among the ancients; and of Petau, Le Clerc, Bossuet, Vertot, and others, among the moderns. M. Henault's most favourite writer, however, is Velleius Paterculus; whose work he conceives to be an inestimable model of this species of composition, and as such, is that which our learned Author confessedly followed in his Chronological Abridgment of the history of France.

The next paper in this volume is entitled *Reflections on French Historians, and of the talents necessary for the writing of History*; by M. le Marquis d'Argenson. These reflections are for the most part extremely just and pertinent, but not very striking or new. — We shall here, for the present, take leave of this voluminous miscellany.

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*Le Comte de Warwick, Tragedie.* Or, The Earl of Warwick, a Tragedy, by Mr. De la Harpe; as it was first represented at Paris, by the King's Company of Comedians, on the 7th of November 1763. 8vo. Paris, 1764.

THE very favourable reception which this Tragedy hath met with on the French theatre, will doubtless excite the curiosity of the English reader, to know whether the taste of the public, or the merit of dramatic performances, are superior in Paris to what they are in London. This curiosity may also be farther excited, as it relates to a subject taken from the history of our own country. With regard, however, to the plot and characters of this favourite piece, the Author hath neither confined himself strictly to history, nor to the well-known romance bearing the same title. How far he hath observed the rule of Horace,

*Aut famam sequere, aut sibi convenientia fingere,*

we shall leave to the judgment of those who may peruse the work itself. As the piece is, nevertheless, pathetic and interesting, we shall give our Readers some account of its design, with a specimen or two of its execution.

The facts, on which the fable of this Tragedy is founded, are these: The Earl of Warwick, having been instrumental in deposing Henry the Sixth, and in placing Edward the Fourth on the throne, was sent by that monarch to negotiate a marriage, at the court of Lewis XI. between his master, and Bona of Savoy, niece to the French King. In the mean time, it happened that Edward, having seen Elizabeth Grey, a young widow of exquisite beauty, as he came one day from hunting

near Grafton, grew enamoured of that lady, and privately married her. This marriage was not so artfully concealed as to be kept unknown to his subjects; whose hearts were greatly alienated from their Sovereign on that account. Marguerite of Anjou, Henry's Queen, took advantage of this circumstance; and being a woman of great spirit and address, used every means in her power to excite the friends of the house of Lancaster to assist in recovering the crown. The Earl of Warwick, on his return, being greatly disgusted and enraged with the step Edward had taken in his absence, to the violation of those engagements he had entered into with the King of France, entered immediately into the schemes of Marguerite, and joined the house of Lancaster. In consequence of this, Henry resumed the throne, a war was kindled between the two Kings, and the gallant Warwick killed in the field of battle.

M. de la Harpe has deviated, perhaps not injudiciously, from historical fact, in supposing the Earl of Warwick in love with Elizabeth; and that his resentment against Edward arose from his having robbed him of his mistress; a circumstance which undoubtedly gives variety to the plot and passions of the piece. The first act opens with a conversation between Marguerite and her attendant Nevil; wherein the former divulges Edward's design to marry Elizabeth, and her own intention to acquaint Warwick with it, on his return; hoping, from the impetuosity of his temper, to win him over to her cause. King Edward enters next on the scene, and, being left alone with the Earl of Suffolk, charges him to give Warwick a favourable impression of the marriage in agitation, and to offer him his sister, instead of Elizabeth. In Act the II. Warwick appears, when Edward tells him of his intention to break off the foreign match, having made a different choice. At this Warwick, who had not been apprised of it, as intended, by Suffolk, expresses the utmost surprise: but, finding who was the object of that choice on which account the match was broken, he flies into the utmost transport of passion; and is hardly to be restrained by Elizabeth, who persuades him, however, against taking any violent measures with the King. The speech of Warwick, on this occasion, is very bold and spirited; but may be thought to breathe more of the vaunting bravery of a French than an English hero.

## W A R W I C K.

Qui pourroit me contraindre ?

Quand je suis offensé, c'est moi que l'on doit craindre.

Eh ! quel péril pour moi pouvez vous redouter ?

Un pouvoir que j'ai fait peut-il m'épouvanter ?

Mie verrai-je braver aux yeux de l'Angleterre ?



On dira que Warwick si vanté dans la guerre,  
 Ce Mor-l-renommé, fameux par tant d'exploits,  
 Qui créa, qui servit, qui détruisit des Rois,  
 Infidèle à sa gloire autant qu'à sa tendresse,  
 N'a su ni conserver, ni venger sa Maîtresse...  
 Je rougis d'y penser... Non, non, je puis encore  
 Disposer de l'État, & commander au sort,  
 A Lancastre abattu rendre son héritage,  
 Renverser Eddouard, & briser mon ouvrage.

In Act the third Edward and Warwick meet; the latter rushing into the presence of the King, just as orders were given to prevent him. In this interview the characters are well supported; Warwick reproaching the King with the obligations he had conferred on him, and Edward retorting his pretensions with equal spirit and indignation; till, irritated at length beyond the bounds of patience, he commands his guards to secure the person of Warwick, as a traitor. As this scene is one of the best in the play, we shall quote it entire for the entertainment of the Reader.

## EDOUARD, SUFFOLK, GARDES.

## EDOUARD.

Tu le vois; désormais tout espoir est perdu:  
 Par des emportemens Warwick t'a répondu.  
 Tout sert à m'irriter, & mon chagrin redouble.  
 Ne pourrai-je à la fin sortir d'un si long trouble?  
 Il faut m'en délivrer: que l'on nous laisse ici.  
 Qu'on éloigne sur-tout Warwick... Ciel!

WARWICK *entraîne bruyamment.*

Le voici.

Je ne m'attendois pas, Seigneur, que la fortune  
 Dût vous rendre si-tôt ma présence importune;  
 Que jamais contre moi le courroux du Destin,  
 Pour préparer ses traits, empoisonnât votre main.  
 Je n'ai pu le penser; je n'ai pu le comprendre:  
 Enfin de votre part il m'a fallu l'entrevoir.  
 C'est ainsi que par vous je suis méconnoissable.  
 Voilà le sort brillant qui me fut annoncé,  
 Ce bonheur & ces jours de gloire et de délices,  
 Appanage éclatant promis à mon service!  
 Rappelez-vous ici ce jour, de jour affreux,  
 Ce combat si fangeux & son champ d'extermination,  
 Où, du Destin cruel éprouvant la colère,  
 Sur des monceaux de morts, au milieu d'un sang  
 Tout couvert de ses larmes, de ses sanglots, d'un sang  
 Le fer des ennemis alloit braver vos yeux.  
 Je volai jusqu'à vous; je me fis au passage  
 Mon bras étendant vers vous, pour le soutenir  
 Et bien-ôt sur mon sein, d'un bras de fer, je vous  
 De vos guerriers, d'un bras de fer, je vous

" Warwik, me disiez-vous, prends soin de ma jeunesse :  
 " C'est dans tes mains, Warwik, que le Destin me laisse.  
 " Sois mon guide & mon pere, & je serai ton fils.  
 " Conduis-moi vers ce trône où je dois être assis.  
 " Viens, combats, & soit sûr que ma reconnaissance  
 " Te fera plus que moi jouir de ma puissance.  
 Tels étoient vos discours ; je les crus, & ma main  
 S'arma pour vous venger, & changea le destin.  
 Je vis fuir devant moi cette Reine terrible ;  
 J'acquis, en vous servant, le titre d'invincible.  
 Sans doute qu'à vos yeux de si rares bienfaits,  
 Ne pouvant s'acquitter, passent pour des forfaits.  
 Mais du moins envers vous je n'en commis point d'autres.  
 Je frémissais ici de retracer les vôtres.  
 Vous avez tout trahi, l'honneur & l'amitié,  
 Barbare ! & c'est ainsi que vous m'avez payé.

## EDOUARD.

Modérez devant moi ce transport qui m'offense ;  
 Vantez moins vos exploits ; j'en connois l'importance :  
 Mais sçachez qu'Edouard, arbitre de son sort,  
 Auroit trouvé, sans vous, la victoire ou la mort.  
 Vous n'en pouvez douter ; vous devez me connoître.  
 Eh ! quels sont donc enfin les torts de votre Maître ?  
 Je vous promis beaucoup : vous ai je donné moins ?  
 Le rang où près de moi vous ont placé mes soins,  
 L'éclat de vos honneurs, vos biens, votre puissance  
 Sont-ils de vains effets de ma reconnaissance ?  
 Il est vrai ; j'ai cherché l'hymen d'Elisabeth.  
 N'ai-je pu faire au moins ce qu'a fait mon sujet ?  
 Et m'est-il défendu d'écouter ma tendresse,  
 De brûler pour l'objet où votre espoir s'adresse ?  
 Que me reprochez-vous ? Suis-je injuste ou cruel ?  
 L'ai-je, comme un Tyran, fait traîner à l'autel ?  
 Je me suis, comme vous, efforcé de lui plaire ;  
 Je me suis appuyé de l'aveu de son pere ;  
 J'ai demandé le sien ; &, s'il faut dire plus,  
 Elle n'a point encor expliqué ses refus.  
 Laissez-moi jusques là me flatter que ma flamme,  
 Que mes soins, mes respects, n'offensent point son ame ;  
 Et qu'un cœur qui du vôtre a mérité les vœux  
 Peut être, malgré vous, sensible à d'autres feux.

## WARWIK.

Quand vous n'auriez pas sçu, puisqu'il faut vous l'apprendre,  
 Que nos cœurs sont unis par l'amour le plus tendre,  
 J'avois cru (je veux bien l'avouer entre nous)  
 Avoir acquis des droits assez puissans sur vous,  
 Pour ne vous voir jamais essayer de séduire  
 L'objet qui m'a sçu plaire, & le seul où j'aspire.  
 Je me suis bien trompé ; je le vois : mais enfin  
 Il reste à mon amour un espoir plus certain.  
 Sur le choix de mon cœur vous pouvez entreprendre ;



Je dois en convenir : mais je puis le défendre.  
 Vous n'avez pas pensé sans doute qu'aujourd'hui  
 L'Amante de Warwick demeurât sans appui.  
 Jamais Elisabeth ne me fera ravie ;  
 Ou vous ne l'obtiendrez qu'aux dépens de ma vie.  
 Jamais impunément je ne fus offensé.

EDOUARD.

Jamais impunément je ne fus menacé ;  
 Et si d'une amitié que me fut long-tems chère  
 Le souvenir encor n'arrêtoit ma colere,  
 Vous en auriez déjà ressenti les effets....  
 Peut-être cet effort vaut seul tous vos bienfaits.  
 Ne poussez pas plus loin ma bonté qui se lasse,  
 Et ne me forcez pas à punir votre audace.  
 Edouard puet d'un mot venger ses droits blessés ;  
 Et fût-il votre ouvrage, il est Roi : c'est assez.

WARWICK.

Oui, j'aurois dû m'attendre à cet excès d'injure :  
 Toujours le sang d'Yorck fut ingrat & parjure.  
 Mais du moins. ....

EDOUARD.

C'en est trop. Holà, Gardes, à moi,

(*Ils environnent Warwick.*)

WARWICK.

Lâches, n'avancez pas : craignez Warwick. Et toi,  
 Toi qui me réservois cet horrible salaire,  
 Immobile le Guerrier qui t'a servi de Pere.  
 Prends ce fer de ma main ; frappe un cœur que tu hais :  
 Va, tu peux d'un seul coup payer tous mes bienfaits.  
 Frappe, dis-je.

(*Il jette son épée aux pieds du Roi.*)

At this crisis enters Elizabeth, who, seeing her beloved Warwick surrounded by guards, immediately confesses her affection to him, in the presence of Edward ; who orders him to be sent to the Tower ; turning a deaf ear to every thing that Elizabeth or Suffolk can offer to divert his purpose.

Act the fourth opens with a soliloquy of Warwick, in the Tower ; after which enters his friend Summers, sent to him by the King, in order to prevail on him to submit peaceably to the will of his Sovereign : instead of this, however, he confesses himself devoted to Warwick, and informs him of the intrigues of Marguerite, to re-animate the party of the dethroned King. Warwick, breathing nothing but revenge and fury on account of his disappointed love, readily promises to join in the vengeance meditated against Edward. To this end he requests Summers to arm the people, and release him from his confinement ;

ment; anticipating the satisfaction he shall enjoy at avenging himself on the King:

WARWICK.

Ah! qu'ils arment mon bras, & je suis satisfait.  
 Suivi des plus hardis pénétre cette enceinte:  
 Si je suis à leur tête, ils marcheront sans crainte.  
 J'irai vers Edouard, & nous verrons alors  
 S'il pourra de mon bras soutenir les efforts;  
 S'il pourra dans son cours arrêter ma vengeance.  
 Ah! je ressens déjà, je goûte par avance  
 Le plaisir de le voir à mes pieds renversé,  
 Et de lui dire: "Ingrat qui m'as trop offensé,  
 "Que j'avois trop servi, que j'ai dû mieux connoître;  
 "Toi qui n'étois pas fait pour te nommer mon Maître,  
 "Vois du moins aujourd'hui si je menace en vain,  
 "Et reconnois Warwick en mourant par sa main.  
 "Et reconnois Warwick en mourant par sa main."  
 Mais je t'arrête trop, & la fureur m'entraîne:  
 L'instant où je menace est perdu pour ma haine.  
 Je t'en ai dit assez: va, cour, vole.

After Summers, enters Elizabeth, producing a very interesting scene between the two lovers. Summers, however, soon re-enters, at the head of a party of soldiers, and sets his friend at liberty. On which a very extraordinary turn succeeds; for Warwick, being told of his owing his deliverance to Marguerite, is checked by a sudden fit of duty and generosity toward the Prince he had once loved and placed on the throne. Instead of marching against Edward, therefore, as he had so loudly threatened, he flies to his defence. In consequence of this sudden revolution, Edward is victorious over Marguerite; and, being affected with a secret impulse of gratitude, restores Elizabeth to her favourite Warwick. The latter, however, having been unfortunately wounded in the fight, is brought in by the soldiers; and, taking a melancholy farewell of his Prince and Mistress, expires on the stage.

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*Voyage à la Martinique, contenant diverse Observations sur la Physique, l'Histoire Naturelle, l'Agriculture, les Mœurs et les Usages de cette Isle, faites en 1751, et dans les Années suivantes. Lu à l'Académie Royale des Sciences de Paris, en 1761.*

A Voyage to Martinico; containing divers Observations on the Physical and Natural History, the Agriculture, Manners and Customs of that Island; composed in 1751, and the following Years. Read at the Royal Academy of Sciences at Paris, in 1761. 4to.

M. DE



**M.** DE Chanvalon, the Author of this Volume, has presented the Public with a curious and entertaining account of this island. The work, as is observed in an extract from the Registry of the Royal Academy, &c. may be considered as divided into three parts. The first, which is metereological, forming a collection of observations on the barometer, thermometer, the rain, winds, thunder, tempests, &c. The second containing a physical description of Martinico: and the last, which is historical, relating to the manners and laws of the different inhabitants of that island.

The Author has not always literally pursued the order above stated: but this division will enable us to give a more succinct account of the work: the first part whereof, concerning meteors, comprizes the observations made from the month of July 1751 to the end of that year, which seem to have been taken with great exactness and precision.

In the second part, the Writer gives a Description of Martinico, of the situation of its coasts, the different nature of the soil, its products, mountains, rivers, &c.—He likewise treats of the animals which are bred there, and of those which are transported thither; of the various insects of the island, which swarm in great abundance; of the necessity of checking their increase, of destroying them, and of the means most effectual for that end: and throughout he either confirms or refutes the accounts of travellers and naturalists, according as they correspond with, or differ from, the facts which have fallen under his observation.

With the same accuracy he treats of the particulars respecting agriculture, shewing, as often as he has an opportunity, the best methods of cultivating and multiplying the productions of the island.

In the third part, wherein he treats of the manners of the people, he describes the characters of his American countrymen with all the impartiality of a philosopher. At the same time, he gives a very striking and interesting representation of the manners of the Negroes and Caribbees, the ancient inhabitants of Martinico. He endeavours throughout to distinguish what qualities they have in common with others, and what are peculiar to themselves; and he points out wherein their characters agree with, or differ from the accounts of travellers, who are always inclined to exaggerate. As this part of the work seems to be most proper for general entertainment, we shall present the Reader with abstracts of such passages as seem especially worthy of notice.

Speaking of the Americans, he observes, that though he is a  
native

native of Martinico, his partiality to his country shall not prejudice his sincerity: and we are disposed to give credit to his professions.

The failings of these people, according to this Writer, are counterbalanced by many excellent good qualities, and their failings very often arise from the same principles from whence their virtues take their source. They are brave, intrepid, generous, and firmly attached to their Sovereign.

The views of nature and sound policy, which require that no man should be useless to the state, are accomplished in these islands. Every American has a profession. . . .

In these countries they still warmly practise that kind and generous hospitality towards all strangers in general, of which history only furnishes some ancient traditions in the first ages of mankind.

Our Author, nevertheless, impartially confesses, that their benevolence and goodness of heart does not, in general, extend to their Negroes. They are for the most part, he acknowledges, too severe and unfeeling with regard to them.

The Americans, he remarks, are accused of being too hasty, impatient, obstinate and wilful. But the influence which the heat of the climate has over them, the habit of commanding slaves from their infancy, and of being obeyed, the fondness which their parents in general express towards them, the licence which the manners of the country tolerate; all these causes, combined with a vigorous flow of spirits in the heat of youth, may account for the impatience, impetuosity and obstinacy of their dispositions.

The suppleness of their bodies renders them fit for any kind of exercise, as the vivacity of their imagination qualifies them for the attainment of any kind of knowledge. . . . But the same cause, from whence they derive these advantages, checks them in their progress towards perfection. The imagination, that faculty of the soul which bears no restraint, which always increases the ardor of the passions, renders the Americans fickle and inconstant in their taste. It hurries them away to the pursuit of pleasure, and that pursuit engrosses them totally.

Those who have been sent to receive their education in France, have given the most promising hopes of their future progress. But they are no sooner advanced to the dawn of manhood, when the passions begin to rage, than they give up the sciences, and renounce the belles lettres, for which nature has afforded them such shining talents.



The American women blend an uncommon degree of vivacity and impatience, with an extreme indolence. They are haughty, resolute, and, like the men, obstinately bent on their own will. They are likewise equally jealous of the point of honour, with respect to personal valour. A woman would think herself disgraced, if her husband's courage was called in question.

It is difficult to reconcile the generosity and sensibility of their characters, with the extraordinary severity they use towards their slaves; a severity in which they exceed the men.

Their hearts are formed for love, and readily enter into attachments. They are very tender in their affections, and never employ any of the arts of seduction: whether they think that the trouble of practising them would be too great a tax on their indolence, or that they consider the refinements of coquetry as rather adapted to alienate than embellish love.

They are inflexibly constant to their attachments: but when their husband is no more, his loss presently makes way for the happiness of another. There is hardly a woman, who, notwithstanding her affection for her children, does not quickly engage in a second marriage, and efface the name and memory of the man with whom she seemed desperately enamoured.

The Writer's account of the Caribbees is very curious and particular. These people, he observes, not being susceptible of any pleasures beyond those of the brute creation, appear likewise to have no sense of any other pains than such as brutes experience. Living in a state of simplicity, they have not, like us, multiplied the objects of desire, and consequently increased the difficulty of attaining them. . . Their views are confined to the necessities of life, and they are strangers to its superfluities. Among them, one is not debased to exalt another. They are unacquainted with the distinctions of the great and the common people. They all consider themselves as children of the same parent: they all claim equal merit from their country, as they all equally concur in defence of the common cause.

The stupidity of their eye presents a mirror, which reflects the true disposition of their souls. Their indolence is incredible; and they never give themselves a moment's uneasiness about the future hour.

They pass their lives, one while sitting with supine inertness, and at another, stretched out in a hammock, where they sleep and smook. Hunger sometimes obliges them to go in search of food, either by hunting or fishing. They carry their provision home, and their wives dress it.

Among them the women bear all the drudgery: they never eat with their husbands, who would think it a dishonour to them. But the manners of the Europeans have rendered them less scrupulous on this head.

Love, among them, is an appetite which does not differ from hunger or thirst. They never shew the least attention, or express the least marks of tenderness or friendship for the fair sex, who are so much courted by polished nations, and so much slighted among those who live in a state of nature.

Yet they have no reason to complain of the infidelity of their wives. Coquetry nor vanity do not present them with any flattering hopes of pleasure in inconstancy: they find that they are born to obey, and they submit to their lot. Wherever they might transfer their affections, they would only get a new master, by changing their lover. Add to this, that their inconstancy and infidelity would be punished with speedy death.

In portraying the character of the Negroes, he observes that they are, or appear to be, naturally timid and dastardly: but when supported by the presence of their masters, they brave every kind of danger, and will fight till they expire by their sides.

All the Negroes, from whatever part of Guinea they come, are extremely addicted to superstition, and believe in magic and sorcery. They imagine that such supernatural power can deprive them of their mistress's affection. This apprehension is, to them, of all others most tormenting, and alarms them as much as the consideration of their own personal security.

Love, that child of nature, whom no chains or impediments can restrain, who breaks through every obstacle, gives life to every action and sentiment of a Negroe. Love alone alleviates the weight of their slavery.

They are neither daunted by perils, nor deterred by chastisement. A Negroe will leave his master in the night, traverse an extensive wood, exposed to the attacks of noxious animals, and without any fear of being apprehended as a fugitive, will visit his mistress: his abode is often so distant from hers, that the journey alone consumes the whole time which should be destined to sleep and refreshment.

The Negroe women have as strong passions as the men. Nevertheless, they are in general mutually constant in their attachments. Vanity is the rock on which the fidelity of the women generally splits: it is seldom that they are proof against the addresses of a white man.

The taste of Europeans for women of this colour may seem



astonishing. It is nevertheless very general: and it is difficult to say whether they have been led to it by opportunity and easiness of access, by idleness, by the influence of the climate, by habit, by example, by indolence, by the haughtiness of the white women, and the little pains they take to make themselves agreeable; or perhaps, in the infant state of our colonies, by a motive of curiosity, and a scarcity of women.

Nevertheless, depraved as this inclination may appear, it is certain that our colonies derive some advantages from this corruption of manners. The Negro women who cohabit with the white men, are generally more than ordinary attentive to their duty; and they contract a peculiarity of sentiment which distinguishes them from the rest.

They preserve their masters and their lovers from the conspiracies of the slaves: and the government owes to them the detection of a general conspiracy formed by the Negroes of Martinico.

We have no room to give any farther extracts from this work, which is exceedingly copious and circumstantial; tho' here and there it seems to border on the marvellous. In this light we may perhaps consider what the Writer relates concerning the fecundity of the women of this Island, who, he assures us, on the authority of a Jesuit, bear children at a hundred years of age.

Some other little extravagancies might be noted. But upon the whole, the book is curious and entertaining; and has, moreover, the merit of being well written, if we except here and there a vast redundancy of words, which only serve to echo the same sentiment. But this indeed may be deemed the fault of French writers in general, and not of Mr. Chanvalon in particular.

END of the FOREIGN Articles.

N. B. Some other Foreign Articles were intended for this Appendix; but the Copy could not be got ready in due Time. The following, however, will, perhaps, be equally acceptable to the Majority of our Readers.

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*The Duellist. A Poem, in three Books. By C. Churchill. 4to. 2 s. 6 d. Kearsly, &c.*

THE muses have forsaken Parnassus for the field of Pharsalia. *Bella, horrida bella!* Like so many Amazons, they have engaged in the civil war of politics, and heaven knows when they will lay down the sword. Every thing that opposes their party falls before them. Good and bad, sacred and

profane, the man of sense and the fool, the honest man and the knave are painted in the same colours, and promiscuously lashed by the unsparing rod of satire.

We enter not into the disputes of parties; all that we have to do is to give our opinion of the literary merit of every new publication that comes before us; yet as citizens, we are sometimes called upon to oppose the torrent of obscenity, which we apprehend to be dangerous to moral virtue; and to obviate the calumny of injurious satire, which we know to be inconsistent with truth and candour.

With the latter of these the exorbitant Author of this Poem has professedly shook hands and parted; and it is evident, from the performance before us, that when he is inclined to indulge his satyrical *Furor*, he pays no sort of regard to the former.

There is one particular character in the *Duellist*, pointed out sufficiently to all who have the least literary knowledge. A character, which if any human being could deserve, he should be banished from society; for,—This great man is represented as totally void of principle;—as ready to incline to whatever side his interest might lead him;—as wholly destitute of good breeding;—as puffed up with the most forbidding pride;—as appointed to wear the clerical gown merely by the will of his father;—as uniformly vicious; and,—as totally destitute of genius. —But will it be believed? Is it possible that this very person has, in his whole conduct, shewn an uniform morality, the consequence of a fixed principle of virtue? That, so far from inclining to whatever side his interest might lead him, he was the only prelate who visited a prelate-making nobleman, when in disgrace? That he is universally allowed by all who have the honour and the happiness to be acquainted with him, to be as much a gentleman as he is confessedly a scholar? That so far from being proud, he is, in conversation, distinguished by an ease and affability uncommon to persons in his station? That his father had not the least concern in appointing him to the church? That, instead of being uniformly vicious, his character and conduct have been just the reverse? and, That all who had either the least pretence to genius, or were judges of it, have ever allowed him great powers of imagination?

But why should we take this pains to obviate a scandalous libel which refutes itself? In one verse it allows this distinguished person to be a judge of genius; in another it represents him as void of taste; circumstances, which all who know what taste and genius mean, know to be inconsistent.

There is, however, one passage in this libellous character, in which



which the Author has, like a true ſerpent, withdrawn his ſting from the object of his venomous rage, and has laſhed himſelf:

Religion's are but paper-ties,  
Which bind the fool, but which the wiſe,  
Such idle notions far above,  
Draw on and off, juſt like a glove:  
All gods, all kings (let his great aim  
Be answer'd) were to him the ſame.

How juſtly applicable are theſe lines to their Author!

— *Legem nobis ſancimus iniquam!*

But no longer to expoſe the injuſtice of an aſperſion which every one, who knows the object of it, muſt know to be falſe, (though thus far we diſcharge our duty to the community) we ſhall now, without the leaſt prejudice, proceed to make our Readers acquainted with the literary merit of this poem.

It opens with a midnight-ſcene, in which the following pictures are introduced, and, in our opinion, drawn with great ſtrength of invention:

AMBITION, who, when waking, dreams  
Of mighty, but fantaſtic, ſchemes,  
Who, when aſleep, ne'er knows that reſt,  
With which the humbler ſoul is bleſt,  
Was building caſtles in the air,  
Goodly to look upon, and fair;  
But on a bad foundation laid,  
Doom'd at return of morn to fade.

Pale STUDY by the taper's light,  
Wearing away the watch of night,  
Sate reading, but with o'ercharg'd head,  
Remember'd nothing that he read.

Starving 'midſt plenty, with a face  
Which might the court of Famine grace,  
Ragged, and filthy to behold,  
Grey AVARICE nodded o'er his gold.

JEALOUSY, his quick eye half-clos'd,  
With watchings worn, reluctant doz'd,  
And, mean Diſtruſt not quite forgot,  
Slumber'd as if he ſlumber'd not.

Stretch'd at his length on the bare ground,  
His hardy offspring ſleeping round,  
Snor'd reſtleſs LABOUR; by his ſide  
Lay Health, a coarſe but comely bride.

VIRTUE, without the doctor's aid,  
In the ſoft arms of Sleep was laid,  
Whilst VICE, within the guilty breaſt,  
Could not be phyſic'd into reſt.

The pictures of *Study*, *Avarice*, and *Jealouſy*, (particularly the laſt) are worked up with the greateſt vigour of imagination.

The description of the night previous to THE DUEL is greatly executed :

Deep horror held her wide domain ;  
 The sky in sullen drops of rain  
 Forewept the morn, and, thro' the air,  
 Which, opening, laid his bosom bare,  
 Loud thunders roll'd, and lightning stream'd ;  
 The owl at Freedom's window scream'd,  
 The screech-owl, prophet dire, whose breath  
 Brings sickness, and whose note is death ;  
 The church-yard teem'd, and from the tomb,  
 All sad and silent, thro' the gloom,  
 The ghosts of men, in former times  
 Whose public virtues were their crimes,  
 Indignant stalk'd ; Sorrow and Rage  
 Blank'd their pale cheek. In his own age  
 The prop of Freedom, HAMPTON there  
 Felt, after death, the generous care ;  
 SIDNEY by grief from heaven was kept,  
 And for his brother patriot wept ;  
 All friends of liberty, when fate  
 Prepar'd to shorten Wilkes's date,  
 Heav'd, deeply hurt, the heart-felt groan,  
 And knew that wound to be their own.

What can be stronger than the united enthusiasm of *Liberty* and *Poetry*, in these lines ?

Hail those old patriots, on whose tongue  
 Persuasion in the senate hung,  
 Whilst they this sacred cause maintain'd !  
 Hail those old chiefs to honour train'd,  
 Who spread, when other methods fail'd,  
 War's bloody banner, and prevail'd !  
 Shall men, like these, unmention'd sleep  
 Promiscuous with the common heap,  
 And (gratitude forbid the crime)  
 Be carried down the stream of time  
 In shoals, unnotic'd and forgot,  
 On LETHÉ's stream, like flags, to rot ?  
 No — they shall live, and each fair name,  
 Recorded in the book of fame,  
 Founded on honour's basis, fast  
 As the round earth, to ages last.  
 Some virtues vanish with our breath,  
 Virtue like this lives after death.  
 Old Time himself, his scythe thrown by,  
 Himself lost in eternity,  
 An everlasting crown shall twine  
 To make a WILKES and SIDNEY join.

The animated verses that follow, form a fine picture of the youthful exercises of our ancestors :



Their arrows to the head they drew ;  
 Swift to the point their javelins flew ;  
 They grasp'd the sword, they shook the spear ;  
 Their father's felt a pleasing fear ;  
 And even COURAGE, standing by,  
 Scarcely beheld with steady eye.  
 Each stripling, lesson'd by his fire,  
 Knew when to close, when to retire,  
 When near at hand, when from afar  
 To fight, and was himself a war.

The same heroic spirit of liberty, the same enthusiastic heat of  
 ancient valour lives in this glowing passage :

When stern OPPRESSION, hand in hand  
 With PRIDE, stalk'd proudly thro' the land ;  
 When weeping JUSTICE was mislaid  
 From her fair course, and MERCY dead ;  
 Such were the men, in virtue strong,  
 Who dar'd not see their country's wrong,  
 Who left the mattock and the spade,  
 And in the robes of war array'd,  
 In their rough arms, departing, took  
 Their helpless babes, and with a look  
 Stern, and determin'd, swore to see  
 Those babes no more, or see them free ;  
 Such were the men, whom tyrant Pride  
 Could never fasten to his side  
 By threats or bribes, who, freemen born,  
 Chains, tho' of gold, beheld with scorn.

The personages described in the following verses, are some of  
 the ancient inhabitants of the temple of Liberty :

In plain and home-spun garb array'd,  
 Not for vain shew, but service made,  
 In a green, flourishing old age,  
 Not damn'd yet with an equipage,  
 In rules of *Porterage* untaught,  
 SIMPLICITY, not worth a groat,  
 For years had kept the temple door ;  
 Full on his breast a glass he wore,  
 Thro' which his bosom open lay  
 To every one who pass'd that way.  
 Now turn'd adrift — with humbler face,  
 But prouder heart, his vacant place  
 CORRUPTION fills, and bears the key ;  
 No entrance now without a fee :

With belly round, and full, fat face,  
 Which on the house reflected grace,  
 Full of good fare, and honest glee,  
 The *Steward*, HOSPITALITY,  
 Old *Welcome*, smiling by his side,  
 A good old servant, often try'd

And faithful found, who kept in view  
His lady's fame, and interest too;  
Who made each heart with joy rebound,  
Yet never run her 'state aground,  
Was turn'd off, or (which word, I find,  
Is more in modern use) *refign'd*.

Half starv'd, half-starving others, bred  
In beggary, with carrion fed,  
Detested, and detesting all,  
Made up of avarice and gall,  
Boasting great thrift, yet wasting more  
Than ever steward did before,  
Succeeded one, who, to engage  
The praise of an exhausted age,  
Assum'd a name of high degree,  
And call'd himself *ECONOMY*.

We could not forbear smiling, when, within the area of this temple of Liberty, we met with a printing-press; and we should immediately have concluded, that the said temple could be no other than the house of John Wilkes Esq. in Great-George Street, had not the last line of the following quotation plainly proved the contrary;

Within the temple, full in sight,  
Where, without ceasing, day and night,  
The workmen toil'd, where *LABOUR* bar'd  
Her brawny arm, where *ART* prepar'd,  
In regular, and even rows,  
Her types, a *Printing-Press* arose,  
Each workman knew his task, and each  
Was honest, and expert as *LEACH*.

Hence *LEARNING* struck a deeper root,  
And *SCIENCE* brought forth riper fruit;  
Hence *LOYALTY* receiv'd support,  
Even when banish'd from the court;  
Hence *GOVERNMENT* was strength, and hence  
*Religion* sought, and found defence.

How beautiful are the ensuing descriptions!

*PEACE* crown'd with olive, to her breast  
Two smiling twin born infants prest;  
At her feet, couching, *WAR* was laid,  
And with a brindled lion play'd;  
*JUSTICE* and *MERCY*, hand in hand,  
Joint guardians, of the happy land,  
Together held their mighty charge,  
And *TRUTH* walk'd all about at large;  
*HEALTH* for the royal troop the feast  
Prepar'd, and *VIRTUE* was high-priest.

But the misfortune is, that such times never were.



In the third book, we are presented with a new scene: under the temple of Liberty is represented the cave of Fraud, in no inadequate colours:

Under the temple lay a cave,  
Made by some guilty coward slave,  
Whose actions fear'd rebuke, a maze  
Of intricate, and winding ways  
Not to be found without a clue:  
One passage only, known to few,  
In paths direct, led to a cell,  
Where Fraud in secret lov'd to dwell,  
With all her tools and slaves about her,  
Nor fear'd lest Honesty should rout her.

FLATTERY is one of the respectable inhabitants of this cave, and is thus depicted:

Here Flattery, eldest-born of Guile,  
Weaves with rare skill the silken smile,  
The courtly cringe, the supple bow,  
The private squeeze, the levee-vow,  
With which, no strange, or recent case,  
Fools in deceive fools out of place.

CORRUPTION had already a place assigned her, and, indeed, a very striking reason is given why she was no longer an inmate of this cave:

CORRUPTION, (who in former times,  
Thro' fear, or shame, conceal'd her crimes,  
And, what she did, contriv'd to do it,  
So that the public might not view it)  
Presumptuous grown, unfit was held  
For their dark councils, and expell'd,  
Since in the day her business might  
Be done as safe as in the night.

But the capital figure in this group is ASSASSINATION. This horrid fiend is most admirably described:

Her eye down-bending to the ground,  
Planning some dark and deadly wound,  
Holding a dagger, on which stood,  
All fresh and reeking, drops of blood,  
Bearing a lanthorn, which of yore,  
By TREASON borrow'd, GUY FAWKES bore,  
By which, since they improv'd in trade,  
Excisemen have their lanthorns made,  
ASSASSINATION, her whole mind  
Blood-thirsting on her arm reclin'd.  
DEATH, grinning, at her elbow stood,  
And held forth instruments of blood,  
Vile instruments which cowards chuse,  
But men of honour dare not use.

Who does not see that this fine picture is spoiled by the puerile introduction

introduction of an exileman's lanthorn? The rest of the imagery is sublime; and, therefore, that low circumstance is, in this place, extremely improper.

We might make farther quotations from the third book, not unentertaining to the Reader; but we do not chuse to propagate scandal, on account of which alone, we cannot recommend this otherwise excellent poem.

PALÆOGRAPHIA SACRA, or *Discourses on sacred Subjects*. By William Stukeley, M. D. Rector of St. George, Queen-Square. 4to. 6s. boards. Becket.

# DEDICATION.

TO  
HER ROYAL HIGHNESS  
AUGUSTA  
PRINCESS OF WALES,  
VELEDA  
ARCH-DRUIDESS of KEW.

THE honour I had, sometime since, in obedience to your commands, of presenting to your Royal Highness my sentiments concerning the Druid instruments, called Celts, found on digging the bason in Kew-Gardens; together with some account of the Druids; induces me most humbly to offer to your view, these kindred discourses.

With earnest Prayers for your happiness

I am

Your Royal Highness's

most dutiful and devoted Servant,

CHYNDONAX of Mount *Hæmus* Druid.

Unfortunate *Martinus Scribberus*! unhappy man!—that thou shouldest live to behold the friend of thy bosom, by the lamentable power of Senescence, driven from the seat of cool deliberation—*Proh Deum atque hominum fidem!* STUKELEIUS wandereth—the great STUKELEIUS! He who could analyse the texture of an Atom—He who could display the dependencies of the finest fibre, of the most attenuated film in the frame of a butter-fly—He who, led by *Matthæus Bradfordus*, vulgarly Matt. Bradford, a wicked wight in the county of Lincolnia, did most curiously investigate the corner stone in an old woman's chimney-

piece,



piece, and there did discover some Roman characters, though that profane *Matt.* had only scratched them with a mason's chisel, and begrimed them with soot to give them an aspect of antiquity—He who of half a letter could make a word; and who of half a word could constitute a sentence—*Eheu! quantum est in rebus inane!* The mighty *STROKELEIUS* is now no more than, what *Lucanus* saith of *Cæsar*, *magni nominis umbra*—For, alas! my good old friend is no longer himself. Instead of supposing himself a Priest of Christianity, he doth subscribe that he is a Druid of Mount *Hæmus*, and calleth his name *CHYNDONAX*! Nay, when he addresseth himself to the mother of our gracious Sovereign, his delirium maketh him forget all propriety of appellation; and that benign lady, who is no more than a simple Princess, he denominateth *ARCH-DRUIDESS*! Certes, these are weighty indications of my friend's insanity; yet one circumstance there is in the title-page that yieldeth me hope, *videlicet*, that he hath not forgotten his being Rector of *St. George*.—Which sheweth that some degree of recollection doth yet remain.

Before I do quit this unhappy dedication, I must moreover take notice that the word *Chyndonax* is a misnomer. Verily, my learned friend hath full sorely mistaken the name. In all the ancient codes, it is written *HINDERAX*, the etymology of which is most plain: for the Druids of old did prevent the axe from touching their holy groves—and the words *binder* and *ax*, of which *HINDERAX* is compounded, are derived from the Saxon *hindrian* and *sax*—Now it is right well known that the Saxon † Druids were the most illustrious, and *HINDERAX*, not *CHYNDONAX*, was the name of a Saxon Druid. But the mistake was full easily made. For anciently a *C* was put before the *H*, to make the *aspir spiritus* more strong, so that the orthography of this word was originally *chynderax*, the *y* being used instead of the modern *i*—now to write *on* instead of *er*, and to make the word *Chyndonax*, instead of *Chynderax* was most easily done; for supposing that the *a* might be written openly, it would, at the first glance, resemble an *e*, provided that the tail thereof should be too fine-drawn to be visible; and then the *r*, if the dash that brancheth forth from the right side of the summit were too hastily drawn down by the pen, as some transcribers used, would have all the appearance of an *n*.—These apologies may claim a hearing in behalf of my learned friend, who, on account of his longevity, now seeth as through a glass, darkly.

But, although this mistake may be excusable, what he advanceth in his preface, *videlicet*, that Christianity and Drui-

† We strongly suspect our friend *Scriblerus's* veracity in this place.

dism are not inconsistent, is very far from the truth of erudition. I, MARTINUS SCRIBLERUS, do affirm that they are altogether inconsistent: for the Druids, though I do reverence them for their great antiquity, were nothing more than gloomy, bloody bears, whose delight was in human sacrifices. Nay, they were like unto Westphalian hogs, who lived in the silent horror of the woods, and rejoiced to quaff the blood of a stranger. I am right well assured that the illustrious mother of our Sovereign, had she not been deceived by the fair speeches of Stukeleus, would not have delighted, as he affirmeth that she doth, in the title of Arch-druidess.

*Hactenus*, concerning the dedication and preface—the other contents of this volume are as followeth.

I. II. III. The glories of the vegetable kingdom displayed, in discourses delivered in *St. Leonard's Church*, at the institution of Mr. Fairchild, Gardener, on Whitfun-Tuesday, 1760, 1761, 1763.

IV. *Cosmogonia*, the æra of the Creation, at the vernal Equinox.

V. *Balaam*, Druid: A theological question.

VI. The Sabbath, and matrimony, the primary laws at Creation.

VII. A critical disquisition on Psalm cxxxiii. 3. A Sunday's Meditation.

VIII. *Origines Britannicæ*, with a piece of sacred Chronology: A Sunday's Meditation.

In the first place we have three vegetable discourses, as the Author calleth them: In the beginning of the primary discourse, he telleth us that the first Chapter of Genesis, from which he taketh his text, was inspired by the spirit of the Supreme Being, and that, of right consequence, the philosophy contained therein, deserveth the notice *even* of those, who study the philosophy of Newton.—Here, I ween, the good Doctor doth of course represent Newton as a greater philosopher than the spirit that inspired the first Chapter of Genesis; for he saith it is not below the notice *even* of the *Newtonian philosopher*.

After the Doctor hath dispatched the Creation, he speaketh of Mr. Fairchild, and giveth us to understand that: he was a Gardener, and that he *kept his innocence*. After this he proceedeth right rhapsodically to the garden of Solomon, 'at a fountain of waters between Bethlehem and Jerusalem; conveyed into three great canals now remaining; which flow out



of one into another by a natural cascade; and at last pass by pipes under-ground, to the great brazen sea, in the inner Court of the Temple: overflowing round the whole brim for the use of the Priests.' There my learned friend speaketh not much of the vegetable kingdom indeed; but then he discovereth profound erudition.—From Solomon's garden, he proceedeth to his song, and from thence to poets in general; from thence to Virgil, and from him to a little cottage, with a little garden behind it in the country. Hear how aptly he describeth the little scene. 'In the country we never find a little cottage, without a little garden behind it.' But here the Doctor is certainly mistaken; for in my tour through Yorkshire, I visited the cottage of the Arch-Druideſs, mother Shipton, and there was not the least vestige of a garden behind it—Yet she was, notwithstanding, allowed to be a wise woman, though not quite so wise as Solomon.

To raise unto the highest pitch, the praise of fruits and flowers, he telleth us that in Solomon's Temple they were deemed meet companions for the Cherubim, being engraven promiscuously with them: and, certes, they were very pretty and very innocent company.

In honour of that other part of the vegetable creation, called trees, Stukeleius observeth that the Deity himself lived in a wood—for he inhabited Solomon's Temple, which was lined with Cedar—truly a right pleasant argument \*! But the Mistletoe!—The account of the Mistletoe; that sacred, mighty, magical, druidical vegetable, of all earthly things is most delectable to me. The following conjecture concerning the gathering that vegetable is most wonderfully curious.

\* The other particular observed in gathering the Mistletoe,

\* The passage which follows this that Scriblerus takes notice of, exhibits an agreeable picture of religion, and without irony, deserves praise.

\* It was ever the practice of the old world to use flowers and branches in all great acts of religion. They wore garlands of flowers on their heads, and leafy crowns of plants in token of festivity. For in Scripture language the highest acts of religion were called *rejoicing before the Lord*. And so, in fact, those solemnities were designed to be, pictures and representations of heavenly felicity. And so our sublimest acts of religion really are, the eucharistic celebration; the fulfilling of the antient ones; a feast on the sacrifice. Religion was not intended to make us melancholy but cheerful. We must own that, we were pleased with the observations contained in this passage in general, but with the last sentiment in particular—Beauties of a different kind we leave to the investigation of our learned friend, to whom we are, on this occasion, only humble annotators.

was using the form of a cross, holding their arms across, from some most antient prophetic notice of that tree, which was to be salutary to all mankind.\*

O the mighty working power, the chymical force and profundity of antient erudition! What critic versed in mere modern lore should ever have dreamed that the cross-armed Druids exhibited a symbol of the cross of Christ? This—this, O mighty Stukeleius! was reserved for thee! verily I am in raptures, my learned friend, in raptures with thy discovery!—Permit me then to add a similar observation, which, I ween, is as peculiarly mine own, as that is thine.

It hath been a custom, if I do rightly opine, time out of mind, for Taylors to sit cross-legged at their labour; and as it is most plain that there were Taylors before the æra of Christianity, I do infer that their sitting in that posture was ‘from some most antient prophetic notice of that tree, which was to be salutary to all mankind!’ Agreeable unto this my conjecture, there is an antient tradition, still alive in the North of England, that St. Peter was a Taylor, and the *Pleiades* are called St. Peter’s yardward.

Stukeleius hath, in like manner, another observation concerning the Mistletoe, not less curious than the former. It is, saith he, symbolic of the Messiah, and of Christianity; for as the Mistletoe is ingrafted, or inoculated upon the oak, so was Christianity inoculated on Judaism.\*—This is indeed a right rare observation, and, agreeably thereunto, I do opine, that pear-trees, plumb-trees, apple-trees, &c. are symbolical of the different Sects of Christianity; for as they will flourish and germinate, when ingrafted into alien stocks, so have those several Sects germinated and flourished.

It is full sorely to be lamented that the greatest genius, and the profoundest erudition will oftentimes nod, and mistake their aim. Thus hath the most learned Stukeleius done, when he observeth that the word *Easter* is derived from *Astarte*, the mother of *Adonis*. Right well do I know that this word is derived from the Saxon *eastre*, which signifieth easting, or turning towards the East, it having been an antient custom on the morning of that day.

‘It is, moreover, much to be lamented saith Stukeleius, that the Devil’s craft, or human weakness should turn into fables, those sacred notices of the Messiah’s sufferings which go under the names of Hyacinthus, Anemonie, Adonis, &c.’—Alas! alas! the Devil is crafty indeed; and mankind are weak, very weak!

The Doctor hath full sorely toiled in heating his etymologi-



cal Alembic to account for the derivation of fox-gloves—but he wisely hath recourse to his Druids on this, as on every other occasion. ‘Fox!’ saith he, why it must come from the Druids, Fees, Fairies, Folkes, Popelli.’ Ay, ay, very plain, very plain—Fees, Fairies, Folkes, Fox! There it is.

The following social sentence, in the Doctor’s second vegetable Sermon, truly delighteth me; it giveth me, as Dr. Brett saith, a kind of rejuvenescence:

‘We may observe the Botanists, who are great lovers of nature and its dictates, even by profession, shew a very particular regard to the fair-sex; to those *soft* and *tender* objects, the last and most compleat work of the great Author of beauty, to induce us to the happiest, the social life; for continuance of the world, for enjoying the bliss he has here destined us to; for it is not good for man to be alone.’

Euge! Euge! my learned friend! all your true Botanists do love a pretty damsel; as a silly modern song saith, they *all love a pretty girl under the rose*. And, verily, why should they not? why should they not, as you right well express it, do their endeavours ‘for the continuance of the world,’ and ‘enjoy that bliss, that *soft* and *tender* bliss to which they were destined?’ good doctrine, good doctrine this!

Yes, yes Doctor, your Botanists all love a seemly damsel, as you observe, from the many names they give to Plants, &c; *videlicet*, ‘Lady’s Fingers, Lady’s Traces, Lady’s Linen, *Venus*’ Glass, *Venus*’ Bason, Maiden Herb, Maiden Hair, *Adonis*’ Flower, *Narcissus*, Virgin’s Bower, Lady’s Bed-straw, Lady’s Slipper, Lady’s Hair, Lady’s Comb, Lady’s Gloves, Lady’s Laces, Lady’s Mantle, &c.

Certes, this is a most delectable and right entertaining Sermon. ‘It calleth up in the mind that soul and spirit of the world, upon which the world subsists.’

Towards the conclusion of this discourse, the learned Writer telleth us of a most wonderful thing that did happen in his country of Lincolnshire, concerning some Antidiluvian Mustard-Seed; which, when the fen-ditches are scoured, doth spring forth as naturally from the earth thrown out, as it would have done, had it been sown there\*—That therefore, it must have been buried in those ditches by the Noachian flood, and that it is consequently a symbol of the Resurrection of the human body.—Who doth not see that these inferences are most truly ingenious, and the production of a right fertile invention?

\* We entertain not the least doubt concerning the truth of this.

As I do entertain the greatest reverence for the supreme cause of all things, I cannot forbear thinking that my learned friend hath occasionally made too free with him, when he calleth him a good workman, a good gardener, &c. Such expressions appear unto me too degrading.

At the end of the third vegetable Sermon, which seemeth unto me the most sober and most rational of the three, the learned Doctor hath placed the motto affixed to his house at Kentish-Town:

ME DULCIS SATURET QUIES!  
 OBSCURO POSITUS LOCO,  
 LENE PERFRUAR OTIO!  
 CHYNDONAX DRUIDA.  
 1760.

This motto hath, in truth, as much propriety at the end of these discourses, as on the front of the Doctor's Kentish-Town-retirement; for little, alas, of the *lene otium* is to be found in *loca usque adeo minimè obscuro* that Kentish-Town, or as the learned antiquary doth write it, Cantlows-Town. But what offendeth me most, is the mistake abovementioned of *Chyndonax* for *Hinderax*—A mistake which I trust the Doctor will take care to rectify—otherwise I should not have laboured so earnestly to convince him thereof.

I now proceed unto the fourth article in this publication, entitled *Cosmogonia*, the æra of the Creation, at the vernal equinox.

Herein it is most learnedly and most curiously disputed whether the moon was, or was not created at full. Now, saith Stukelecius, if the moon was at full, when created, it was in the sixth day of its wain when Adam was created; consequently it 'might make him apprehend it was going to vanish, instead of marking out a day of festivity.' Certes every one must be struck with the force of this reasoning. Had the moon appeared at first unto Adam like a portion of a cheese, from which every day cut away something, he might full surely apprehend that it would, at the last, leave him in the lurch—But supposing it apparently to increase upon his hands until it arrived at full, and that it afterwards decreased, then—why, *perdiè*, one cannot well *arède* what he might think then.

In this article the learned antiquary hath likewise affirmed,



after Dr. Woodward and others, that the Noachian deluge commenced about the middle of May. Truly I object not to this supposition, but I am full sorely apprehensive for the Doctor's Lincolnshire Mustard-Seed, which, to be sure, could not be ripe at that time; and, of due course, could not be buried in the earth in a state of perfection, or in any capacity of future germination, by the deluge.—It is true, what the Author observeth, that to be certain and peremptory, we must leave to the knowledge of angels; yet can I not forbear to lament that so fine an inferential argument in favour of the general resurrection is by this unlucky stroke overthrown—One salvo, however, doth still remain, and I congratulate my learned friend thereon—We may right easily suppose, that near the fen-ditches in that county lived some frugal ancient dame, who had a bag of choice Mustard-Seed in reserve at the very time when the deluge happened; that the bag being thereby tossed about, amongst the rest of her household stuff, had been burst, or the string thereof cut, possibly by the sharp edge of a hacking-knife, or a frying-pan, and that the seed, being scattered about, was received deep within the porous parts of the earth, and there lay buried, through a multitude of ages.

In the fifth discourse, entitled *Balaam Druid*, the Author doth unhappily return to his former delirium. The subject of Druidism quite subverteth his sober intellect: and so attached is he unto these demons of the woods, that he may in a most unfortunate sense be deemed an *heart of oak*. Hear what he saith:

‘Chryses, Priest of Apollo, cursed the Greeks in Homer, and a plague fell upon them. Observe we, our Druids, being patriarchal Priests, were possessed of the same power. They came from Balaam's country. And Balaam-himself may properly be called a Druid; a Persian *Magus*. Such were the Arabian *Magi*, that visited our Saviour, an infant. All had the spirit of prophecy, the power of benediction, and malediction.

‘Balaam bore a staff, so Elijah, so Elisha, so our Druids. Elisha a leathern girdle, Samuel a mantle, as customary, all Prophets, Priests, Druids.

‘Balaam was a Druid of eminence, an Arch-Druid; as we in modern terms may say a Bishop, or Arch-Bishop.’

I am full sorely inclined to suspect that my learned friend, like unto a true Virtuoso, hath pilfered a little from one of his brethren; when he compareth Druids and Arch-Druids to Bishops and Arch-Bishops. The Writer I speak of is Josephus  
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Millerus, Author of a learned treatise *de josis*; wherein he waggishly observeth that there is the same difference between a Dryad and a Hamadyad, as between a Bishop and an Arch-Bishop.

I now enter with the profound Writer upon his sixth discourse, the subject of which is, *the Sabbath and matrimony, the primary laws of the Creation.*—Touching the first of these, he telleth us that ‘The man who disregards the Sabbath, plainly declares himself but a *by-blow* of the Creation.’ Now if every man who disregarded the Sabbath be, as this Author declareth, a *by-blow*, (which is a vulgar term for a natural child, or bastard) mercy on my mother! what a multitude of harlots must there be in this sinful world!

In the eighth discourse, entitled Hescol (which Hescol must, according to Stukeleius, be the Hercules of the Heathens, both words beginning with the same letter) in this discourse, I say, many profound discoveries are made, and much is advanced in favour of the ancient custom of concubinage. With amazement do I, even I MARTINUS SCRIBLERUS, look upon my friend’s erudition, when he bringeth the clear, and certain proof of his own *ipse dixit*, that the Cornish, Irish, Manks, Ersk, Highland Scots, and Welsh, were all descended from Abraham and Keturah.

Great is the power of antient erudition; but the following discovery, I ween, is still more wonderful. The Author’s words are these. ‘Though Sarah was past child-bearing, her husband plainly was not.’ How! then did Abraham bear children, when Sarah had done bearing! Verily my pen falleth from my hand through utter astonishment!

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*Oeconomical and medical Observations, in two Parts; from the Year 1758 to the Year 1763 inclusive. Tending to the improvement of military Hospitals, and to the Cure of Camp Diseases. To which is subjoined an Appendix, containing a curious Account of the Climate and Diseases of Africa, upon the great River Senegal, and further up than the Island of Senegal. In a Letter from Mr. Boone, Practitioner in Physic to that Garrison, for three Years. By Richard Brocklesby, Physician to the Army, Fellow of the College of Physicians, and of the Royal Society at London. 8vo. 5 s. Becket and de Hondt.*

THE first part of this treatise chiefly consists of the *Oeconomical Observations* proposed by our Author. And as he assures us, ‘that General Draper put the consideration,



(which Dr. Brocklesby had drawn up, on this subject, four years past, at the desire of some officers) rigidly to the proof in his two months passage from Madras, on the memorable expedition against Manila, and found them answer exceedingly well; we shall transcribe them, as a specimen of this first part, and certainly not the least important one; since the regulation and ordering, of land-forces, in military transports, may, in a most material degree, affect the event of the expedition. We shall only just premise to these considerations, that Dr. B. professes 'this first part to be merely popular, or in a good degree comprehensible to Readers of every capacity.'

'In all embarkations of land-forces, these hints, among others, are necessary to be observed:

'The quantity of tonnage of shipping should always be larger in summer than in winter; in hot climates, than in colder: so far, that the least proportion of room, destined for troops who are to be a month on board, should not fall short of one ton and three-fourths, *per man*; a longer voyage should have at least two tons, to two three-fourths allotted; and, by this method, so many lives would be saved to the public, as would amply repay the government their extra-expences for this instance of their care and humanity.

'Whilst troops are on board, the greatest imaginable care should be taken, to keep all places between decks, under the hold, near the bread-room, and Captain's store-room, perfectly clean, and continually well aired. Ventilators, above all other expedients, would certainly best answer this last necessary intention; but, in their absence, the ships, by contract, should be obliged to furnish air-falls, which, the officer in each, commanding on board, should see used at three or four stated periods through each day, and the soldiers themselves should work them.

'A standing order from the General should be renewed often, and thereby enforced, to wash, scrape, and frequently every day to sweep, all places in the hold, and near the births of the men.

'The hammocks ought to be daily carried up on deck; in fair weather they should be exposed all day long, and opened sometimes to the fannings of the wind: great care, however, should be taken to avoid wetting them; few things are more prejudicial than dampness of bed-clothes, and all superfluous humidity between decks; therefore, fumigating the ship frequently, promises considerable advantage, by putting a bucket of iron into a vessel filled with tar or pitch, in such manner, that

the same should be all resolved into hot steams, which may correct the redundant bad moisture.

\* No place between decks should be wetted after sun-set; the births then begin to be crowded, the current of air is obstructed, and the humid air is like a warm relaxing bath of the worst sort to the men, being replete with unwholesome moist effluvia.

\* The troops should be mustered upon deck three times every day, at least, in cold weather, and four times in hot; they should answer, at roll-calling, personally upon deck, and, at stated intervals, should be compelled to stay there a full hour each time, with awnings always provided to protect them from the sun-beams striking directly on them: During this hour they should walk briskly, sometimes climb ropes, pump the ship, cudgel, dance, and exercise themselves in all possible ways, as much as ever the nature of their situation will permit. This will employ their minds, and, in some measure, keep them from the misery of *having nothing to do*, which causes many distempers in low as well as in high life: by observing this salutary practice, likewise, a current of better air passes through the vacant spaces between decks, and thus they may be effectually purged from offensive steams; it should never, therefore, through any pretext whatever, be neglected.

\* The quantity and quality of salt meat is, for the most part, too gross and hard of digestion, to be subdued by the ordinary powers of the stomach and bowels, without the aid of much exercise; nay, even with all possible care, seamen themselves are oppressed with indigestion: for this reason, in the navy, an allowance of fresh meats and vegetables is ordered for all King's ships whilst in port; and the salted hard food is withheld until they put to sea, and are under the necessity to use it in absence of better. A like indulgence of fresh meats would certainly be as beneficial to soldiers, on board transports in harbour, and should as certainly be granted, as often as it becomes practicable.

It is my opinion, that, as the time approaches for the men to enter into a hot climate, their diet should, by positive institutions, be varied from what is usual at land, or in the channel service. Instinct has taught the natives, between the tropics and in all hot climes, to live chiefly on vegetable diet, and subacid fruits; wherefore, devouring large quantities of flesh meats, and using the same hard indigestible food, as might pass off in cold weather, or more northerly regions, must alone have proved a cause of the destruction of many English lives. I recommend, therefore, for trial in hot climates, that the men on



board should not have salt meat of any kind above once or twice a week, beef and pork alternately; every other species of allowance should be provided in much greater abundance, than is commonly done for sea voyages. By thus regulating the diet of soldiers, navigating in hot regions, I apprehend, many of the ordinary mischiefs attending the constant use of putrescent salted meats would be prevented.

‘Lastly, the greatest attention of the commanding officer is requisite to enforce sobriety beyond every other regulation. Intemperance in this matter alone, particularly in hot countries, will be sure to carry off great numbers, wherever the men are not most minutely watched, and severely prohibited the least excess in spirituous liquors: And as the soldier will practice every trick of cunning to elude the vigilance of his officer, in order to satisfy his vitiated desires of these intoxicating poisons; so no care or pains are too great, by the most rigorous orders, to prevent such abuses; the severest discipline, in this case, becomes an act of the greatest and most exemplary humanity.’

Immediately after these *considerations*, Dr. B. gives his sentiments on the utility of barracks, for the better health and discipline of land-forces, in preference to the method of billeting them in public houses.

In the second part, containing medical Observations on military diseases, this Gentleman treats of the cough; the acute rheumatism; erisipelas, or St. Anthony's fire; the simple inflammatory fever, and inflammatory sore throat of soldiers; the pleurisy and peripneumony. Under the section on autumnal diseases, he includes the autumnal bilious fever, and the dysenteric fever, in which it sometimes terminated: he treats next of the petechial, or gaol fever; and immediately after, on the small pox, referring his Reader to what Dr. Mead has published on the measles. It seemed a little remarkable to us, that on the article of a cough, in which the elixir paregoricum, after proper evacuations, if indicated, has proved so frequently serviceable, that it should never be directed; while it is so liberally prescribed in the acute rheumatism; in which disease some reputable medical Writers have doubted of the propriety of opiates, and inculcated the cautious use of them. We confess the exhibition of ten drams, or 600 gr. of nitre, daily, to rheumatics, was new to ourselves; but the Dr. appeals to experience, which we have no inclination to oppose. His conjecture, in his detail of the gaol fever, ‘that perhaps the keeping patients extremely hot, and sometimes nearly suffocated, in acute diseases, might be owing to the practice found necessary in the *Sudor Anglicus*, in which the disease was certainly

mortal, if the sick were much interrupted in their propensity to sweat for twenty four hours continually.—This conjecture, we confess, appeared to us well imagined, and not improbable.

Under the general title of chronic diseases, Dr. B. treats of vernal and autumnal intermittents, and, of one of their consequences, ague cakes; of a jaundice; of a dropfy; of worms; of the scurvy, and the venereal disease. We chuse to refer the Readers, for whom our Author principally calculated his work, to the detail and discussion of all these diseases in the book itself; after shewing his design in it, from part of his own conclusion.

‘ Ere I conclude this work, it is necessary to admonish the inexperienced military practitioner, that although a considerable variety of disorders are treated of in the foregoing pages, yet this tract is not offered, as if all that should be known in each were set forth here; nor are things placed, in every instance, in that just order, which systematic Writers are necessarily obliged to observe. Agreeable to what I once before hinted, I penned these observations and remarks only as hints that occurred, for those who may not be farther advanced in the practice of medicine among soldiers: My chief aim also has been, to mark *strongly* the most essential, and such practices particularly, as are best adapted to military life.’

This learned physician informs us immediately after, how much higher he could have polished his work, saying: ‘Ornaments of art, embellishments of erudition, or of science, are purposely omitted, to give place for more useful instructions.’ Doubtless in a treatise, which disclaims amusement, and which is conversant on the cure of diseases, such ornaments may very consistently be omitted; and whenever they are introduced, it ought to be with manifest pertinence and moderation. It had been full as well, however, to have likewise omitted a few blemishes in idiom, and a little hardness of expression, which occur here and there: such as, ‘the rate of method,’ p. 2: ‘the variety of nature mocks at the narrow limits,’ p. 169—‘various other disorders into which intermitting fevers terminate,’ p. 250. The following inaccuracy should be rectified in any subsequent edition—‘No one can well conceive, before trial, how far the lenient virtues of opium correct, and are corrected, by the stimulus of ipecacoanha,’ p. 191. Now Dr. B. could not intend that the lenient virtues of opium should be corrected, but its over-relaxing and enervating consequences, which expression, or some other of the same import, is necessary to signify what he certainly meant. A few more such little over-

sights



fights might be referred to; but we should consider, that the Graces, as well as the Muses, will naturally fly from the din of war, the carnage of battles, and the gloom and contagion of hospitals.

The description of the Island of Senegal, and its physical constitution and temperament, in the Appendix, by Mr. Boone, is sensible, and as entertaining as a just description of such an unhealthy situation can be.

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*Droit Le Roi: Or, the Rights and Prerogatives of the Imperial Crown of Great Britain.* By a Member of the Society of Lincoln's Inn. 8vo. 2s. 6d. Griffin.

THE extraordinary Author of this Treatise is the first, we believe, since the Revolution, who has dared openly to assert and vindicate the slavish and absurd principles, which were heretofore advanced by the servile advocates of arbitrary power. Happily, however, the weakness of his ability defeats the malice of his intentions. Though he makes a great parade of reading, and talks boldly of the ignorance of others, yet at the same time he only labours to expose his own. In the introduction he attempts to give a definition of the common law, and after having told us, on the authority of *St. Germain* and Lord *Coke*, 'that it consists of general Customs . . . that it is not only grounded upon reason, but is the perfection of reason, &c.' He concludes, with great content, that he has been very explicit in describing what the common law is. His readers, probably, however, will not think this very explicit; and we are persuaded that they would have been much better satisfied with Lord *Hale's* account of this matter, in his *History of the Common Law of England*; to which we refer them.

In the opening of the treatise, he thus describes what he calls the *Autocratorical* power and dominion appertaining to the Kings of England.—'It is the exempt, *absolute* and independent power, the supreme dignity of England, that acknowledgeth no superior, but God Almighty; not to be divided, communicated, nor transferred to any person whatsoever.' Out of this description, he deduces these four maxims:

1. That the Kings of England did never *de jure* acknowledge any superior here on earth, either in church or state.
2. That the sovereignty of England is indivisible.
3. That the regality of this realm is uncommunicable.
4. That the royalty of England is unalienable.

These four deductions he attempts to prove by several authorities. The first he endeavours to support, by citing several old statutes, which in truth were made with no other view than to assert the independence of the Crown against the Pope. He likewise quotes the Doctors of the imperial law, who hold *Quod solus princeps, qui est Monarcha et Imperator in Regno suo, ex plenitudine potestatis, potest creare Comitem Palatinum.* And because the Kings of England have made Counties Palatine, he therefore concludes that the King of England is *absolute.*

But what of all this? If he only means to shew that the Crown of England is not feudal, or in any shape dependent on any foreign Potentate, either spiritual or temporal, he has taken a great deal of pains, which he might well have spared, in proving what no man doubts. But if he would infer from all this, that Kings, in our constitution, are not accountable to their people; that, as he afterwards expresses himself, ‘no man may presume to dispute of what the King does, much less to resist him;’—that Kings are free ‘from the coercion human, or any human coercive power, to punish, censure or dethrone them;’—that Kings reign by a higher than any *human* law,’ then we are bold to deny his conclusions.

It is in vain to cite the jargon of the law books, and to tell us that the King is ‘*God’s Vicar on Earth,—God’s Lieutenant;*’—That he is *sub nullo, nisi tantum sub Deo.*—This might pass current in the Days of *Brañen, Fleta,* and *Lord Coke*; but there is more good sense in one page of honest *Sidney*, than in all the lawyers who ever wrote on the subject; and he will tell us, that “All just magistratical power is from the people:”—That “the mischiefs suffered from wicked Kings are such, as render it both reasonable and just for all nations that have virtue and power, to exert both in repelling them.” That “the people for whom, and by whom the Magistrate is created, can only judge whether he rightly performs his office or not.”—But we have no need to have recourse to authority for the establishment of these principles: they are such as common-sense suggests to every liberal, unprejudiced mind—and they are those, we will add, on which the glorious revolution itself was evidently founded. To what purpose is *Magna Charta* and the *Bill of Rights*, if Kings are above human coercion, and may violate the laws with impunity? Where, in such case, would be the difference between a British Monarch, and a Turkish Sultan?

It may seem astonishing that any one should, in these days, have the impudence and absurdity to revive the senseless and exploded doctrine of Divine Right and Non-resistance;—a doctrine which tends tacitly to condemn those glorious Patriots  
who



who rescued us from bondage under the Stewart family, and restored us to liberty under the Brunswick race,

In support of his second deduction, he advances principles no less dangerous and detestable. Under this head, he aims at being logical; but his logic is not the parent of precision, but of perplexity. He endeavours to prove, that there can be no such thing as *Mixtum Imperium*.—‘By a mixt monarchy,’ says he, ‘nothing but this position can reasonably be understood, that it is not Παμβασιλεια or Πανσθενς μοναρχια, in which the will of the Prince publicly known, gives the law, *Quodcunque Principi placet, legis habet vigorem*; but Βασιλεια κατὰ νομον, a government not arbitrary, but restrained by positive constitutions, in which a Prince hath limited himself by promise or oath, not to exercise full power. This *Grant* is of force, \* because any man may either totally resign, or diminish his rights by covenant. Hence it is, that in monarchies all Kings have supreme power, though they have not all the same *Jure Regalia*, their prerogatives are larger or narrower according to their particular *Grants*. For example, our Kings have retained to themselves the rights of coining money, making great officers, bestowing honours, as Dukedoms, Baronies, Knighthoods, &c. pardoning all offences against the Crown, making war and peace, sending ambassadors to negotiate with foreign states, &c. and they have restrained themselves from the use of that power, which makes new laws, and repeals old, without the consent of the Lords and Commons in Parliament, as likewise from raising money on the subject, without their consent.’

This is the very language which was held by the odious advocates for the arbitrary dominion of the unfortunate Charles. They maintained, that the rights and privileges of the people all flowed originally from the grant and indulgence of the Crown, whereas the reverse is manifestly true. It is no wonder that a writer of these principles should quote the authority of *Filmer*:—*Filmer* and he are indeed fit illustrators of each other: and it is to be wished that all such abject spirits, who, like the Capadocians, beg to be slaves, were doomed to herd together.

As to his third maxim, that ‘the *Regality of this realm is uncommunicable*,’ it needed no proof; and he might have spared his learned authorities. His fourth deduction likewise, That ‘the *Royalty of England is unalienable*,’ will not be disputed; but under this head, he has dared to start doubts, and to use argu-

\* Of what force is it, if Kings are only left to the obligation of the law of God, and are free from human coercion? Why may not the government, as to the people, as well be arbitrary? For though the King is bound before God to keep his oath, what remedy have they, if he is impious enough to break it?

ment

ments which are most absurd and horrid. After having maintained that no King of England can any way dispose of his kingdom in prejudice to the next heir in blood, he adds, 'But whether an act of parliament may exclude the succession in blood, is the greatest question. And we for our parts have statutes that make it treason to deny it, but never otherwise made than only for fear or flattery of the present Prince, and never observed: in the civil war between the two houses of York and Lancaster, how many statutes have been made to the dis-inherison of the title of York, and all vanished in smoke?'

If we take this sentence according to its grammatical construction, it is downright nonsense; if we receive it in the sense which the Writer probably intended, it leads to conclusions which common sense disowns, and which the constitution condemns, under the severest of all penalties. But not content with starting this traitorous query, he cites a strange authority to prove, That, *Jura sanguinis nullo jure civili dirimi possunt*; and that 'regal right and inheritance must of necessity be from the law of nature.' And at length concludes, 'that the descent of the Crown cannot, *de jure*, be impeached in the right line.'

Had this Writer, who affects an acquaintance with the civil lawyers, consulted them upon this occasion, he would have found that they distinguish between the right of blood and the right of inheritance. According to the Roman law, *haeres est nomen juris*; *filius nomen naturæ*. And this difference is, in truth, adopted by the law of England. Besides, the word Inheritance is a technical term, and the right of inheriting cannot be from the law of nature, but is evidently established by society. The Writer's inference that 'The descent of the Crown cannot (of right) be impeached in the right line,' is so repugnant to the practice of antient and late times, and so contrary to the express declarations of the legislature, that he must have more than common confidence, who could venture to advance it. What right can be stronger than a right conferred by the suffrages of a free people, for the common good? This is the just end of all government, and not the interest of the governors; consequently the descent of the Crown is not to be determined by the rules of inheritances, which are for the benefit of the possessor only. The people, therefore, have not only a right to prescribe the terms on which they will receive their governors, but likewise to institute new regulations, whenever, from a change of circumstances, the public good shall render them necessary; — and this right has been actually exercised in this kingdom; particularly with regard to the descent of the crown, which formerly was without limitation, but the people feeling the inconvenience of a popish governor, under James the Second, wisely limited the descent to Protestant Heirs.

Having



Having endeavoured to establish the foregoing deductions on the principles of absolute power, he proceeds, in the next place, to treat of the particular prerogatives of the crown of England. It would lead us greatly beyond our limits to follow him through each, more especially as the subject would probably prove very dry and unentertaining to the greater part of our Readers. It will be sufficient to acquaint them, that he enumerates thirty-four prerogatives belonging to the crown, and gives the most partial description of each, in order to advance the prerogative to an arbitrary extent.

Thus he asserts that the King has the sole disposal of the militia; and to prove this, among other authorities, he cites the statutes of Charles the Second, but takes no notice of the late militia acts, which have circumscribed the power of the Crown in this respect. In like manner, he attempts to maintain the King's dispensing power. And lastly, ventures to affirm, that 'To a thing which may be of profit to the common people, the King can charge them without assent of the Commons.' In short, under the sanction of obsolete and exploded authorities, and sometimes without any authority whatever, he endeavours to wind up the Prerogative to the highest pitch of pre-eminence, without regarding subsequent regulations and provisions, whereby the bounds of these pretended Prerogatives are ascertained and limited. So that this treatise, instead of instructing, can only serve to mislead the Reader: and we are sorry that truth compels us to declare that, in our judgment, the Author does not appear in the light either of a good writer, a good lawyer, or a good citizen.

We cannot conclude this Article without observing that this, and other pieces which have lately appeared in derogation of public liberty, are probably occasioned by that seditious spirit which, with indiscriminate licence, has libelled every act of government, and carried its insults even to the throne. This has excited officious zealots to run the other extreme, and aim at the destruction of liberty itself. Such are the fatal consequences of licentious pens, which, if they are longer tolerated, will compel the public itself to petition for a restraint of the press: for who can call himself free, while the little foibles of his own life are liable to be exaggerated, while the frailties even of his family and friends are imputed as reproaches to him, and are blazoned abroad by every one who dares to be abusive? Yet there are men so weak and inconsiderate, so enamoured of the talent of defamation, that they applaud these retailers of personal and private scandal, as lovers of their country, and the champions of liberty; whereas if these shallow admirers had but the least discernment, they would perceive that they were the most dangerous enemies to public freedom, by affording the govern-

government, under the colour of punishing their licentiousness, a plausible pretence of restraining that liberty, on which every other privilege depends. Universal anarchy, or absolute dominion, must be the end of such flagrant abuse.

*The Redemption: a Monody.* By Mr. Scott, Fellow of Trinity College, Cambridge. 4to. 1s. Wilson and Fell.

HOWEVER necessary it might be, for a display of erudition, to exhibit some old Greek fragment by way of motto, it must be owned that the Author has been very unfortunate in the choice of that which he has prefixed to this Poem: for old Meander recommends the worship of one God,

MONON

Ἀγαθὸν τοῖσιν εὐετην, καὶ ἄριστον.

but Mr. Scott strenuously asserts the existence of Three.

An Advertisement prefixed to the Poem begins thus: 'The Reader need not be told that the following Poem was written for Seaton's prize, and rejected.' But why need not the Reader be told? Does Mr. Scott suppose his undertakings so consequential, that every Reader of Poetry in his Majesty's dominions must needs have known that he wrote for Seaton's prize? No—Mr. Scott himself could not surely suppose that—and yet he must have supposed it too, since, otherwise, he could mean nothing by his 'Reader need not be told.' But a little further in the same Advertisement, the Reader is told what, supposing him to be already acquainted with the purpose and the rejection of this Poem, he certainly need not have been told. 'It is not, says the Author, now published as an appeal to the Public from the sentence of the judges; but as it may afford half an hour's innocent entertainment to the Reader.' Now granting that the Public might have been good-natured enough to believe that Mr. Scott had set his *Redemption* before them only for their ENTERTAINMENT, he has totally overthrown his own apology by an oblique sarcasm on the systematic Poem of his Competitor: so difficult is it in every case to conceal resentment, and to hide the glowing anger of a mortified spirit!

We have already given our opinion of the Poem which carried the prize against this; but we shall not, as Mr. Scott, says, appeal from the sentence of the judges, meaning only to give such an account of the Poem before us, 'as may afford half a minute's innocent ENTERTAINMENT to the Reader.'

In the conclusion of the Advertisement, 'the poetical Reader' (*i. e.* the Reader of Poetry) is once more told that he 'need not be told that the metre is an imitation of that which

Milton



Milton has used in his *Lycidas*. So much for the inconsistent and tautological Advertisement. Let us now look out for the ENTERTAINMENT which we are promised in the Poem.

The subject proposed is

REDEMPTION'S wondrous Plan,  
And thy sad Sufferings, O my GOD, for Man.

We shall have no 'arguments pro and con' with Mr. Scott, and therefore will not dispute the possibility of the SUPREME BEING'S suffering; but certainly the Redeemer of the world would have been addressed with more propriety in his human character, when his sufferings were mentioned. — 'Thy sufferings, O my God,' is an absurdity in terms.

Describing the Redeemer's sufferings in the garden, the Author thus expresses himself:

————— there from th' abyss profound  
Of blackest hell, a stream of horror flow'd,  
And overwhelm'd his pure and innocent soul.

What idea can we form of a *stream of horror*? *Pure and innocent soul* is sufficiently familiar indeed, for the phrase is truly nutritious, and no old woman, shrowding a dead infant, but pronounces the same with the greatest pathos.

Of right vile phrase likewise is the following line, not to mention the indecorum of putting the Creature before the Creator:

And seal'd anew the league 'twixt man and God.

Page 7. we are told, that, on the night preceding the crucifixion, moaning screech-owls, screaming bitterns, impetuous clouds, horrid roars, shrieking spectres, unholy ghosts, muttering demons, fiends of hell, and livid flames, did — what dreadful effect did these terrific phenomena produce? — They prevented the singing of the nightingale. — 'How could she sing,' says the Author, in such a devilish hullooloo? and really we are of his opinion, that the poor bird would have but an indifferent singing-time; nevertheless the Poet should have considered the impropriety of introducing such mighty, and magnificent appearances, only to prevent the song of a nightingale. He has certainly used his demons very ill, to draw 'em from

————— th' abyss profound  
Of blackest hell, —  
on such an insignificant errand.

Nec Deus interfit, nisi dignus vindice nodus.

A little farther we are told that, on this same dreadful night  
Earth to the centre shook,  
And universal nature quak'd for fear,  
As if her end was near.

Now agreeably to this affected orthography, or rather heterography of *quackt*, which, with *washt*, and *ganst*, and *loakt*, seems to be of High Dutch extraction, we are of opinion that the two last quoted verses would run better thus :

And all the ducks in nature *quackt* for fear,  
As if their end was near.

It is justly objected to Milton, that, in his *Paradise regained*, he beggared the style of his poetry, by adopting the literal and idiomatical expressions of the translated Scripture; Mr. Scott has fallen into the same error, according to the injudicious custom of imitating the defects as well as the beauties of an author, and has rendered some passages of his poem inferior to the ragged composition of a Moravian hymn :

————— O Father ! O remove,  
If possible, this cup ; yet not my will,  
But thine be done ! O agonizing Love !  
O Grace beyond compare !

The following verses, written in the same spirit, are ridiculously silly :

On me their Shepherd, me thy wrath employ,  
But spare these hapless sheep, O Father, spare !  
Let me with agonies their grief atone,  
And all their sins, and all their sorrows bear.

What can be more egregiously absurd in a modern composition, than the sins of sheep ? and what an old womanly figure do such allusions and expressions as these make in English poetry !

Mild as a lamb to slaughter, like a sheep  
Before her shearers dumb. ———

But what can the Author mean by *the Youth of Heaven* in the following passage ? Surely veterans would have been a more proper term for that heavenly host, whom the Almighty is supposed to have created from eternity :

Who led to war th' embattled Seraphim,  
And all the Youth of Heaven. ———

The *adamantine Soul of a spotless Lamb* is such an image as we never yet have met with, and may, possibly, never meet with again :

Yet, spotless Lamb, tho' now with wrath divine  
Thou feel'st thy adamantine soul oppress.

Alas ! poor Seaton ! what miserable prize-fighters has thy Killinbury estate excited in the year one thousand seven hundred and sixty three !



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